

OLD AND NEW TESTAMENT
ORIENTALISMS
TEACHINGS
OF
BISHOP K.C. PILLAI

The Eastern Customs and Manners of the Bible
and their Spiritual Application
in Understanding the Scriptures

PREFACE

Since God has warned us that "Man shall not live by bread alone, but by every word that proceeds out of the mouth of God" (Deuteronomy 8:3), He has provided us with the God-breathed words (II Timothy 3:16) by which we are to live. And since all men, from all backgrounds, lands and languages, must be able to read and understand the scriptures in order to hear, believe and have eternal life, God has given His Word in words easy to understand. He chose words in common use among His people when His Word was originally given (II Peter 1:20 and 21). God spoke to them in terms they could understand so they could fulfill His will. He spoke to them not only in their language, but also according to their customs and manners.

Their customs and manners are those of the Eastern or Oriental world. They are quite different from those in the Western or Occidental world. Because the Bible is an Eastern book,¹ it is essential to any intelligent understanding of it to know the customs and manners of the Eastern people who originally heard it.

If the original revelation is to be understood today so God's will can be fulfilled, then there must be some way to understand not only the language of the original inspiration but also the customs and manners of the people. God used these customs and manners throughout His Word to illustrate, illuminate and communicate His divine message. Many of these customs and manners have survived to this century in India. The eminent German scholar, F. Max Muller, writes about the great heritage of India in his book, What Can India Teach Us? He states, "Whatever sphere of the human mind you may select for your special study, whether it be language, or religion, or mythology, or philosophy, whether it be laws or customs, primitive art or primitive science, everywhere, you have to go to India, whether you like it or not, because some of the most valuable and most instructive materials in the history of man are treasured up in India, and in India only."

Because India has remained an isolated country for thousands of years the customs and manners of the people have been well preserved. Many of these customs and manners have continued until this day from the times the original revelation was given.

How are the Eastern manners and customs to be understood? His Excellency, The Right Reverend K.C. Pillai, D.D., (c.1900-1970) a Hindu convert to Christ who served as Bishop of North Madras in the Indian Orthodox Church, came on a special mission to the United States and taught for over twenty years on the Eastern culture of the Bible. He was widely acclaimed as the world's foremost authority on the Orientalisms of the Bible. He taught in churches of nearly every major denomination in the United States, England and Canada as well as in numerous colleges and seminaries. He was associated with The Way International Biblical Research and Teaching ministry for over eighteen years. During this association many tapes of his teachings were made beginning with the summer of 1952, when he and Dr. Victor Paul Wierwille spent day after day reading the entire Bible together from Genesis to Revelation and Bishop Pillai shared his knowledge of the Orientalisms as they read.

Notes from these tapes and others made at The Way and other places are now available for students desiring to understand the light through an eastern window, the oriental manners and customs of the Bible.

This work is presented in the belief it will be a great blessing for God's people. It is God who inspired the original writers of the Bible. He called the Bishop and inspired him to teach these truths. May His blessing and inspiration be upon all who read and study these notes for the furtherance of His glory and the outreach of His magnificent Word over the world.

¹All of the writers of the books of the Bible were Eastern men. However in the New Testament we find the influence of Western culture due to the domination of Israel by the Roman Empire at the time of the writing. Also because the ministry of the Word moved among Gentiles in Western countries (Spain, Italy, Greece) there is a need to study the influence of the Western manners and customs on the content of the New Testament. Bishop Pillai's work and background focused mainly on the Eastern culture.

Contents for Old Testament

<u>Book</u>	<u>Page</u>	<u>Book</u>	<u>Page</u>
Genesis	1	Ecclesiastes	191
Exodus	9	Song of Solomon	209
Leviticus	17	Isaiah	221
Numbers	21	Jeremiah	259
Deuteronomy	25	Lamentations	275
Joshua	35	Ezekiel	279
Judges	43	Daniel	289
Ruth	57	Hosea	291
I Samuel	63	Joel	297
II Samuel	71	Amos	299
I Kings	77	Obadiah	305
II Kings	87	Jonah	307
I Chronicles	99	Micah	309
II Chronicles	101	Nahum	311
Ezra	105	Habakkuk	313
Nehemiah	109	Zephaniah	315
Esther	115	Haggai	317
Job	119	Zechariah	319
Psalms	139	Malachi	321
Proverbs	179		

Contents for New Testament

<u>Book</u>	<u>Page</u>	<u>Book</u>	<u>Page</u>
Matthew	323	I Timothy	533
Mark	385	II Timothy	537
Luke	411	Titus	*
John	455	Philemon	*
Acts	487	Hebrews	539
Romans	499	James	541
I Corinthians	509	I Peter	543
II Corinthians	517	II Peter	*
Galatians	523	I John	545
Ephesians	525	II John	*
Philippians	527	III John	547
Colossians	529	Jude	*
I Thessalonians	531	Revelation	549
II Thessalonians	*		

*There were no teachings given for these books.

GENESIS

GENESIS 1

Verses 1ff Anadiplosis—same sentence ending and beginning.

Reduplicatio—a reduplicate.

Genesis 1:1,2—The earth...the earth.

Tohoo—desolate—not created so. Isaiah 45:18.

Ellipsis—leaving in—gap left in.

Genesis 1:2—darkness was; and 1:30—I have given, repeated from preceding clause in 1:29.

Pleonasm—more words used than necessary: by way of amplification.

Genesis 1:2—faces—plural on account of various features. Check Genesis 11:8.

Anthropatheia: condescension—describing human passion, actions, etc. to God.

Genesis 1:2—brood or incubate and Genesis 1:4,10,12,18,21,25—saw. Synecdoche—transfer a part for whole or vice versa.

Genesis 1:5,8,13,19,23,31—evening and morning.

Antimereia—exchange of one part of a speech for another adjective for a noun—

Genesis 1:9,10—lord.

Polyptoton—many inflections—different arrangement of same word. Verbs with cognate noun—a superlative degree in verbs declaring greatness of the action—Genesis 1:11, "Yielding seed," seeding seed.

Prolepsis—anticipation—speaks of future as by present. Genesis 1:24—Eve came really in 2:20-23.

Hendiadys—two words used but one meant. Genesis 1:26—image; likeness.

Genesis 2:9—tree of knowledge—good and evil.

GENESIS 3

Verse 7 Fig leaf apron. The mother of woman who brought forth child makes silver (if poor) or gold plate (silver plate with gold plate with gold cord around edge) and presents it to granddaughter when a girl is born. Fig leaf is engraved on plate and hung in front of girl. Remembrance of what happened to first people because of what woman did. Girl wears it for first six months. Boys do not wear it.

GENESIS 4

Verses 14 and 15 "Set a mark upon Cain." The mark is placed upon the forehead (Ezekiel 16:12). Hindus have a red mark on their forehead which has different meanings. Significance: 1) To signify the Passover blood; and 2) To show they are saved people.

Meaning: 1) It means that the person is a Hindu and just bathed and said prayers (Ezekiel 16:12 and Revelation 13:16); 2) It means the person is marked by God with the protection of God; and 3) Married girls put a red mark, unmarried girl uses a black mark.

Verse 17: Where did Cain find his wife? Two answers: 1) I do not know whom he married but wait until I go to heaven and ask Cain and I will let you know (this is a joke); and 2) After Cain murdered Abel, Adam had several sons and daughters and Cain married one of his sisters.

Verse 16: When Cain went to Nod, it was an uninhabited land.

GENESIS 12

Verse 20 Abraham's wife Sarah was his sister.

GENESIS 15

Verses 17 and 18 There is nothing new under the sun—talks about flying saucers. God hangs the earth on nothing. All things are possible with our God.

Starts teaching of burning lamp. Burning lamp—covenants not only made by eating salt and eating bread, but also in the presence of a burning lamp. When a marriage takes place in the East, the bride and bridegroom walk around a burning lamp. They walk around it to confirm their oaths one to another. The lamp is a witness. Covenants are made in the presence of a burning lamp in the East. Burning lamp stands for presence of God. They walk around it three times in the covenant. Spiritual application: Today—Jesus said "yeah, yeah." Keep your word no matter what you have to pay for it, what you might pay for it.

We have all the resources of heaven and earth since we are a new creation—it's Christ in us — therefore, he is a witness in us. And we live and move being in him. Being conscious of this fact, we don't need to make covenants in presence of fire.

GENESIS 19

Verses 1ff "Came they under the shadow of my roof." Verse 8: In East, will protect those guests at all costs while they are under their roofs. In this instance, Lot offered his own daughters to the men from town before he would give up his guests.

Verses 1 and 2 "Turn into your servant's house." "Street." Street should be village common. Suppose we are in an oriental town while traveling. About 6:00 it gets suddenly dark in the East and it becomes too dark to travel. In each town or village there is a village commonplace, called the "street" in the Bible. It should not be called "the street," but rather the village common. Anyone can go and stay there. There are a few trees, a few seats, shelter for the traveler. Orientals usually do not eat alone, they must have a guest who is not a family member. Before they start eating they will go out to the village common and see if there is someone there to eat with them. They will say, "If you find favor with thy servant, if you count me worthy, will you please come and abide under my roof." If a guest comes to an Eastern home, they consider it that God has come.

See Job 31:32.

Verses 1-8 Verse 1: "Two angels"—should be two messengers.

Verse 2: A person could live in the East without working, simply by going from house to house and accepting the hospitality of the people. "My Lord" strangers are addressed as Lord.

"Street" — in every village there is a park in the center of town marked out for the traveling stranger. This is the village common. Job 31:17,32.

Verse 3: "Pressed upon them." Persuaded them, constrained them. The Easterners go out of their way to urge people to come to their home because any man or woman standing on two legs is an angel, God dwells in them. If they serve this person, they are serving God. (Matthew 10:42.)

"Unleavened bread." (Matthew 16:6, Mark 8:15; leaven of the Pharisees) leaven is corruption. The leaven of the East is not yeast. The Eastern bread is flat. The leaven is not put in to raise it.

(Luke 11:5, "lend me three loaves"—loaves should be either chappti or rotti—tortilla.)

They use wheat flour to make a thin dough and put it in a pot in the sun. Put a white linen on the mouth of the pot. It remains in the sun all day until evening. At evening, it is brought into the kitchen. This is done for eleven days. The leaven adds to the taste, but does not make it rise. Therefore, offer unleavened bread in offering to God, so it doesn't have things added by man.

(Matthew 13:33; Luke 13:21—"hid in three measures of meal.")

Verse 8: The host will protect the guest with his life, even from public with warrant. When Christ comes into us we should put him first, dedicate our life to him.

Came they under the shadow of my roof. In East will protect those guests at all costs while they are under their roofs. In this instance, Lot offered his own daughters to men from town before he would give up his guests.

Verse 2 Invitation and refusal, hospitality. Here is the invitation and a refusal.

Verse 2b "...abide in the street all night." In every village—a village common, which is a place for travelers or for those who have no home. There are trees, a well, few seats made of brick. Travelers bring own food and bed with no fear of theft or harm to themselves or their animals. What the Bible calls street. Look for guests there.

High cast Hindu will not eat food unless give to guests first and seek ye first the kingdom of God—before you eat, give to other first. Go to village common and say, "Sir, if I find favor, have mercy and come and eat with me." Some come, and some don't. Wash feet and sprinkle. After the stranger eats, then the family eats. Guest might be an angel unawares. If you don't love those who you see, how can you love God whom you haven't seen. Do the same with your income, give to God first. In East, think that God is in everyone, so what you do to them you do to God.

When you come for dinner and spend the night, the next day they ask you for breakfast. Lunch and beg you for dinner. Some people live off other's hospitality. Just look like a well-dressed traveler and go to village and someone will ask you to come and share dinner with them.

Verse 8 As a guest in the East, nobody can touch you as long as you are in that home. If someone attempts to get you, the host will lay down his life for you, his guests. Genesis 19:9.

"Two daughters of Lot." This verse describes the protection given to a guest while he is in the home of an Eastern person. We have the protection of God.

"Unto these men do nothing..." Lot protecting the two guests in his house. If you break a promise made under the covenant of salt, the punishment is death. Judas could not hide behind the weakness of the flesh as we all do by saying, "The spirit is willing, but the flesh is weak, so, forgive me Lord." Judas knew if he didn't kill himself, someone else would because he had broken the salt covenant.

Verse 26 Question: Significance of Lot's wife being turned into a pillar of salt. If have been salted and do not adhere to covenant, become a monument of disobedience. Sometimes we are monuments of disobedience: despair, defeat, frustration. Breakers of covenant of salt were usually killed, but God had promised Abraham that Lot and his wife would be saved.

From behind him. Pillar of salt. God told Lot and family not to look back while fleeing from Sodom and Gomorrah or they would turn to salt. Eastern women walk behind their men in showing their submissiveness and obedience to the husband who is the head of the family. Wives never eat at the table with the husband. They feed the husband first and when he has finished eating, he leaves stuff on his plate so his wife can eat. She is, this way, a partaker of the blessings of the husband. (Just as we are of the blessings of Jesus Christ.) She can eat more afterwards, but first eats of what husband leaves. The only time they walk side by side is during the marriage ceremony while waling hand in hand under the canopy for the marriage feast. In the East, you never lead by hooking arms! Lot's wife looked back—broke God's commandment. Why did she turn to salt pillar? Lot and wife were under the salt covenant to God. That means whatever God says, you must obey without breaking it. It's eternal between you and God. If you break it, the consequences are death. Death is punishment for those who don't keep it or who break it. (Judas broke the covenant with Christ, yet betrayed the covenant for 30 pieces of silver. He killed self out of fear, knowing that death was the consequence of his sin.) She turned to salt pillar so Eastern people who saw that salt pillar would realize that anyone who breaks the covenant of salt becomes a pillar of salt. To become warned of it, so to speak. How does this apply? When we break promises, we do not become pillars of salt. Rather, we become pillars of sorrow, disappointment and frustration. We have been unfaithful, we reap consequences rather than get punished. Many of our troubles are a result of walking disobediently. She transgressed the law of God; she did the disobedience. She refused to do His will. This is walking after the senses, which is the trouble with Christians today. They reject walking on God's Words — they adhere to the senses.

GENESIS 20

Verse 16 "Covering of the eyes." Sarah was the step-sister of Abraham. Sanskrit translation—"behold...eyes" should read "before your eyes." "She was reproved" should read "he made peace with her." Abimelech was clearing his guilty conscience by giving the money to Sarah's brother.

"A covering of the eyes." From Bishop's Bible—"behold he is...the eyes"—should be "that I may be absolved before your eyes and those of all the people: thus he made peace with her." Abimelech is trying

to make a compensation for taking Abraham's wife. A custom has only one meaning. Lamsa goes only by language, but Bishop goes by customs.

GENESIS 23

Beautiful orientalism on the Eastern transaction of business affairs and hospitality. Explained in pp. 124-127 of Graven in the Rock by Rev. Samuel Kinns, Ph.D., Cassell and Company, Limited, 1891.

Verses 16 and 17 Burial ground. Abraham did not want to accept free ground to bury his dead in as only paupers and beggars would do that. Therefore, he paid for the ground.

GENESIS 24

Verse 16 Some of the ladies, the college and ladies of high culture wear a veil that covers their face. They see, but others can't see them. Another one is where the forehead can't be seen, but they can see the nose and the face. And a very thick veil is worn when they get married. Some after the marriage put the very thick veil on, so that they can't see anything at all. Rebecca seems to have been young and not married, so she wasn't as particular as those that are married. There are also young girls below 14 that don't wear anything at all. Some people in among the Arabs have a net through which you can see. They just wear it because it is against the religion not to.

Verses 17-21 Drinking at the well. This is the servant of Abraham looking for a bride for Isaac. Verse 18: "let down her pitcher," because they carried them upon their heads. "Drink my lord," even though the servant was a complete stranger. It is a respectable way of greeting. In the East, if anybody asks for water, he must not be refused. If refused, it is considered a very bad thing. You may not speak to a woman in the East unless you have a purpose; asking for water. Giving water is a great privilege and a mighty blessing. Any Easterner would run to get the water. It's their courtesy, social etiquette. Every service rendered to mankind is considered to have a corresponding reward from God and God will bless you for your social hospitality and sociability for cheerfully giving. They also believe God is in every human, so if they are nice to people then God is the one they are treating.

Verses 32-46 Signs. This was a matter of choosing a wife for Isaac. Verse 32: Washed men's feet also who were with master. Eastern master puts his men equal with him.

Verse 33: Not eat until spoken—anything said before a meal is established. It is binding because of the salt covenant taken in eating.

The faithful servant trusted God to show him the woman to marry Isaac. We should trust God completely to give us answers we need to know.

Verse 60 Mother of thousands of millions, blessings. Children possess the gate.

This is a blessing at the time of marriage. It is a figure of speech. "May you have 100 sons; may you have horses and chariots; may you walk on gold." "May your children possess the gate of those which hate them" means there will be no enemies to you in your life. All blessings are positive. When they throw rice at a wedding, it means, "May you have enough to eat." (Tying horseshoes together is a pagan custom.)

Verses 64 and 65 She took a veil. Only the husband can unveil the wife. Rebecca put on the veil because she had been traveling with women where she didn't need it. When she came to her future husband, she put on the veil because he was not to look on her until the time of the wedding. (If you rob a girl with a veil on, you are robbing God.)

GENESIS 28

Verse 18 See II Kings 17:10.

Verses 18 and 19 Pillar of Jacob. Jacob took a stone for a pillow. His pillow became a pillar. (He, of course, did put some clothing on top of the stone.) Why did he put oil on it? The oil consecrated the stone. Stone was a memorial of what happened the night before (when God renamed him Israel). He did not worship the stone, as pagans do their stones. Some pagans believe the memorial stone is God. They really represent a person who has done something the people felt was worth remembering.

GENESIS 29

Verse 16 See Judges 11:30-40.

GENESIS 30

Verse 14 Mandrake. The mandrake is like a carrot. It is a root vegetable from which they believe to get vitamins, etc. to produce children. Jacob married Rachel and Leah. Leah had children and Jacob did not love her. Rachel did not have children which is why she said, "Give me of thy son's mandrakes." Reuben had gone to the harvest and found mandrakes. He was the firstborn of Leah, and Rachel said to him the above because she had no children.

Verses 14-16 Mandrakes. Mandrakes are like carrots. Women with no children who eat this after it is blessed by the priest, will then conceive. Eastern values are very different from Western values. The use of mandrakes here is understood in the context of the story about Rachel and Leah.

Mandrake—like carrot, looks like one.

Women who have no children are supposed to eat these and then they'll have babies. Jacob and Rachel—Rachel said to Leah, "Give me thy son's mandrakes."

GENESIS 31

Verse 19 In the Eastern countries and in their homes—especially religious people, have images made of their forefathers (grandfathers and great, great grandfathers, and goes back as far as 100 to 150 years). The images look like their forefathers and each image has their name written on it. Some of the homes have 10 to 15 images in them.

The Eastern people believe that when a man is dead and gone, they still are living somewhere and if you call upon the image of that person, they will answer you. They say that God speaks through the image. If some article is stolen or lost, they call upon the image to tell them where they can find the lost article. Rachel had stolen the images of her father and took them with her when she fled with her husband from her father. She wanted to hide the fact as to what direction they were going so her father could not find them by asking the images which direction they had fled in.

Verse 53 Swearing by one another. Ancient tradition of East—swear by the temple, by one's own head, swearing by his father, his son—to confirm what they're saying. To prove to you what they are saying is true. Jesus told us not to swear at all. Fear—name, swear by the name. We're a new creation—not to swear.

GENESIS 35

Verses 16 and 17 (John 16:21.) Eastern mother in childbirth has physical and mental agony. Mental because she worries about sex of child. If it's male, her husband will praise her, she will be looked on like God blessed her womb. Girls are just a mistake, boys are God's gifts. If a woman gives birth to too many girls and no sons, she may be divorced. When woman is struggling, the midwife says, "you'll have a nice boy" to cheer her up.

Verse 17 Have this son also. Childbirth. Rachel had a second child born after Joseph, Benjamin. (Jacob was her husband.) In the East, women worry during childbirth. First of all, they worry because mentally they wonder if the baby will be male or female. If a woman does not produce sons, she may get divorced because she has not been blessed to bear sons. If she does have a son, then the whole village comes and blesses her, "Blessed be thy womb which has produced a son." All of the women bless her because she brought forth a son! Son is God's blessing to the Eastern people. The midwife, therefore, is trained to constantly encourage the mother by saying, "Don't worry, don't worry, you will have a son...." If the woman is sick when the child is born, they say, "Do you know you have a beautiful son born?" This helps the mother forget all about her sickness and makes her happy. When a son is born, a banquet is made. Nothing happens when a daughter is born.

"Thou shalt have this son also."

See also: Jeremiah 20:14,15; Isaiah 9:6; John 16:20,21.

Fear not, thou shalt have this son also. Midwife is trained to say this to build up the expectant mother. Midwives are trained to say this. For the Eastern, there is physical pain in pregnancy and also mental pressure due to the disgrace of not having a son. The mental pressure is worse.

Thou shalt have this son also. Midwives in the East are trained to say this over and over again to the mother to cheer her up during labor. Rachel here had already had her first son, Joseph. The Eastern

women during childbirth have great mental pain along with physical pain. The first suffering is mental because she is worried as to what the child will be, boy or girl. The second suffering which is much less, is the physical.

"...Fear not, thou shalt have this son also."

GENESIS 37

Verse 3 Isaiah 22:22.

"Coat of many colors." White coat with long sleeves. Coat—coat of heir. Brothers not jealous because it was a coat of many colors. Rather that it was a sign of being heir-to-be.

Coat of many colors—coat of heirship (white, not colored).

GENESIS 38

Verse 17 "Send thee a kid." The kid is a special gift.

GENESIS 40

Verse 11 Drunk with wine. Says—drunk with new wine means has finished his meal—not drunk (Ephesians 5:18). (Not stated.) When Boaz had eaten and drunk and his heart was merry, not intoxicated means he had finished his meal (Ruth 3:7). (Not stated.)

The Eastern people finish their meal with drinking (as we would by taking a cup of coffee). He took the grapes in his hand and pressed them in the cup—couldn't be fermented wine. It's a luxury or delicacy for royalty, etc.

Wine means grape juice—usually not fermented in East. Drink it for thirst and for a blessing. Grape juice given to couple at marriage, Jesus turned water into wine (grape juice) for the blessing. Fermented wine is drunk but Pharaoh here is drinking grape juice for the blessing. You can use context to find which is meant.

GENESIS 41

Verse 42 There are two kinds of rings: a signet ring, which is delegated power and a gold ring. The gold ring which you put on a person's hand is symbolic of glory, power and preciousness. Every king has a signet ring. At the time he signs something, he also puts on the seal from his ring. By giving Joseph the ring, he delegated power to him. Arrayed him in vestures of fine linen. That is what the kings wear. Ordinary people wear cotton or wool. A gold chain is exaltation. There are two important pieces of jewels that bridegrooms give a bride. First the ten pieces of silver which she wears on her head, which is very important because it must be handed down to the husband's family when he is dead. The rest of the woman's jewels are hers. Second is a gold chain which he puts around her neck. This is a sign of exaltation. You not only love your wife, but you exalt her, you honor her.

Verse 42 He was paying a compliment here. Husband gives bride chains and jewels. Gold chain around neck means he not only loves but honors her. Diamonds on cheeks symbolic of love. Pharaoh put his own signet ring on Joseph's hand, symbolic of transferring authority. He also put a gold chain around his neck to signify honor.

"Ring"-signet ring, seal of authority. "Fine linen"—kingly garments. "Gold chain"—honor and respect are shown to the recipient by the giver in the East, husband gives gold chain to his wife. Even poor husband will give his wife one.

Ring-signet ring, ring of authority. This ring has initials of father or family and is used to make seals in wax.

Gold chain signifies honor. Gold necklace given in marriage because you not only love wife, but honor her, treat her equal as angel of God.

Verse 44 I am Pharaoh. Joseph knew he was Pharaoh. He is affirming a promise—saying he is as good as his word. This shows the certainty of the promise. That's why God said, "I am." Exodus 3:14.

GENESIS 43

Verse 16 (Taught but not stated.) Joseph eating at noon with his brothers. They think if you eat in the morning, that you are not seeking kingdom of God first. The princes stay up pleasure seeking all night and do not eat until early morning. The princes cannot rule while they are engaged in pleasure seeking.

See also: Ecclesiastes 10:16.

Slay = slay some goats, oxen (not the men) or fatted calf. Big dinner at noon in East.

Verse 32 Caste system here too (talk on Indian caste system—how missionaries didn't unite the country, freedom from Britain did).

GENESIS 44

Verse 5 Whereby he divineth. Cup is used to tell fortune by lines and stars engraven in it. Filled with water to certain level, they put seed in it. If the seed gets to a certain spot on cup with a special star on it, they can tell future. Cup of divination.

GENESIS 45

Verse 5 "Now therefore be not grieved, nor angry...." Expresses triumph, "Declaration of triumph" good topic for this text.

Verse 22 When children come to visit parents for a few weeks each year, parents give them spending money everyday, feed them, take them out and when they leave, give them clothes. Give clothes to every guest when they leave, also money to travel with. This is a cultural law. (But he loved Benjamin specially.)

GENESIS 46

Verse 4 Prayer, hand upon the eyes. God was speaking to Jacob in his old age. God always answers our prayers and desires. When we are sure God heard our prayers, we will not worry about the situation again. Thank God for the answer every time you think about it while you are waiting for the answer. If something is bothering you, it is better to spend ten minutes to get rid of the load. God answered Jacob's prayer. His desire was to see Joseph, his beloved son. When a person dies, the best-loved member of the family puts his or her hand upon the dead person's eyes to close them.

"Shall put his and upon thine eyes." Always should be done by first-born son. Coat of many colors should be long white robe which is symbol of heirship to the household. It should go to first-born son. Jacob and two wives. First Leah who had Reuben who was legal heir. Second, Rachel, who was wife of his love and so Jacob gave heirship to Joseph, born of Rachel.

When a man is dying, firstborn son stands by and closes his eyes when he dies. In verse 4, God is respecting Jacob's love for Joseph saying that he will take the place of legal firstborn Reuben.

Joseph was firstborn of Rachel; Jacob loved Rachel. In end, got Leah—was older than Rachel (section not clear on Rachel, Leah, Joseph and Reuben).

According to law, Reuben was the firstborn, therefore, he was head of the family. To Jacob, Joseph was his firstborn, because he was the son of his love. Coat of many colors—erroneous teaching. A white coat with wide long sleeves — the robe of heir. That's why brothers were jealous, knew Jacob planned to make Joseph his heir, instead of Reuben.

"Put his hand upon thine eyes." When father is dying, invites all the children; usually puts robe on firstborn, and the keys of the household on his shoulder; gives with a blessing. He then dies and the firstborn closes father's eyes. It is the most affectionate service done by the son.

God gave Jacob the desire of his heart. He knew what he wanted. Even when you don't pray. Delight yourself in the way of God and He shall give you the desires of your heart. What you set your mind upon, that's what you'll get. As a man thinketh in his heart, so is he. (Hindus believe that if you don't get desires now, God will bring you back good to have a lot of desires.) God never fails!

Buddha—heretic to Hindus, was a reformer. Don't get involved in desires of this world, cut them off. No luxury. Then won't have to come back to this world. Buddha said before Christ, what does it profit you if you loose your soul and gain the whole world. Be content with little things. The more we have, the more we want. Hindu and Buddha content with a little. Cut the desire out.

Joseph was loved by Jacob because he was firstborn of Rachael whom he loved, he didn't love Leah. Reuben was firstborn of Leah and by law should have been head of family, should have been given white coat of heirship. Firstborn stands by death bed of parents and closes the eyes when dead—it's a very tender thing. Reuben should have done it, but God knew Jacob's heart to have Joseph do it. (Trust in

Lord, not materialism, and He will give thee the desires of your heart. Hindus practice this rap on reincarnation.) Set your mind—it brings results.

GENESIS 49

Verse 8 Thy hand shall be in the neck of thine enemies. This is a figure of speech used before by other people, besides what John the Baptist wrote. Easterners have the Bible practices as a part of their culture. They live the way the Bible teaches, yet they are not Christians. One difference we have with the Eastern people is that their religion is their life. Our culture is dead. The Easterners know much more than we about the Bible.

It means that if you have taken a king in a war and have him as a prisoner and ask him to lie down the man who captured him puts his foot on his neck. This signifies that the king is now a complete subjugated man. There is no way out—absolute subjugation. This man is your slave. As Christians, we gave ourselves joyously, fully surrendered, to the Lord Jesus Christ. We maintain our freedom of will and surrender ourselves to the will of the Lord and maintain our own freedom in spirit.

"Hand in the neck of thine enemies." This is an Eastern idiom.

Background: When an enemy is captured in war, then the captor will have his captive lie down on the ground and he will put his foot on his neck. This means that the captive is completely subjugated to the captor.

Verses 14 and 15 Ass lying down between the sheepfolds. Issachar was one of Jacob's sons. Jacob blessed all of his sons, one by one. As he came to Issachar, he was an ass couching (lying) down between two sheepfolds. The meaning is that: lazy (weak, poor, lame) asses come and lie down in the gate of the sheepfold. When sheepfold is cleaned in the morning and evening, shepherd throws all the unused, dirty grass which has not been wanted by the sheep (when sheepfold is cleaned). These donkeys wait for the grass to be thrown out where it doesn't have to find its own grass. Issachar is really lazy, lying down between two sheepfolds, making sure he doesn't have to work, even though he was even a strong man; making sure he gets something to eat. A man who is lazy and wants to live off of other people's labor is called "an ass lying down between two sheepfolds." (Idiom). Issachar was not weak, blind or lame. He was just lazy.

Verse 15: Because he was lazy and dependent on somebody else, he reaped the consequences of his laziness, which means he became a servant to all.

Verse 17 Serpent, adder. Serpent and adder are one in the same here. There are several species of serpents in the East. The winged serpents (the wings are about an inch long in the eyes).

Horned serpents. Viper without horns. Adder has horns. Horned serpents are called fiery serpents. The horned serpents on the path, hide in the dust on the road. They bite the heels of a horse; and the bite is very dangerous. If a man were bitten by the adder, he would live only half an hour. Dan was a treacherous man.

EXODUS

EXODUS 3

Verse 14 (Genesis 41:44.) I am Pharaoh. Joseph knew he was pharaoh. He is affirming a promise—saying he is as good as his word. This shows the certainty of the promise. That's why God said, "I am." See Genesis 41:44.

Verse 22 Spoil the Egyptians (by Israel). By borrowing and not returning, they were spoiling the Egyptians.

Verse 21: They had favor in sight of Egyptians and the Egyptians lent freely to God's people. Israel told them they were going to use the jewels to wear in some service to God such as marriage, worship, etc. Because it was for God, the Egyptians would not ask for the articles back again. Wait until returned by Israelites. If Israelites told them article was lost, Egyptians would say that it was okay because it was for a good cause—God's work. You see, Israel wanted to go outside of Egypt to worship God, but Pharaoh wanted them to stay. If say bad word, bad will come back; if say good word, good will come back.

EXODUS 9

Verses 8ff Throw ashes. "Throw ashes from furnace"—curse nation and people. It is the authority of the Word of God that brought results. Obedience to Word is power. Ashes incidental. "Blaims"—continued scratching. There was darkness on Pharaoh and people, but light on God's people—spiritual. (Exodus 10:21-29.) (Preaching on living in light.)

EXODUS 10

Verses 21-29 See Exodus 9:8.

EXODUS 12

Verse 1 The beginning of the month is Abib which is equal to April.

Verses 1-8 Passover lamb (see sheep also). This is the order of the Passover. When God was going to destroy all the firstborn in Egypt, He ordained as a marker of identification that the children of Israel could be saved from the slaughter by sprinkling the Passover lamb's blood on their door outside of their houses as they ate the lamb inside. God said when I see the blood, I shall pass over you. This was spread on the upper side and two sides of the door. These people were under the blood, therefore, you pledge everything under the blood (this is its origination). Long before there was any cross such as we know now, the Eastern people believed in applying the blood to them as they went out, figuratively. They sprinkled blood on the upper doorpost—this is the way they crossed. It is not a crossing, it's applying the blood figuratively. Your soul, mind and heart are placed under the protection of the blood. They'll sprinkle ashes on the forehead and the two side doorposts or either blood—it's only symbolic. With three fingers touched head, mouth and forehead. In this account it is actual blood, but those that do it since then only symbolize the blood by crossing themselves.

How did they take the Passover lamb? There are three kinds of flocks each shepherd has: 1) male of the first year; 2) female of the first year; 3) sheep above one year. The male and female of the first year are taken care of near the shepherd's home. These are used for Passover, must have no blemish on his body. These are cared for on well prepared grass, cleared of all thorns and thistles. No bruises. They also supply a stream of water for the lambs to drink. Above one year, they are put with sheep and have to go miles to find pasture (grass). When the Passover comes, they have to take one or two of the lambs from this fold near the shepherd's home. They'll take these up and keep them in the home of the people who are going to eat them. They take it from the fold on the tenth day of the month and keep it separately for four days and the fourth evening, they kill it.

Spiritual application: Jesus is our Passover lamb. Our lamb without blemish, lamb slain before the foundations of the world, he was separated from the Father when he came down from glory. He ministered in this world for 3 1/2 years. In the East, when a boy is born if it's one month old, they'll say he's one year old if you ask his age. On their date of birth is one year old to them. On the fourth year of his ministry, he was killed in keeping with the Word of God. (Isaiah 53 prophecy.)

Therefore, we have redemption through the blood that he shed. That blood we apply to ourselves for cleansing power with us.

(Zechariah 10:3.) The Orientals clean their teeth with bitter herbs. It kills germs and makes gums and teeth stronger. Passover lamb—without blemish. There are three flocks—male lambs, female lambs and sheep. Both flocks of lambs are taken care of right near the house in a field cleared of stones with a special fountain to drink from. Jesus Christ was our lamb without blemish. Jesus Christ was the only sinless religious leader. After the first year, the lambs are put into the fold in the woods, etc., with the sheep.

The first month for the Jews is our April. On the tenth day they take from the lamb or the goat fold. The difference between lambs and goats: the goats have no leader when they feed in the wilderness, they look after themselves. One of the he-goats leads. The sheep are led and looked after by the shepherd. People of the world are like goats, they lead themselves and are judged by works. The sheep have been redeemed.

Zechariah 10:3. Because the goats assume the responsibility for their own leadership—works.

On the 10th day of the month, a lamb is separated from the fold which is not far from home (20 yards). It is brought home where there is a place for it. It is fed and comforted (maybe two lambs, according to the number of people) and is kept until the fourteenth day. In the evening it is killed.

In the East, they don't count days. If a man is born today, they'll say he is one year old, the same with a man born ten months ago. According to the Eastern calendar, Jesus Christ was crucified in the fourth year of his ministry (according to the West, after three years on earth).

They sprinkled blood on the upper and side doorposts—the Hindus cross themselves when going outside and it represents both sides and upper doorposts. The soul inside the house needs cleansing. It's not the cross of the trinity, but the sprinkling of blood.

Unleavened bread—in the East it is used for communion with grape juice (not wine). There are lots of quarrels about it. If the pastor is a smoker, they won't take communion from him. They also like to know when they buy food in the market who made it. Did he bathe before he cooked it? Bathing is very important. They used to wash drinking cups fifteen times a day.

Passover. "Abib"—April. Three flocks: 1) male of the first year; 2) female of first year.

Both of these flocks are cared for by shepherd's children where special grass is grown. All stones, etc., are removed from the pasture so lambs will not be bruised or blemished. Must be unblemished for Passover or sacrifice. On 10th day of month, Abib, take one lamb (sheep or goat) from flock of first year and bring it into veranda of house and tend to it there for four days. Lamb is lonely and helpless (relates to Christ at end) and is killed on fourth evening. The lamb is a type of Christ.

Verse 8: bitter herb—Margosa tree (in India, twigs softened at one end used as toothbrush) leaves used in food on festival occasions; sanctifies and purifies food. Sprinkled blood of lamb on both upper side doorposts. People kept safe inside.

Verse 5 You are allowed to take a lamb from out of the sheep or the goats.

Verse 6 They separate it from the fold which is not far from your home and tie it up in a separate place and feed it with water, etc., and those four days it is not happy.

Verse 7 Every Easterner, if he is a religious man, when he goes out, he puts his fingers on his forehead which is symbolic that he is putting his mind, and heart, to be saved. They did this long before the cross. They are sprinkling blood. That is what two side posts and upper doorpost mean.

Verse 8 There is a tree with bitter herbs. They call it a Margosa tree. Its leaves are used for medical purposes. When a person has small pox or chickenpox, until you are healed, they apply it to the body. They make it into a pastry. They can those bitter herbs. This is a big tree. From the branches they take the little twigs and press them down and make it like a brush. This is what they use to clean the teeth

with in India. One in a thousand people go to the dentist if they go at all, in the East. If a person is too lazy to get these twigs, he uses charcoal and salt. They mix it together in a powder form, and they carry it wherever they go. That is the next best thing. On Saturday all the women bathe in oil. They get another woman who is well trained in massaging and they pour oil on the head and in the ears to get all the dust and dirt out. That is why their eardrums are strong. And they massage all over. They stay that way with oil all over their bodies for about two or three hours. The oil washes off very quickly. That is why they have long hair. The men also bathe too. They use linseed oil. They grind it in a machine.

"Bitter herbs." These represent the bitter times that the children of Israel had while they were under Egyptian bondage. By remembering the bad times, they will be grateful to God for their liberty.

Bitter herbs. Not only used for teeth cleaning as earlier mentioned, these herbs also represent the children of Israel's experiences in Egypt. The context concerns the Israelites running away from Egypt, or on the verge of doing it, so God told them to eat the Passover lamb in this manner. It reminded them of the past Egyptian bondage. By remembering the past, it brings to mind the gratefulness they have for their present liberty.

Verses 35 and 36 Borrow. The people say (their argument here): This looks like an unmoral act, unethical in our eyes. God told Moses to tell the children of Israel to borrow jewels from the Egyptians. They knew they weren't going to return them, and why should they borrow? Why don't they steal? It's stolen actually because it's not borrowed. This is the people's reasoning with this. Bible scholars say God told them to cheat, rob the Egyptians. They knew they weren't going to return to Egypt when they left. They weren't going to return the borrowed jewels. (This is their argument.) Borrow means always to repay. In the East, marriage is a sacrament (means God is present). If you're going to get married or go on a pilgrimage in the East, you can borrow jewels. The people will go out of their way in the sacrament to help those involved in it because of God's presence. If you're going on a pilgrimage to Benares (holiest city in India) to pray to God for blessing, you go as a family. If you don't have many good clothes, you can borrow from someone and they'll give you all you need, plus jewels—all your needs. They do this because it's a good cause. When they lend this to you, it's actually given to you as if it's given to God. "If it's stolen don't worry, it was for a good cause." You only need to give the cause to borrow: either marriage or the pilgrimage. Same today.

Suppose thieves rob you—you don't have to pay it back. The people will say you're not responsible. Oriental tendency. Israel told Pharaoh that they must go and worship their God. Pharaoh asked, "Why not worship here?" "No" they said, "we must go outside Egypt and worship our God." They are really going on a pilgrimage according to their statement made to the Egyptians. Because they couldn't worship their God in the land of bondage—Egypt—they had to go outside where it was free and worship.

So the Jewish people, Israel got all that they wanted because it was a good cause. They use the language—borrow. But if they don't come back, it's all right. It's given to a good cause. Therefore, there is no cheating in it. If you don't return, it's not a crime, it's taken for granted. Once you give to a good cause, you give to God in the East.

We are all stewards and trustees of all we've got. What is mine is yours also because we've only been entrusted with these things. He that giveth unto the poor lendeth unto the Lord and the Lord will repay. This is the law of hospitality. Jesus said, "Give to him that asketh of thee—no matter what he asks, give. And, from him that would borrow from thee, turn not thou away." What you have belongs to God, you are only entrusted with it. If your poor brother asks you, open thy hand wide and give to him such things as he needs. For you were also once strangers at one time. Do unto others as you'd have them do unto you. This is a way of life in the East. Not a religion. Love God first, your neighbor secondly. His need is your need! We're of the same Body. If my brother is hurt, I'm hurt.

(People who worship idols believe that God is in their heart, but the idols help them concentrate on it.)

He that watereth is also watered himself, also if give, it'll be given you. (Proverbs 11:25 IV)

Side topic under "borrow": Noah, how man of all races heard of God. Never fail to help other person, he may be an angel unawares. What ye do to others you do to God, judge not before the time.

EXODUS 15

Verse 26 The Lord that healeth thee. The Lord heals (even the heathen). They believe in going indirectly according to the laws of God. Non-Christians ask the Lord God to heal them because they believe what our God said will work for any and everybody. Always believe God is the healer and He shall lift up a standard (Isaiah 59:19). Believe what God says. If someone close to you promises to do you a favor because you know him, we must know God in order to know how to believe and to be inspired to believe. God gave us the Word. We've got no reason to doubt God, having His Word. If you doubt that God can perform what He has said, then CHALLENGE GOD BY ACTING ON HIS WORD. Job, though he lost everything, continued to believe (PAGAN—one who does not worship God; HEATHEN—people who are round about us). Believing is: "God said so. He will do so." We have a reason to believe that God will heal us because He said so. Also, remember who you are and what power you have. To believe you must know who you are and what your relationship with God is.

EXODUS 20

Verse 3 Idol worship. The believer should have no other gods. God is spirit. Matter, flesh, belong to the other god. We don't set up stone and wooden idols. But there are other types of idols that we have: trying to solve a problem by the senses or material means. Trying to be saved, to walk or to live by anyway other than by the spirit is to have other gods.

"Complying with the dictates of physical senses is serving other gods." It is easy to pray, but people find it hard to give. Senses say, "keep the money for a new car," don't give to the ministry. God says just the opposite. Instead of depending upon God for healing, we depend on doctors. We have more idols (in the mind) than Africans (in stone).

EXODUS 21

Verses 1-11 Servants. Verse 6: Most Hindu children taken to temple and have earmarked which means he will always serve God. Verse self-explanatory in context.

Verses 12-17 Honor parents. Crimes little or none because religion is way of life in East. Verses 15 and 17, children must take care of parents when they grow old. Put to death doesn't mean actually killed out, treated as good as dead.

Verse 16 "Stealeth a man." This is kidnapping. Put to death is penalty. "Selleth him" means to sell him into slavery.

Verses 18-36 Murder or injury. Verse 18: cut off from tape. Verse 19: "quit" means not liable to be punished. Verse 21: if servant does not die in day or two, master not punished. Verse 23: mischief follow—anyone dies. Verse 25: burning—branding (done to try and cure possession).

Verses 33-36 Pay ox for ox. "Hath used to push" refers to pulling an ox cart.

Open or dig a pit; an ox or ass falls in. The owner of the pit pays for the animal and keeps the animal. (God has his mark on Bishop Pillai. An ox gored him.) In the East, the greeting is a barrage of questions: How are you? What is your name? What is your father's, mother's names? What is your grandmother doing? How many children have you got? Are you going to get married? If not, why not? How much money do you have in your pocket? Where did you get that part? (After the oxen accident, they did not slaughter the ox. If he had died, they would have sued the owner of the ox and nothing could have happened.) The man who uses the oxen should not let the ox go loose. Nobody ever spoke to Bishop Pillai for six months because they were not rude or insulting.

EXODUS 22

Verses 1-15 Stealing. Self-explanatory. Easterners live in villages and use these laws in farm life everyday.

Verses 16 and 17 Fornication.

Verses 18-20 Laws concerning witches, sodomy, idol worship. Idol worshippers "destroyed" — ostracized, business ruined, degraded, etc.

Verses 21-24 Widows, orphans. Consequences of mistreatment. Not God's fault at all.

Verses 25-27 Lending, pledge. Do not charge poor people usury (interest).

Verse 28 Ruler. Curse—dishonor. Pillai says that the Indians believe that every man is a god with spark of God in him. God's here—the people.

Gods is not pagan gods, it is the judges. Don't oppose the judges. Ruler of people in family is husband. In country it's the king (Raja). You can argue with him, but don't curse him.

Verse 29 The Orientals are trained to give one-tenth of the first ripe fruits of the orchards to the temple. God is not telling them here not to give because they already know that; but not to delay. Some people delay and then misuse it themselves. "Liquor" should be grape juice. "...the firstborn of thy sons shalt thou give unto me." It is not an offering, but a dedication. The firstborn is always given to the ministry. The children are dedicated on the 40th day and given to the Lord to serve in the 12th year. Verse 30: This is just for animals.

First of thy ripe fruits — tithe. The first tenth of anything was given to God as a tithe. To give is an unalterable law. If you rob God, you'll be robbed—if you give, He'll give unto you, pressed down, shaken together and running over. The Lord is my shepherd, I shall not want. If we give and God'll prosper us and the devourer can't rob us of our blessings. The law is there for our blessing. Dedicate to the Lord and trust the Lord to keep you. The law works for believer and unbeliever alike. We should never have lack if we're following these laws. God doesn't need our fruits—He set up the law for us. It's the law of prosperity. The law blesses sinner and saint alike.

And of thy liquors (tears). What does it mean tears? Some people in East keep tear bottle. Anytime they weep they let the tears go in this bottle. They are buried with this bottle. They are supposed to get rewards in heaven by showing how much they wept for God's cause. Sometimes they'll bring a tear bottle and dedicate it to God, as the woman did to Jesus. They give their tears, their precious possessions to God and it's a disgrace to be buried without them. Not only give what God gave you but come with repentance and tears for your sins. Tears stand for a broken and contrite heart. Tears stand for repentance. Not enough just to give only to get back, but must come with a contrite heart before God—a repentant heart.

First of liquors (means tears—see first), "...and of thy liquors" means that you should not delay in weeping and repenting of your sins. Shedding tears for your faults. Don't delay confessing your faults. This is how you give tears to the Lord. Don't sleep on your sins—turn it over to Christ. Don't keep the guilt—don't delay. If you delay, your conscience eaters in and it's harder to repent afterwards. Confess your sins to God.

Verses 29ff Tithes and offerings. Liquors—grapes pressed for juice. Give first of everything. New wine—grape juice. The rejoicing of the disciples at Pentecost caused people to think they were drunk.

Verse 30: Newborn animal which is given to temple is brought on eighth day. Reference to where Jesus said unloose the colt, the lord hath need of him.

Verse 31 Eating. Only untouchables eat this meat.

EXODUS 23

Verse 19 Seethe—boil, roast. Kid—child goat. The Semitic people, especially the Arabs, on certain festival times cook the kid in the mother's milk. They boil it and cut it to pieces and mix, then they eat it. This is supposed to create ferociousness—animal passion. It has been condemned in the East. This is law of God.

The Bible is a statement of the Words, laws of God. If you break the law, you break yourself. If you walk on the law, it'll keep you. Example: Free in U.S. only if you keep the law. The Word is literal—we must follow it! Our laws in America come from laws of (known in India). The first democratic government in India thousands of years ago was under this code of law. Our law is based on democracy and not on God. Traveled from India throughout near East, Egypt, Greece, Rome (law of Iranus) in each country named after that country. To Britain, to America and Canada. The Bible is the culture of the Jew and Gentile—Eastern people. These laws are borrowed from the Indian people. (Study of) Our Oriental Heritage—Will Durant.

Seethe a kid in mother's milk. The Arabs and Jews are very fond of cooking a kid in the milk of its mother on certain festival days. It's a delicacy. The meat cooked in it's mother's milk makes you

ferocious. It makes you act as an animal. Do things wrong as a result. That's why God told them not to do it, because it produces evil in them. Causes animal-like attitude.

"Seethe a kid." Seethe means to roast or cook or boil. During some festivals the meat of the kid, seeds and "his mother's milk" are all boiled together and when the people drink it they become very ferocious, worse than being drunk on booze.

When the fruit trees do not produce much fruit, the mother's milk is sprayed on the trees in order to get more fruit (like using fertilizer). God does not want us to give Him something that we have made. He wants us to return to Him what He has given us. We take it as God gives it to us. God wants unleavened bread, not leavened bread which has been added to by man.

Kid. "Seethe" means cook or roast. The kid would be cooked in mother's milk, during certain festivals. He would also be stuffed with seeds. The meat, milk and seed meal makes people very ferocious, like drunken people. It has a similar or worse affect than drinking. They do it in the East on those festivals. Another meaning which applies here is the following: when the fruit trees don't develop much fruit, or the crop is no good, then the kid cooked in his mother's milk is sprayed on the trees for a better fruit. This is what God said not to do. When you need a situation better, don't try to add what God has given you. If you do this, then give the crop as an offering, we are giving Him what we made, not what He gave us. Save with leavened bread, Eastern leaven adds to the taste of bread, doesn't just make it rise.

Verse 28 Hornets is figure meaning He will use His supernatural power. Could be by the Word or by phenomenon or something else.

EXODUS 25

Verse 10 Shittim wood. Arkis. Carried on two poles supported on shoulders of four priests. Wherever ark is carried, God is present with them.

Shittim (Hebrew) wood; sitha (Indian) tree (same tree, different language). Sitha (pronounced, sitha) tree grows in hopeless places where nothing else will grow. Grows wild by itself. Produces one of the sweetest fruits one can find. Sitha named after a queen. Wood used many places: tabernacle, table of shewbread, etc., because grows without man's effort; only God causes it to grow. Symbolic of God's power and glory. Where it is used, no glory will go to man's effort for it. Grows in dry ground where nothing else will go. Referred to in Isaiah 53:2, prophecy of Christ as a root growing up out of a dry ground. Shittim wood is therefore symbolic of Christ.

Verses 13-15 Half shekel, temple offering. Every person who is 20 years and older must give half shekel (worth about 34¢ in 1963) for a temple offering. It is not a tax, but an atonement for a man's soul.

Verses 18 and 19 Laver of brass. "Laver of brass" is a jug made of brass and filled with water which is in the temple. The Eastern people before they pray, wash their feet and hands (washing of the water). This cleanses them physically. You can approach the living God with clean hands and feet. It is done daily and God says to have Aaron and his sons do this. "Clean vessel," "vessel of honor," "vessels of living waters." There are three vessels kept in a place full of water. If a man comes along thirsty, he would get clean water, vessel for drinking, another for washing feet and the third is for (notes end abruptly).

Verse 31 "Half a shekel." This refers to the money found in the mouth of the fish in Matthew 17:27. There was half a shekel for Jesus and half a shekel for Peter.

EXODUS 32

Verse 6 Rejoice, play. Drink, not alcohol. Play—rejoice in God, praise Him. After eating they would rejoice in the Lord. The body is an empire. We rule this empire by God's help. When enemies come along—anger, malice, backbiting, accusing, slandering—throw them out, do not allow them into your empire. If you let them come in, they will sit tight on your neck and not let you go.

EXODUS 37

Verse 23 "And he made his seven lamps (saucers)...." The word for it is vrilekku. Snuffers are wicks. Snuff dishes should be ash dishes. They are pure gold. On the altar they put these dishes and they have

holy ashes in them. They sprinkle them on people or themselves. That is what he made. "And he made his seven saucers full of oil, and placed his wicks in them, and his ash dishes were of pure gold."
(Translation.)

LEVITICUS

LEVITICUS 2

Verse 13 Salt (from encyclopedia). Sodium chloride—NaCl.

Salt occurs in the sea, in natural brines and in the crystalline form, as rock salt. Its most abundant source is the ocean. All the salt in the sea is 4,500,000 cubic miles. Natural (commercially important) brines are found in India, United States, Dead Sea and elsewhere.

The Dead Sea, which covers an area of about 340 square miles, contains approximately 11,600,000,000 tons of salt and the River Jordan, which contains only 35 parts of salt per 100,000 tons of water, adds each year 850,000 tons of salt to this total.

Certain natural brines occurring in England and in the United States are of interest, not only from the economic point of view, but also because they contain salts not usually found in brines such as the chlorides of barium and strontium. In the U.S., they occur in the Ohio valley district of West Virginia and in Ohio at depths ranging from 1,100 feet to 1,600 feet (Pomeroy, Ohio; Malden, WV).

Rock salt occurs abundantly in rocks of all ages. All important rock salt deposits originated from the evaporation of sea water at some time during the geologic past.

Salt is used universally as a condiment and preservative. It is employed in meat packing and fish curing, in the dairy and pickle industries, for salting cattle and curing hides and as a brine for refrigeration.

The production of salt is one of the world's most widely distributed mineral industries. U.S. is the largest producer.

Indeed, where men live mainly on milk and flesh, consuming the latter raw or roasted, so that its salts are not lost, it is not necessary to add sodium chloride, and thus we understand how the Numidian nomads in the time of Sallust and the Bedouins of Hadramut at the present day never eat salt with their food. On the other hand, a cereal or vegetable diet calls for a supplement of salt and so does boiled meat.

Leviticus 2:13:

And every oblation of thy meat offering shalt thou season with salt; neither shalt thou suffer the salt of the covenant of thy God to be lacking from thy meat offering: with all thine offerings thou shalt offer salt.

As covenants were ordinarily made over a sacrificial meal, in which salt was a necessary element, the expression "a covenant of salt" (Numbers 18:19) is easily understood; it is probable, moreover, that the preservative qualities of salt made it a peculiarly fitting symbol of an enduring compact, and influenced the choice of this particular element of the covenant meal as that which sealed an obligation of fidelity. Hence, the Greek-phrase "to transgress the salt" and meal, the Arab phrase "there is salt between us," the expression "to eat the salt of the palace" (Ezra 4:14 R.V.) and the modern Persian phrase "untrue to salt" (i.e., disloyal or ungrateful) and many others.

Salt and incense, the chief economic and religious necessities of the ancient world, play a great part in all that we know of the ancient highways of commerce. Thus, one of the oldest roads in Italy is the "Via Salaria," by which the produce of the salt pans of Ostia was carried into the Sabine country. Herodotus' account of the caravan route uniting the salt oases of the Libyan Desert makes it plain that this was mainly a salt road, and to the present day the caravan trade of the Sahara is largely in salt. The salt of Palmyra was an important element in the vast trade between the Syrian ports and the Persian Gulf, and long after the glory of the great merchant city was past "the salt of Tadmor" retained its reputation. In like manner, the ancient trade between the Aegean and the coasts of southern Russia was largely dependent on the salt pans at the mouth of the Dnieper and on the salt fish brought from this district. The best salt mines of northern India were worked before the time of Alexander. The economic importance of salt is further indicated by the prevalence down to the present day of salt taxes or of government

monopolies. In Oriental systems of taxation, high imports on salt are seldom lacking and are often carried out oppressively with the result that the article is apt to reach the consumer in an impure state largely mixed with earth. "The salt which has lost its savour" (Matthew 5:13) is simply the earthy residuum of such an impure salt after the sodium chloride has been washed out.

Cakes of salt have been used as money; e.g., in Abyssinia and elsewhere in Africa and in Tibet and adjoining parts. (See the testimony of Marco Polo and Sir Henry Yule's note on analogous customs down to our own time, in his translation of Polo ii, 48 et seq. The same work gives interesting details as to the importance of salt in the financial system of the Mongol emperors, ii, 200 et seq.)

In the Roman army an allowance of salt was made to officers and men, from which in imperial times this salarium was converted into an allowance of money for salt.

See also: Ezekiel 16:4.

"With all thine offerings thou shalt season with salt...." More widows in India—when married, share covenant of salt. Don't remarry because of salt. Women love with one man by a covenant of salt. (Marriage ceremony lasts ten days.) Man—all that I have promised during last ten days, I'll never break—so help me God. The girl, the same. That is reason for no divorce. Binds them to God. To East, Bible is way of life. Americans not spiritual, not way of life yet.

Verses 1 and 2 "...Then she shall be unclean seven days; according to the days of the separation of her infirmity...." Woman kept apart, in separate room, even children not permitted to be with her.

Verses 3 and 4 "...continue in the blood of her purifying three and thirty days." For man child, 40 days separation.

Verse 5 "...bear a maid child...unclean two weeks...." For a girl, total of 80 days.

Verses 6-8 "...when days of her purifying are fulfilled...." Get offering, if unable to afford a lamb, could bring two pigeons or two turtledoves.

LEVITICUS 19

Verses 23-25 "...three years shall it be as uncircumcised unto you...." God telling Israel— fruit uncircumcised—not to be eaten. Mangos, in India, national fruit, plant tree, not eat fruit for three years. Like apple tree in U.S. Fourth year, fruit to God. Fifth year, you may eat. Fruit will increase and make you prosperous. Part of God's law. For Eastern people, culture does not necessarily apply here. Example: West, marries a second time. Christian people not under law but under grace—applies to those who are not saved. Jew or Gentile, it's their way of life. It is there for our understanding. Why I teach you, so you can understand.

Point is: Circumcision on eighth day—holy unto the Lord. Fruit, first three years, fruit not holy. God says so, like unholy, uncircumcised people. All that we grew, God gave to us, should dedicate to God, if we don't will be uncircumcised to us. We Christian people give thanks, and hand it over to God. Give thanks, for all things are sanctified for us by the Lord. To Jew, only some things are clean. Peter—told by God what He had made clean. Everything is blessed of the Lord for us. We live by grace through faith (believing). In East, they still live under the law. We are above the law, we are sons, not servants. What Father gives His children is blessed.

Verse 26 Not eat anything with blood. Not touch blood of anything, blood has the life. "Enchantment," when lose something get holy man and then call on god to tell who took it. We look to the Lord, don't depend on world—devil for the knowledge—God gives us word of knowledge. Because He is in us, gives us wisdom and discerning. Lean on God, and He'll tell you what is what. Don't depend on arm of flesh. "Observe times"—moon, days, times—don't do things according to times and hours as they do in East. Won't do some work during certain hours. Good and bad fortune: we have all good—everything God does is good. Lean on Christ, not times or stars, all our times are good because lean on God. He governs everything.

Verse 27 "Ye shall not round the corners of your heads..." Men have long hair, shave only one part of head. "Mar the corners of thy beard," shave off a little in the middle. Should be straight. No razor in beard.

Pagan gods. People who worship marred, act like gods are, shave hair and heads; people act wise. Some idols — face of man and body of a woman; some idols—woman's face, man's body—where get

that a woman should not wear man's clothing. Only those who worship those gods would wear that kind of clothing. God saying, don't follow any other god or idol; no god beside me, only living and true God.

Spiritual application: not to follow the matters of this world, the styles of world, the god of this world, the systems, unless in accordance with the Word and will of God. Separate people, royal priesthood, peculiar people that do things that Lord God will like. There are even pagans here in U.S.

Verse 28 "Ye shall not make any cutting in your flesh for the dead...." When person died, body taken to grave, husband would take knife and scratch self to drain blood to demonstrate love for the dead person. Or person is very close or loved. When husband, burning—burn bodies because they don't like to think about it rotting and worms eating it. Pour ghee—clarified butter on body by son—burns better. Then the son goes away. Wife becomes hysterical, men holding her so she won't jump into fire. Sometimes (seldom) does she jump. She is never tied to funeral pyre. If dies with husband, go to heaven together. Hindus believe reincarnation, spirit go into another womb, born again almost the same day. If jump, and dies with husband, you don't come back anymore. If die in battle, go to heaven directly. We should not despise any culture, get the light and see how applies to us. "Nor print any marks upon you; I am the Lord." Means tattoos. Had tattoo to remember people. Isaiah 49:16. God says, "...have graven thee upon the palms of my hands, thy walls are continually before me." Very painful for tattoo on hands, God loves us that much that He has us there; can always see palms. Always before God's eyes.

Verses 32 and 33 "Hoary" to the Easterners means "grey head." When they are sitting down and a man with grey hair passes, they rise because they also think a man with grey hair has wisdom. They respect a man with grey hair. The Eastern people also have respect for old men even if they don't have grey hair. Instead of "vex" it should be "do not block his progress."

LEVITICUS 23

Verse 40 Goodly trees means the best trees. Boughs means branches. "Thick" should be "flourishing."

Verse 43 They live in these booths for seven days as a memorial of how they lived coming from Egypt.

LEVITICUS 24

Verses 1-4 "Oil olive beaten." This means beaten olive oil. The olive oil comes from crushing olives on a rock. Pure oil, fresh oil, green oil is from unripe olives used for anointing just crushed. Verse 4: Candlestick is a Western idea, candles originated in the West. This should read "a lamp stand." There is a stand made of brass which is filled with olive oil and wicks are placed in different places on it (there are as many as 7 or 14 wicks on one stand). There is a lamp burning all the time in Eastern home as a symbol of the presence of God. Where the lamp is, God is.

Wick is made of flax or cotton wool. When oil runs out, the wick starts burning and stinks. It is the duty of the woman to keep the lamp filled. A lazy woman will not refill the lamp, but rather just quench the wick by knocking off the ashes.

NUMBERS

NUMBERS 5

Verses 11-28 Jealousy in the family. Much jealousy prevails between wife and husband. If the husband suspects his wife, he takes her to the priest and puts her through the test. He (priest) takes some water and some dust from the floor of the tabernacle together and asks the woman to drink it (if the wife denies having extramarital activities—this procedure is the test). If she lies, her stomach will swell and her thighs will rot as a result of her sin. Then the husband.

In India, the woman is brought before everybody. She is asked to cup her hands. Then hot coals are heaped in her hands. If she did not sin, the coals, it was believed, would not burn her. If she did sin, it would burn her hands. In the United States, if a woman is found guilty of infidelity, she gets divorced. In the East, they would destroy the sin itself by doing what they do. In the East, there are social laws that keep the community in mind. Every person minds his own business, but they also mind someone else's business if that someone is wrong. It is detrimental to the whole community. The same thing with the church: if someone is wrong, it should be brought before the elders. They should check us, warn us, pray with us and correct us. If we do not listen, we should be thrown out as a heathen. These are the cultural laws of the East. This man is then thrown into jail and is treated as though he were dead.

Verse 21 If a man is jealous of his wife, he goes to the priest and tells him that she hasn't been fair and faithful, etc. Then they don't follow her to see if she is wrong, but they test her right away. They take some holy water and dust from the altar and mix it up and they call it bitter water. If she is guilty, she will make a face when she drinks the water. Thigh should be "waist." The bitter water is the dust that is on the floor of the temple.

NUMBERS 12

Verse 1 The Jews are a brown race. They are brown because of the heat they live in. They got angry at Moses because he married a Negro woman.

Verses 1-14 Culture. Child rearing. There was a squabble between Moses, Miriam and Aaron. Moses was a Jew (brown in color) and his wife was an Ethiopian woman, African (black). The prejudice was not on color. It was one of culture. The Jews want their children brought up in their Eastern culture, not in the black, African culture. They said to Moses, "Do you think God only speaks through you?" They were endeavoring to be equal to Moses in responsibility. God heard this, and scolded Miriam and Aaron. As a result, Miriam received leprosy.

Verses 12-14 Spit in face. Verse 10: Miriam was leprous. Verse 13: "spit in face"—if girl misbehaved and father reported to elders of gate (if she was not stoned), she would be treated as if dead and would feel that way. Secluded from family in last room of house. Same seclusion as when on menstrual period—defiled and outcast for seven days. Same thing happens on whom the father spits. God said this treatment must happen to Miriam and then she could be received again. (People who have leprosy must remain outcast—Miriam would be healed.)

Verse 14 The girls are kept in very strict obedience in the East. They are given liberty only to the extent of good behavior. If they come late or do some other wrong thing, they punish them by the father spitting in their face in front of everyone else. If she speaks, then she is defiled and is shut out seven days. She eats inside the house alone and on the seventh day she goes to the temple and receives a blessing.

"Spit in her face" means that an unruly or uncontrollable girl is punished by going into seclusion for seven days (as the menstrual period) — this she does to repent and to reform—this is a figure of speech, not literally spitting in the face.

"Spit in her face." Eastern custom: If a father spits in the face of his daughter, she is ashamed for seven days and she is secluded like a menstrous woman.

NUMBERS 13

Verses 31-33 Grasshoppers, negative confessions. Because the enemy was larger, the children of Israel compared themselves to grasshoppers. They overestimated the enemy and underestimated themselves. They only looked like grasshoppers in their own minds. That is where the Devil works. That happens to the believer all of the time. He has a constant fight with his mind and flesh, simply because he hasn't learned to renew his mind. We have one actual enemy, and he works through our head. But we must realize that we have power to keep him out. He is a defeated foe. Christians are legally not under his power. We don't blame the Devil. We are more than conquerors.

We confess what the Word says (Job 22:28). We are like judges who make decrees—tell the Devil to get lost. We hold the reins to our minds. We are the drivers of the chariots of our minds. Ask God for which direction we should go. We know what direction the Word gives first.

Verse 32 "The land eats up people" means it is an unhealthy, unwelcome place (not cannibalistic), very uncongenial toward us.

"Land that eateth up the inhabitants." This refers to an unhealthy place.

Verses 32ff (14:4) Renewed mind; milk and honey. Two aspects of sin: against God, against society. God forgives all sins but the consequences of sin are still reaped. Because Abraham went against what God told him and he had a son by Haggai, many generations have suffered the consequences of that sin to this day, although God forgave him. Bad seed is reaped when it is sown.

God gave His people a land flowing with milk and honey which means a land of abundance, goodness and prosperity. Moses, as instructed by God, sent two men to search out the land. They brought back a beautiful branch of grapes, but told Moses also that giants lived in the land. They overestimated the power of these people and underestimated the power of God.

We are God's sons and it does not matter what the odds are—our Father makes us more than conquerors. But even with the greater power, if we believe that we will be defeated, we will be because we think so. We must think powerful thoughts, think largely, ask largely, think nobly.

The scouts that returned from the land had all the people frightened and crying from the stories they told. God was grieved with Israel at this point. He had led them out of the wilderness that they had traveled in for forty years. God supplied all their needs and healed them. He performed miracles for them and they did not trust Him enough to lead them into their promised land. They despaired.

Do not look at the problem or it will increase. Keep eyes on God. God empowers His people as they trust Him. If you keep eyes on problem, you will sink; if you keep eyes on God, you will be lifted up! The flesh brings fearful thinking, but the spirit is power. Sitting in the driver's seat and crying is no solution—must step on the gas. Claim your rights in Christ. Challenge the Devil. Look brave and bold. Only through Christ is there spiritual freedom. He has brought us into the land of milk and honey and out of the land of darkness.

NUMBERS 14

Verses 1-4ff See Numbers 13:32ff.

Verse 9 The word "defense" means "shadow" and it is so translated in the Eastern versions of the scriptures. When the shadow has departed or disappeared refers to the light or presence of God being gone so that one no more can see a shadow. "Their shadow is departed from them." The shadow is gone when there is no light; without the light they are in darkness and their defense is gone.

NUMBERS 15

Verses 38-40 In the border of their garments there is a ribbon of blue. Almost all the Jews have them, but the priests and religious men have them especially. Some of the people look at it and by looking at it they remember how the Lord blessed and healed them before. When they touch it, they are supposed to get some kind of virtue from the person. But it is not from the person at all, but from faith in God.

NUMBERS 17

Verses 2-8 Aaron's rod. There was grumbling going on among the people as to why God only spoke to Moses and why Aaron was a chosen leader. God wanted to prove the priesthood of Aaron. He was of the Levite family. Each of the 12 tribes brought an almond tree rod on which was written the tribe name.

The rods were placed in "tabernacle of witness"—one part of the tabernacle. All rods just alike. The following morning only Aaron's rod had budded and it even bore almonds. That way God proved the authority of the priesthood of Aaron.

Verses 6-13 Gray hair. A person who is wholly gray headed is referred to as an "almond tree." The almond tree has peculiar characteristics. It brings forth fruit before any other fruit-bearing tree. When it begins to bud, blossom and bear fruit—it does it all at the same time. So at this time of year, it is totally white; so white that a leaf cannot be seen. (Aaron's rod—12 dead almond rods were put in the tabernacle—on which the names of the 12 tribes of Israel were written. All the dead rods were dead, but Aaron's rod. Aaron's rod budded, blossomed and brought forth almonds all in one night (Numbers 17:6-13). This is typical of the almond tree's production. Jeremiah 1:11. As almond tree hastens to bring forth fruit before any other fruit-bearing tree, in its season, so God will hasten to perform His promise to us. Before man can fulfill his promise, God hastens, as an almond tree, to fulfill His.)

Verse 8 "Rod of Aaron." Buds, flowers and almonds all at the same time like no other tree. This is when God picked Aaron and the House of Levi to be the priest class.

NUMBERS 19

Verse 13 "Whosoever toucheth the dead body of any man that is dead..." "Cut off" is separated. "Water of separation"—you kill a heifer, burn, make ash, put in vessel and fill with running water. That's water of separation—cleansing power. Paul: if ashes of heifer can cleanse you from sin, how much more the blood of Jesus Christ. In India: Must do if go to a funeral, or go to a funeral home—you are defiled. Touch or go near body must be cleansed—in this fashion: Ashes of heifer and water. Suppose I touch an untouchable (now outlawed by government for anyone to be called an untouchable), sprinkle you with ashes of heifer or horse, but if didn't have or couldn't find, would use the urine of a cow, say that that is God's second best.

NUMBERS 21

Verses 5-8 Fiery serpent. Verse 8: after the children of Israel sinned and serpents were plaguing them, they asked for God's help. A fiery serpent was made and raised up on a pole so that whoever looked on it should live. Likewise, Jesus Christ was made sin for us and was raised up for us to look on. We are healed and saved by looking on Christ who is life. There is liberty wherever the spirit of Christ is. The truth sets people free. That's spiritual freedom as opposed to religious freedom.

Punishment. People were grumbling against God. Not satisfied with manna—"light bread." Did not want to depend on God but wanted own food. It was like an idol to them because they were so distracted by it.

Pillai said God punished them with fiery serpents to bite them. If He punished us for every grumbling and negative thought that we have, we would be constantly plagued, but He does not do that. Ecclesiastes 8:11. God does not execute a sentence, speedily in this age.

Verses 6-8 Fiery serpents. "Fiery serpents" are vicious.

Verses 8 and 9 The serpent of Moses has a comparison in Madras, India today where a large brass pole has a serpent hanging on top. People bitten by a serpent walk around this pole three times and are supposed to be healed.

"Serpent of brass." The Bishop says that this serpent is a type of the Lord Jesus Christ placed in the wilderness for the children of Israel.

NUMBERS 22

Verse 28 Balaam's ass. What is so strange about the ass speaking? God can do anything.

NUMBERS 30

Verse 2 Vow. The law is that you must do what you say.

NUMBERS 33

Verse 55 Thorns in your sides, pricks in your eyes. If we don't get rid of the unbelievers, the people will irritate you constantly.

"...pricks in your eyes, thorns in your side...." Talking about people.

NUMBERS 35

Verse 6 See also: Psalm 20:5.

NUMBERS 36

Verses 8 and 9 Giving—family of God. Tribe—same as "caste" in India, "denomination" in America. When marry in tribe, wealth stays in that tribe. Then the tribe would never be poor—always economically well-off. If one member becomes poor because of some calamity such as theft, sickness among cattle, fire, etc., all members of tribe pitch in of their wealth and build the man up again, asking and expecting nothing in return. It is a free gift. Widows are taken care of in this way also. At funeral of husband they bring gifts rather than just words. These examples are excellent for the Christians to follow after. We are also a family. What we have belongs to God. It is for service of others also. We are just stewards over what we have. Hindus practice this giving. Pagans practice it. How about us Christians?

DEUTERONOMY

DEUTERONOMY 5

Verse 16 Parents. "Honor thy father and thy mother." Support, love and serve your father and mother; supply their needs. Don't allow them to work. Buy them clothes, stand at their beckon call. In the East, it's father's day and/or mother's day every day. Care for parents daily. Parents should live for the son, not vice versa. Support the parents. Mother, father, teacher, God—order of importance.

DEUTERONOMY 8

Verse 15 Fiery serpents.

DEUTERONOMY 11

Verses 9-12 In contrast they were making very little living in Egypt by growing little gardens of herbs, which means vegetables. You don't need much water for a garden of vegetables. The earth is so soft that when they want to water their gardens, they go to the canal and just with their toes, without bending down, they let the water go through by making a little hole. Without much effort you can grow food in this new land and God will keep an eye on it. He will bring the rain.

Verse 10 Watering with the foot. Irrigation of land. There are canals which go between different land-owners' properties. The water comes from a river. The canals are not very wide and when a man wants water, all he needs to do is to move some dirt with his foot and the water will run onto the field.

Water with foot. Land in Egypt is smooth plains. Some of the greens and herbs that they plant can grow in two or three weeks' time. The crops are planted in rows and a canal runs through the patches. The canals are about 2 feet wide and 5-6" deep and flow out from the Nile or other rivers. To water gardens, just scratch soft mud on bank of canal with foot and water flows into patch. When enough water has flowed in, use foot to replace mud ridge of bank.

So, in Egypt, the crops are grown by man's labor. But God promises that in the land that He has given to His people, He plants, waters and causes the increase (verses 11-15). It is a land "flowing with milk and honey" (verse 9), which is a figure of speech for "prosperous."

Irrigation of land. Where does the water come from for irrigation of the land? There is a canal between the two owner's land holdings. Deuteronomy 11:10; the owner of either side takes his foot to the side of the stream and moves the earth with his foot. This is their irrigation. When finished, the man closes the irrigation hole by replacing the moved earth.

DEUTERONOMY 12

Verse 2 Heavenly tree. Already into teaching. Travelers who sleep under this tree are protected. Will not be robbed because they sleep under "heavenly tree." If have trouble sleeping, then the wonderful breeze under the heavenly tree heals from sleeplessness. If someone wants to meditate and pray, that person would go under the heavenly tree perhaps for weeks or months. All the Eastern holy men do this. They sleep and stay under the tree often. Helps concentration and stayed mind. Pluck leaves of tree and drink the milk drops that pop out. Eat the leaves. Believe that this food helps them to concentrate (species of banyan tree, 1/4 mile or greater circumference of branches—see #140).

Some German scholars came to gather some of these trees to plant in Germany, but they would not grow. The Germans wanted to obtain the same results that these Easterners received from the tree. The Germans discovered after examining constituents of leaves and their milk, that a mixture of butter and honey would bring the same results. When Bible was written in English, "butter and honey" was the translation sometimes. At the time of famine, etc., women would build brick altars under this tree because they believed God was there.

"Green tree" should be heavenly tree. Sometimes people would go to green tree and call on false gods. Bishop likens Christ to heavenly tree: gives rest, soothes, heals, feeds. Psalm 91:1. Secret places of most High (bosom of God), abide in shadow of Almighty.

DEUTERONOMY 14

Verse 2 The words "peculiar people" we see many times. Peculiar people means you are my own people.

Verse 21 "Ye shall not eat of anything that dieth of itself." This is referring to buffalo, sheep, cows, lambs, etc. Goat's milk is supposed to have strength in it and the weak people drink goat's milk. "Seethe" means "cook." Some wicked people cook the goat kid in it's mother's milk because it is very tasty. God forbids that because it is a wicked thing to cook in goat's milk when the kid should be fed and the human beings could be fed. The Old Testament, a lot of it, is practiced by the Mohammedans. They call themselves untouchables because when a cow or buffalo dies of itself on their farms, the untouchables drag them and eat them. That is one of the reasons.

DEUTERONOMY 15

Verse 4 See Ecclesiastes 12:5.

Verse 11 Giving to the poor. Every full moon, new moon or festival day in India, the wealthy cook food for the poor and give them clothes. It is publicized that "so and so" will feed 5,000 poor people and give 200 people clothing. People flock to the gates of the wealthy and servants feed and clothe them. There is a joy in giving. Cannot "murmur" when giving or that "spirit of murmur" will come to harm the murmurer. Giving is a privilege, not to refuse.

Verse 12 Selling was not among the Caucasians or Hindus. It means poor relatives. If he takes his sister's son, who is poor, and he stays in his home and gets educated and does the work for him, and he acts as his own son because maybe his father died and there is no money left, then according to the Hebrew law, on the seventh year they have to release him. But according to the Hindus, he may stay on as long as he wants. But even if he only stays 2 hours and wants to go, he shouldn't send him away empty. Set him up and get him a house and try to get him on his feet. You cannot hold him any longer than six years.

DEUTERONOMY 17

Verse 7 Only the political courts have the power to pass capital judgment or punishment, so it was in the time of Jesus. That is why they had to go to Pilate. The Jewish priests do not have political power, only religious power. In the olden days, the elders of the gate took over the capital punishment. Those that passed the judgment on some man would have the witnesses lay hands on him and also the people round about. By laying our hands on him, we are laying on him the guilt for which he is to be sacrificed, the priest puts his hand and then they kill him. "Laying hands" means in cases like this you are going to die for this cause because of your sin and guilt which we are placing on your head. The hands of the witnesses is put on his head first and then all the people on top. They don't touch the head. Only the witness can touch the head of the person. The same thing applies to followers of the Church: only the consecrating bishop lays his hands on your head. In that case, it is passing powers to you. In this case, there are hundreds of hands on his head and thousands looking on. This makes them scared and they don't want to do that kind of thing.

DEUTERONOMY 19

Verse 14 Two properties are separated by stones which are lying on the ground, not staked. Some scoundrels move these landmarks to encroach upon another's land. This was against the law (Deuteronomy 19:14).

They don't have hedges between joining pieces of land. They will put a row of stones along the border. They don't dig into the land, they only place the stones on the land. These stones are a landmark. They will never encroach upon another man's land because it is against the will of God (Deuteronomy 27:17). They are salted to stick to what God has told them to do.

Verse 21 Punishment (eye for eye) Mark 9:43-47. This was punishment by the law. Then when Jesus said, "If thy right hand offend thee, cut it off," he did not mean literally, but he was expressing the degree

of determination that should be had in renewing the mind. You'd rather cut off hand then do this thing. He was saying, "Don't steal," because old law was to cut off hand of one caught stealing. When he said to pluck out the eye if it offends, he was saying "Don't covet or envy."

Mark 9:43-47. We lose joy when we try to avenge wrong done to us. The grace of God is sufficient for us so we can bless those who persecute us. We have a greater law of love. Therefore, Jesus Christ says don't do this hand for hand stuff.

DEUTERONOMY 20

Verses 5-8 Fear and worry in battle. If a man has not taken care of matters at home, when he goes into battle his mind will still be at home. He will worry that he will die before he takes care of those matters and because of his worry, he will surely die. A man's mind must be totally into battle when he goes into it. Verse 8: if he is fearful, he will infect others with his fear. That man is not fit for the army. Our minds and hearts must be fully set on God. Other thoughts and all fears will deprive us of our loyalty to Christ. Cannot look back or to right or left when in army of Christ. Fully persuaded. (I Timothy 2:4)

DEUTERONOMY 21

Verses 10ff Captive woman. Captive woman mourns for home and family by shaving head (a sign of consecration to God at other times) and paring nails. After one month, captor could take her to wife. If he does not want her, she is free. He cannot "make merchandise of her," (verse 14) prostitution.

Verses 15ff Sons of two wives. If a man has two wives, and the firstborn son is of the woman that he likes the least, the father must still give the rightful inheritance of the firstborn (double portion) to that son and not to the son of the wife he loves. Verse 17: Firstborn son is "beginning of strength" of father. Strength of father produces him.

Verse 18 Stoning of stubborn and rebellious son. Do not find one among high-caste Hindus because of training. Verse 19, "gate of his place," where elders sit. Cannot touch children in America or go to jail. In East, disobedient son is brought by law before elders of gate who question him. If they find him stubborn and disobedient, the elders stone the son. (Mention of incident in New Testament where people were taking up stones to stone Jesus. He said, "before Abraham was I am." Bishop says Jesus meant that he was God.)

Three crimes which warrant stoning: 1) blasphemy against God; 2) adultery; 3) disobedience of children.

The laws were written on stones. When throw stones at a person, it is not because of personal dislike but it signifies the "law" is killing them. Sin against laws. You can't use stones except for this; i.e., you can't hit animals with them or knock fruit off trees.

Verses 22ff Hanging on tree. Jesus was not sinner, but became sin for us. He "made his grave with the wicked" (Isaiah). Must go to king to beg body off of tree as Joseph of Arimathaea went to Pilate for Jesus' body. All people in East who die, must be buried before evening because of quick decay in that climate. Also, all meat must be eaten right away.

DEUTERONOMY 22

Verses 1ff Eastern "brother," behavior towards him. Brother—anybody, neighbor.

Verses 1-4 Eastern "brother." Brother—neighbor (behavior towards him). Take care of neighbor's lost animals and return them to him. If you do not know who the animals belong to, care for them until neighbor seeks after them. This law was given to MANU (Hindu) many years before it was given to Moses.

Verse 3: Do thus with any of thy brother's lost objects.

Verse 4: Aid brother in distress.

Verse 5 Wearing raiment of opposite sex; idol worship. Some idols have man's face and woman's clothing. Some have woman's face and man's clothing. Followers dress likewise. This law holds only for these idol-worshippers whose clothing is influenced by their worship of these idols. Does not hold, for instance, when woman wears pants for convenience.

Verses 6 and 7 Conversation. Not take mother with young. Lengthen thy days.

Verse 8 Housetop. Battlement—wall around flat roofs to keep children, etc. from falling off. About 3' high.

Verses 9ff Vineyard, planting. Do not mix seeds or will defile fruit. We cannot get mixed up with things of world (negatives), or we will be defiled and choked. (Verse 10: says he taught before.)

Verse 11 His shirt should not be of both woolen and linen. It shouldn't be mixed.

Verses 11ff Garments, hem of. Bishop says the lack comes from putting it together, not from wearing it, according to Easterners. Heathens (pagans) believed to mix linen and wool sewn together would bring luck. God did not want His people to depend on that superstition. Verse 12: "vesture" should be "blanket" or "sheet." Hem of garment was fringed. Represented presence and power of God. Covered by shadow of His grace. (Bishop says the luck comes from putting it together, not from wearing it—according to Easterners.) The woman who touched the hem of Jesus' garment touched the fringe.

Verses 13-17 Tokens of the damsel's virginity.... Shows how the only grounds for divorce is fornication.

Verses 13-19 Spread the cloth. Virginity.

Verses 13-21 Law of virginity. Hate—accuse, maid—virgin. As soon as girl is 9 or 10 years she is no more seen with boys or men. Goes to girl's school and is followed by servant for protection. Easterners believe in sanctity (godliness) of virginity. When man and wife come together first it takes place in girl's parents home, who are responsible for her virginity. In the morning, the token of virginity (blood) should be found on sheets. If no blood, man can divorce for fornication and can sue girl's parents for deceit. Burden of proof on girl's parents. If man accuses girl, parents can present tokens. Man cannot put her away for any reason except fornication—not for adultery. Must forgive each other for adultery. Fornication involves deliberate deception by parents. Do not try to follow Eastern culture or will get mixed up with our Western thinking.

Verse 22 Adultery. Woman has not sinned if she is forced by a man. If she is unmarried, the raper must pay the father 50 shekels of silver and marry the girl.

Verses 23-24 Rape. Woman's fault if she does not cry out when a man forces her. If a woman is raped, she has not sinned.

Verse 30 Incest. Man cannot lie with mother. "Father's skirt" —father's wife's sari (her skirt).

DEUTERONOMY 23

Verses 12-14 Abroad. Go abroad—"go to bathroom," paddle—"blade," weapon—rod about one foot long, metal. Do not be unclean because God is in midst of camp. God is in us now and we should not be unclean by negatives and unbelief. Be clean mentally and spiritually as well as physically.

Psalms 41:5,6,9. Go abroad, gossip. Deuteronomy 23:12-14. Go abroad, paddle. "If he..." the enemy, the Devil, who comes in numerous ways. The enemy is in our heads. Verse 5: Our enemies say the same thing, "when will he give up this confessing Christ? When will he give up this testifying and study of the Word?" This is what the enemy works on us. Verse 6: "...his (the enemy's) heart gathereth iniquity to itself..." he always tries to scare us, frighten us.

"...When he goeth abroad, he telleth it." Most Eastern people live in one of the villages (India has 750,000). Those who live in the cities have bathrooms, just as in the United States. In the villages, they go outside the city walls to go to the bathroom. Women go to one area, men to another. The place must have a water convenience, because Eastern people do not use toilet paper, they wash. (To be arguing between the East and the West is caused by lack of understanding of differences. We are not anxious to change Easterners to Western culture as we are merely to understand their background). "Goeth abroad" means he has gone to the fields to answer the calls of nature. (See Deuteronomy 23.) If there is no running water, the people carry a jug of water with them, "...he telleth it," men gossip or women gossip at the toilet. Example—"my enemy is sick, I hope he'll never recover." That is why it says here, Deuteronomy 23:12-14—"without the camp"—outside city wall; "go forth abroad"—toilet.

Verse 13: "thou shalt have a paddle," something to dig with. Dig a hole, remove the waste and then cover it up. The life of Eastern people is in the Bible, the way they live in every detail of their life.

Psalms 41:6. If the enemy speaks to psalmist, it is vanity, so he usually talks about it at the toilet. Verse 9: "Hath lifted up his heel against me..."—he will turn against you, acting against you. (Genesis

3:15) a familiar friend; "who did eat bread"—was eating salt, a trust; if it is not honored, it is considered a breach of trust. We eat the bread of Christ Jesus every day because he gives us food, power to earn bread—and we do not walk in accordance to his will. We lack loyalty and faithfulness, yet we eat his salt.

Verse 15 Escaped servant. If servant escapes because of persecution, must give him refuge and not give him back to master. American government practices this law.

Verse 17 Sodomite. Whore—sodomites, one set aside as such for heathen worship.

Verse 18 The price of a bad woman and the price of a dog must not be put as an offering to God. If they think the money has come from a publican, they won't accept the money. They must know where the money comes from.

Prostitution. Hire of a whore—price for prostitution. Dog—outsider (dogs always kept outside of home).

Price of whore. People would worship false gods for money—spiritual prostitutes .

Price of a dog. Term of contempt for the price of a physical prostitute (called a dog in East) because dogs are abomination to even touch in the East. (In big cities in India and Europe, the prostitutes are licensed by the government.)

Verse 19 When you lend something to your brother, you should not charge interest. If he borrows a thousand dollars from his brother, you should not charge interest. When he does it for property, a deed drawn up but the interest cannot be mentioned in it because it is unlawful. When the man pays the money, he doesn't pay the interest because they always refuse to take it. They have a box in their homes called the lost treasury in which they put the interest. This goes to the temple. Brother does not mean your blood brother in this case, but brother of your tribe. Hindu to Hindu.

Verses 19ff Lending with interest, usury. Brother—Jew. Spiritual application: Christians should not charge brother interest—"lend, hoping nothing again."

Verse 21 He does like "...the Lord will surely require it of thee...." But "...it shall be sin in thee," is all right. What we sow we reap. It depends upon him. God has nothing to do with it.

Verses 21-23 Vow to God. Sin to vow to give something to God and not pay it. Spiritual application: when vow to work of the ministry of God, must live up to it. Making a vow with the mouth seals it. Reap consequences of breaking God's law. Should not blame God, but blame own self.

Verse 24 "...then thou mayest eat grapes till you are full...." Vessel should be pocket or basket.

Verses 24ff Eating of neighbor's crops. (Says he taught it before.) Can eat from neighbor's vineyard or cornfield but cannot gather from them to carry away.

Verses 24 and 25 This is still the law in the East. That is why they have more poor people in the East. Lazy people can go and eat and lay down under a tree.

Mark 2:23-28. No crime when Jesus and his disciples took corn. The Pharisees thought they were unlawful in threshing the kernels off the corn on the Sabbath, rubbing the corn to get the kernels out was work"!

Verse 25 See Matthew 2:1.

People's trees, sickle. Passing through an Eastern orchard, or cornfield, a hungry man may eat as much fruit as he wants without asking permission of the owner. The owner of the tree says, "Peace be unto you, have you had enough," to a perfect stranger. However, if you walk away with a fruit or fruits, it is considered stealing (Deuteronomy 23:25, "the sickle" means take it away from under the tree). You can take it with you in your stomach but not in your pocket. Mark 2:23—the sin was that the disciples "rubbed" the corn to get to the grain (corn cannot be eaten without doing this). The sin was not the picking of the corn.

DEUTERONOMY 24

Verse 3 Matthew 5:41. Go two miles. In the East, any rajah, government official, can compel anybody walking in the street to stop his walk and carry his (rajah's) bag. The man cannot refuse. The rajah can only compel for a mile. Refusal could result in a beating (resist not evil). This would not help.

Whipping maximum is 40 stripes. Paul got whipped 39 times. His whippers wanted to appear generous by not giving the maximum (Deuteronomy 25:3; II Corinthians 11:24).

Verse 5 Marriage (honeymoon). Even if he is a businessman, will close business during the 12 months of the honeymoon. Luke 14:20 expresses one of the three excuses ordained by God. One is that a man cannot accept an invitation because he has taken a new wife. This is a legitimate excuse.

Go to parents' homes —12 months, live with bride's parents first month; second month the boy's parents. The parents supply all their needs the first year—no draft or work. Take all your meals with your wife during the first year (honeymoon). The excuse, "I have taken a wife, I cannot come" stems from this custom. In East, don't have intercourse right after marriage. Have to wait for the time set by the elders of the gate. The date is set according to the stars so the child will have characteristics of that star.

Sometimes there is an engagement—a week before marriage—usually longer. Boy to bride's home with his parents, they have dinner. At night, about 6:00, they'll go into the yard under the pomegranate tree, an orange tree of a kind, called kitchilica (wherever it says apple it is orange).

"New wife." From the banqueting hall they will leave for their honeymoon for one year which is paid for by the parents.

Marriage (honeymoon). Man free at home for one year to please his wife.

Eastern honeymoon comes from this law. This law was prevalent before the Mosaic law.

See Luke 14:16-20,24.

Verse 6 Poorer people in the East have only one cloth which they use to cover the body during the day, just like the untouchables in India. If he wants some money, he may go and pledge it. But no respectable man will pledge a loin cloth from his brother. Some crooks and thieves will pledge this poor fellow's clothing. God says if you take a loin cloth to pledge, you must give it to him before evening comes because he must sleep in it. That is one of the pledges.

A millstone is about 18-20" in diameter and about 3-4" thick. It is two stones, one on top of the other. Two women grind the millstone and some poor people pledge the upper millstone. If you pound one millstone, you can't grind with the other, therefore, the man who lends the money trusts them. God says here no man shall take the upper millstone to pledge. But they do it just the same. The millstone is connected with a man's life because he grinds his food with it. Every morning they have fresh flour. No Hindu will use yesterday's flour.

Verse 6 Pledge (millstone). Millstones: 18" diameter, 5" thick, one on top of the other held together by wooden peg. Pour corn in hole in center of upper stone. Keep turning upper stone. Two women turn and hold hand on peg to grind. No man would do this job. On the other hand, it is also a disgrace for a woman to do a man's work. "Nether" means lower. It is a crime against a man's life to accept as pledge (usury) the thing which is man's livelihood. You should give him what he needs, not make him pledge his livelihood.

Most people believe that when Samson was in prison and made to grind the mill that it was hard labor, physically. Not so. It was just disgraceful for him to have to do women's work. It's hard labor to do disgraceful work (for a man).

Pledge, pawnbroker, pawning life. Neither lower stone down. Man must not accept millstone for pawning. Takes his livelihood. Wrong to pledge life for pawn. Millstones are looked upon as life.

Verse 7 Slavery. Against law to enslave one of the children of Israel. Punishment was death.

Slavery of children. Sinful, thief must die.

Verse 3 Leprosy. Leprosy considered a curse for a horrible crime. Lepers were isolated and shunned. Had to live on outside of village. Lepers, prostitutes, liquor shops are isolated from village. Leprosy eats the bone, ears, nose, eyes, etc. Lepers die a bag of bones. People very afraid of the disease. Only Christ's power healed it. Other people can walk on fire, but only Christ can heal leprosy.

Leprosy. God's curse—that is what Easterners think. Not allowed to associate with other people. When entering a city, must cry out, "Leper, leper, leper!" Verse 9: Miriam was a leper. God told her to remain seven days outside of the camps and she would be well.

Verses 10-12 Some poor people only have one sheet with which to cover with at night. Sometimes they pawn it in the day for money, but the sheet must be returned before the night. They must return all things which are pledged. You must return it to him even if he doesn't return the money.

If a person is going to borrow \$10 from you and you ask what he will give you, he may say I will pledge you something, but I don't have it with me. You must not go to his house with him when he goes to get it. You must trust him. Each tribe has a money leader section which is their work. They dress differently. They are ashamed to see a money leader come to their house because although they may come for some other purpose, the next door neighbors will think they are very bad off if they are borrowing. They think they owe him money or have refused to give him a pledge. Pledging means pawning. Therefore, in verse 11 it says you should not go into his house. If you do have to go to his house with him, you stand in the street somewhere.

Verses 10-13 Pledge. It is dishonoring to go into a man's house to collect because then the lender is acting as master and not treating the borrower as an equal. The poor people in India often have only one loin cloth around waist and another cloth around neck. Uses it for covering at night. The lender should not keep a poor man's raiment as a pledge overnight. Must return it even if money is not repaid. Consideration is far more important than money. In the age of grace we give without asking a pledge. (Abroad—in the street.)

Lending, pledge. Abroad—in the street. Bad culturally for money lender to go to person's house to collect. They dress differently and everyone would know that the person had pawned something. It would be a disgrace. That's why God set law that money lenders must stand in street and wait for pawner.

Some people pawn outer clothing, but money lender cannot keep it overnight. He must return the garment to the poor man even if it is not redeemed. They use these clothes to cover themselves at night.

Verses 14ff Hired servant. Must pay him before sundown so his wife can go to market and buy food for evening meal.

Verses 14 and 15 Poor. Do not take advantage of poor servants. Pay his wage before the sun goes down each of his working days. The wife counts on this money each evening to go to market to buy food for meal. The wealthiest people in the world and the most poverty stricken are both found in India. Poverty stricken are in the minority.

Verse 16 Punishment. Before the law, the children were often put to death for parents and parents were often put to death for children's sin. Jesus Christ was the only one who could be put to death for another's sin.

Avengers of blood. It was a custom that if a murder had occurred, the family of the dead person would avenge that murder by taking the life of the murderer or someone in his family. The family of the second murdered person would avenge his death with still another death. It would often go on for generations. If someone wants to escape involvement, he may either flee to one of the cities of refuge established for that purpose, or he may call upon the name of a prominent person in the city. This well-respected name clears the person because of its merit and authority. Often we are exhorted to call upon the name of the lord and we will be saved. Authority of name of Jesus Christ.

Verses 17-22 Stranger, not pervert judgment of. Pledge. Widow. "Not pervert judgment of stranger"—not judge him and put him in jail, etc., just because he is stranger. Deal with him righteously and kindly. Help widows. God's wrath kindled if they are harmed or taken advantage of.

Don't take absolutely everything in harvest. Leave a little for widow, stranger, orphan. They will glean it. Poor have no lands or income so how will they live? Those who have must supply that need. Always purposely leave some behind. Since God blessed the rich abundantly, they must bless those who have less. Ruth went to glean like this.

Pledge, widows. If widow asks for help, don't ask for something to pledge in return, just help. Leave some crops for widows, orphans and strangers.

Verse 19 Any man can go and take a sheaf after the harvest if there are one or two left. This is not against the law. It has nothing to do with gleaning.

Verse 20 You only shake the olive branch once. "When thou shakest thine"

DEUTERONOMY 25

Verse 3 Trading corn. By giving 40 stripes save one, like they did to Paul, they are pretending to be gracious. Spread ears of corn out on threshing floor. Get 3 or 4 oxen or buffalo which walk around on ears of corn. The kernels settle down under the cobs which they gather and throw away. Gather the corn and blow away the chaff from it. Cannot muzzle the ox and prevent him from eating because he deserves some of the corn for his labor. Mana was the law given for the Hindus (Arains); for Egyptians was Menes.

Verse 4 Threshing floors are always on a high rocky place; they spread the corn or wheat on the rock then tie together buffalo or oxen and let them walk around on the heaps of harvest. They do not muzzle the ox, for if they did, it could not eat while it was working, the laborer is worthy of his hire.

"Thou shalt not muzzle the ox." See also I Corinthians 9:9, I Timothy 5:18—the muzzle was a bag placed over the head of the animals. While the animal was threshing, he could reach down and eat some of the corn for the people were not permitted to muzzle the animals.

Verse 5 They say "new wife" because he may already have a wife. They take a one year honeymoon.

Verses 5-10 Brother's widow. Jewish law—if man dies without child, the man's brother was to take his brother's wife and raise up seed unto him, naming the firstborn after the dead brother so that his name would not be lost in Israel. If the living brother refused to take her, the wife goes to the elders who call the man in. If he still refuses, the wife looses the sandal from off his foot and spits in his face to disgrace him. He remains an outcast for the rest of his life. This is a Jewish law only—not Hindu.

Verses 7-9 If a man dies, his wife is supposed to be married by his brother, if he has one. If he does not, what will happen is in verses 7-9.

Whenever they loose the shoe, that man is in disgrace in society for the rest of his life and after he dies his family is also in disgrace for two or three generations. Shoe is a sandle. After she has loosed his sandle, she can go and marry anybody she wants.

Verse 11ff Fighting. Wicked woman imposes unfair advantage on husband's opponent.

Verses 13-16 Measures and weight. Easterners bad business people. Often cheat their customers. In India, must have government seal on weight to protect customers.

DEUTERONOMY 26

Verses 13 and 14 Mark 7:10-11. Tithing and offering. He didn't use the lord's money for anything else. It is brought to the storehouse and the pastor takes care of it and does what he wants with it. Things that belong to God can't be used for anything else. They believe you can use any money for the dead. Everybody contributes to bury the dead, but you can't use the money promised to God, even if it's a good cause.

In the time of Christ, the children had to support their parents as they got older. But sometimes they would dodge the issue by saying, "Father, I know you need this, but I've dedicated it to the Lord." That's what "it is corban" means (Mark 7:10-11). The father is trained that he'd rather die than use that money.

If a man has a coconut tree, he takes the Lord's share first and gives it to the priest. The priest doesn't know about him, but he just takes it and uses it for the temple. People never use the Lord's share for themselves no matter how poor they might be.

Verse 14 Some people have tithing saved out for the Lord's share. They also use it for other purposes. "I have not eaten thereof in my mourning..." means "I have not used this money for my own use..." Mourning is very important to these people, "...for unclean use..." means anything outside the temple is unclean. "Nor given ought thereof for the dead." Each person gives so much money for the funeral of dead person. He has not used the money for this purpose.

Tithing. Did not eat anything of tithe money or use what he gave to God for unclean use. Loyalty to God. Anything set aside for God's work should be used only for that purpose. "Bring all tithes to storehouse" (Malachi). Storehouse is where you are taught.

DEUTERONOMY 27

Verses 5 and 6 Altar. Use rough stones as they are, must be made of God's own natural material without being tampered with by man. God must have all glory for it.

Verse 16 Dishonor of parents. "Light" should be dishonor as it is in Sanskrit. (Roots of Western language are in Sanskrit.) "Cursed is he that dishonors his father and mother."

DEUTERONOMY 28

Verses 8,9,2-14 Blessings shall come and overtake thee. All of these blessings from 2-14 shall come and overtake thee; you follow the Lord, you hear the Lord and the blessings will come and take all of you. We are running after the blessings and we cannot get them. If we run after the Lord, this blessing will come and grab you! (Matthew 6:33)

Verse 13 The head and not the tail. Shall be above the persecutions, the humiliations and insults (spitting and gossip against you—Isaiah 50:6). Be above these things unaffected, unperturbed. Only Christians with Christ in them and Hindus with their trained mind can afford to eliminate these things and be calm. Don't become fretful in agony, in distress — "beneath."

DEUTERONOMY 32

Verse 35 To me (God) belongeth vengeance, and recompence; their foot shall slide in due time: for the day of their calamity is at hand, and the things that shall come upon them make haste.

Verse 36 Repent can be "feels sorry."

DEUTERONOMY 33

Verse 12 The people in the East carry their children different than we do. The men carry the children on their shoulder when they go to festivals, etc. The child holds either the father's head or neck. The father holds the son's legs. He puts a cloth on his head and body. That's the way God would make us sit on his shoulder, in his strength and power. He would cover us all day to keep out the sun and heat. There is no way for you to fall in any side. The women carry the children on their arms and waist. It is not very secure and comfortable because the child is always falling down and being lifted up. But the one puts on the shoulder they don't move. They sit on the strength of the father.

Covered. Relates to way children were carried—sitting on neck with legs dropped on chest of carrier who grasps the feet. During the heat of the day, the carrier covers the child with his mantle. But God will cover all the day long. Child holds on tightly to the head of the one carrying him. Greatest strength in shoulder. That is where God carries us—in His strength. We are covered in the blood of Jesus Christ.

Short question on Ecclesiastes 12 and burial. Women not allowed to bathe at the fountain.

"The beloved of the Lord...."

"...he shall dwell between his shoulders." In East, children carried on father's shoulders—sit on neck, hold on and their feet hang down on father's chest who can hold his feet. Shoulders strength, resting on his strength. On a long journey, child carried—no worry, he knows that he is safe, has confidence because he knows resting on the strength. When gets hot, his father covers his head. Covered only during the day. "Lord shall cover him all the day long..." But the Lord shall cover Benjamin all the day long. Be given his protection. This is the position that we have in Christ—hid in Christ in God—wonderful, rich, safe, joyous, sends His angels to keep charge so feet won't slip. Wonderful security in Christ Jesus.

Verse 24 "Dip his foot in oil." Oriental idiom—pure and simple. Means: He will be very, very prosperous, will have an overabundance of things in this world, material things. Figure of speech: is different from what it seems to be but always agrees to the facts. Knows the culture to explain. All that the Father has created in the universe are mine, you're Christ's and Christ is God's. The Lord is my shepherd, I shall not want. He becomes our health, our refuge, strength, prosperity, healing, succour, joy, peace, contentment—all in all—we are complete in him. (Jesus Christ) He has brought all things for us and we dwell between His shoulders, in his strength, his power, his might and glory.

JOSHUA

JOSHUA 1

Verse 3 If you only step on it, take it. It has been given to you already. In the name of Jesus Christ, all that I see is mine. The Hindus say in the name of their gods.

Every place your foot touches. Joshua took command over the children of Israel after Moses' death. "Every place that the sole of your foot shall tread upon" is an Eastern saying meaning, what you want you must take, accept it yourself. Walk upon it, it is yours. Anything you put your foot on, anything you ask for, anything you appropriate, is yours. Take it—no need to pay for it because God has promised it! All things are ours in Christ today (healing, food, raiment, etc.). They become ours by taking them.

Verses 3-7 Prosper. "Prosper" is to do wisely.

Verse 5 "As I was with so and so, so I will be with thee." It means He is true to you. God is not asking you to follow Him blindly. He is always with us.

Verse 7 "Prosper" means to do things wisely, intelligently with wisdom. If you read the Word of God, you will know how to guide yourself.

Verse 8 Good success. "Have good success" also is to do wisely. The book of the law is God's Word. Eastern condition of blessing is to meditate in the book of the law, day and night, and walk accordingly. 1. Word of God must not depart from out of mouths. 2. Meditate day and night (not merely Sunday mornings). 3. Observe to do according to all that is written. We need to do these three things also if we are to succeed. We do a lot of things wrong because we do not know the law.

Verse 9 Be strong. No matter where you may be, we may be in the condition of despair, in a condition of fear, in a condition of frustration, confusion, etc. Remember the Lord thy God is with thee, whithersoever thou goest.

Verse 14 "Armed" is the wrong word. The Oriental word is "ani pani yai." You get the people together in groups of fives and go in order. They may have spears, but it means go by fives.

Armor. "Armor" should be marshalled by five. They did not need arms—they shouted only. To be orderly and walk with God is the best armor available. They walked in lines of five. God fought their battle.

Verse 16 Serving the man of God. They would do anything with and for their man of God. Joshua 2:3. Harlot Rahab.

JOSHUA 2

The story of Rahab.

Harlot—not a prostitute here. Depends on context, just as wine. Here harlot is an innkeeper. Inns are built along roadside and also on the city wall at the gate of the city. The inn has two places. One for the virgins who wait for the bridegroom to come through the city gate; the other any traveler can stay, eat and sleep, etc. The innkeeper lives in a room upstairs. This is the kind of place Joshua sent the spies to lodge in.

Why call her a harlot? Several thousand years ago, the inn system was started. Place for traveler to stay free of charge—maintained by public funds. They asked for good man to come forth to head up the work. No one came, so a woman did. "If you take the job," the elders of the gate said, "you cannot wear the veil because you must talk to the customers." It was the custom for women not to talk to men. The women who do this can only look at the men in their own family. And, if you take the veil off, people will call you a harlot (one who serves anybody and everybody). This is in contrast to her culture where she'd only serve one person. The name has nothing to do with morals, but culture. This is a name of an office—harlot. We are supposed to serve only the Lord Jesus Christ. If we serve somebody else (the

world, the flesh, the Devil) at the same time, we're harlots. There is a divided loyalty—a spiritual harlot. If you serve God and mammon, you're a spiritual harlot.

The Samaritan woman was not a prostitute either. She was a good respected woman. If either of these women had been prostitutes, they would have been outside a three-mile limit. Pigs, liquor shops, prostitutes, lepers are all placed outside the village in the East. She wouldn't have been allowed to stay in the city, much less run the inn (which was an honorable job). The king of Jericho sent for her to appear before the court—not so with a prostitute.

Verse 1 The innkeepers are called harlots whether men or women because when they first started, they couldn't find men to be in charge of the inns and a woman came along and said that would be a good business. They told her she would have to talk to everyone, and it wasn't in keeping with the custom. If you do that they will call you harlot. Harlot means "one who talks to anybody and everybody, in contrast to their tradition." So the woman took the job. If they serve anyone else beside Christ and love any other God besides Christ, then they are harlots, too. The woman took them up on the flat roof and hid them. She was not disloyal because she had faith. She covered them with flax on the roof and no one could tell they were there. And then according to us, she told a lie. They shut the gate about six o'clock or as soon as it gets dark.

Harlot, innkeeper. Harlot here does not mean "prostitute." She was an innkeeper. Meaning must be determined by context. (Same with wine, fermented or grape juice, and viper, snake or scorpion.) Know Rahab was an innkeeper because she lived on the town wall. If she had been a prostitute she would have been dumped on outside of wall with pigs, lepers and liquor shops. She was a respected woman who lived with her family and kept an inn which people were not charged for. Inns were supported by the town.

Why was she called a "harlot." Even a male innkeeper is called harlot. Thousands of years ago, there was an inn built in India for travelers who could not afford to pay. At the time there was no man to take charge of it. Inn has two portions: one is a place where virgins wait for bridegroom to come (he must come through city gate), the other is for travelers to lodge for night. When no man would accept the responsibility, women stepped forth to accept it.

It was required that the women remove their veils so they could keep a good account of the people and the business. Then they were called "harlot" because they looked at everyone and talked to everyone, which was against their culture. Served everyone instead of serving only family. When the Word says don't be a harlot, it means serve only Christ, don't serve everybody.

Joshua sent his men to this well-respected woman who kept an inn. Luke 10:35. Two pence was not for room and board, but for something special because inns were supported by public funds.

Gate of the city, inn, harlot, Rahab. Most Eastern cities have walls around them and a gate which is closed and opened at definite times during the day. On the wall of the city, at the gate, is a building called an inn. The inn serves a two-fold purpose: 1. For the virgins who go to meet the bridegroom (who must pass through the gate of the city to get in) is one section. 2. For the travelers (anybody who needs to sleep and eat stops there and leaves the next day).

The person in charge of the inn is the harlot. Although in some cases "harlot" connotes a prostitute, so is the innkeeper. When the inn system began in India, inns were built with public funds and the design was to provide shelter for the virgins and travelers. Once constructed, the inns needed a manager. Since no man accepted the responsibility, a woman did. The woman who became manager of the inn had to be able to talk to anybody. Therefore, she was told to forsake her veil. Without this veil, she was considered peculiar and a harlot. Harlot because she forsook her culture in encouraging the bad name of girl. Spiritually, a steward will love to work at a hotel. "Harlot" is the word used NOW to make description of people, people in the ministry, and even was used to describe the men who managed inns. There is no charge to be in the inn.

Harlot's house—the prostitutes in a small village are required to live outside of the town. "Harlot" means one who looks at everyone, talks to everyone, serves everyone which is contrary to culture. In the culture, the woman will only talk to their near relatives. They wear a veil when they go outside. She serves anyone food and housing.

Harlot's house. The innkeeper would know of fugitives, etc. You can tell Rahab was innkeeper because the king sent for her coming into town, so Corps went to her. Prostitutes don't have relatives. Shittim is the name of a town where there are a lot of sitha trees (fruit trees). In America, these are called accatia trees. The tree was used for wood and fruit.

There are three meanings for harlot: 1. A person who worships an idol. 2. A prostitute. 3. A person who talks to everyone, serves everyone. The inn is built on the walls of the towns, near the gate. The people must come in before the gate is closed at night. Inns in India are free—supported by public funds.

Verses 1 and 2 Inn, harlot. God had told Joshua that He would give them the city of Jericho without any war, but rather by the shout in unison of Israel. Joshua sent two spies to check the place out and they lodged in Rahab, the harlot's house. Rahab was not a prostitute. A harlot can mean three different things: 1. Prostitute. 2. One who worships something other than the true God. 3. Innkeeper. Rahab was an innkeeper. Travelers could stay and eat in inns without paying anything. There are two parts to the inn. In one part, anyone can go to eat and sleep. On the other part is the place where the ten virgins go to wait for the bridegroom whenever there is a wedding. The man or woman who is in charge of the inn is the harlot. Why is the term "harlot" used? (The history of India has so much to teach the Western world. Everything, good and bad, started there. A good book to read is India: What Can It Teach Us?) Thousands of years ago in India, travelers had to stay in the streets. The Indians wanted to alleviate the problem of tired, hungry travelers with nothing to eat and no place to stay, so they built inns for them on the roadsides and at the entrance of the town walls. There was a need for one person to be in charge of each inn to do the accounting, etc. In one village, no man stepped forward for the responsibility, so a woman did so. The elders of the gate asked if she knew the consequences: she would have to take away her veil and look at everyone face to face, and she would have to talk to anybody and everybody. The custom was that women could talk only to their husbands, fathers, brothers, children and grandchildren, and to no other men. A woman who removed her veil and talked to all men would be called a harlot for serving anybody and everybody. It had nothing to do with morals. She was taking a respectable position. She could not have been a prostitute because they are kept three miles from any village, along with pigs. From this woman the position was open to other women. A harlot is also a person who serves not God alone, but also the Devil and the flesh—anyone and everyone. Rahab is listed among the believers in Hebrews 11. The king of Jericho sent for her also (Joshua 2:3). She was known and respected. The title "harlot" has become official. Even male innkeepers are called harlots.

Verses 1-21 Rahab. Harlot. Blood. Jericho was walled around high with stones. The people were confident in their strong stone wall that nobody could break it. They had a lot less confidence in the God of Abraham. Their confidence was in the arm of flesh rather than in the living God. They thought that no power on earth could take the city of Jericho. God said to Joshua, "I'll give you that city without your touching that wall." So Joshua sent two men to see the land ahead. They scouted out the area.

Rahab, the harlot, ran a public inn. She told them that the God of Abraham was the true God. She did not put her belief in the stone walls like the rest of Jericho. Then she protected the two spies and lied to the king. They hid on the flat roof of her inn and she hid them in the flax stalks (or any other commodity which needs drying). In the East, they also hide people in the courtyard well. They can go through the well walls. The mouth of the well can be covered by a white cloth, and dry rice, flax, etc., on top of this cloth. In the evening, Rahab went up to the roof and talked to the spies and asked for protection from the destruction of Jericho which would be wrought by God. The scarlet cord is the marker that was used so that the spies could protect Rahab and her family. She is mentioned in Hebrews among the "heroes of faith." She was a woman of responsibility in Jericho, and she knew their plans and committed treason by not reporting this to the authorities. She stood by God rather than by the nation. She knew the stone walls could not save them. The same thing happened to Jacob and Esau!

Everything Jacob did was to glory God, and he kept the covenant with God which was made to his grandfather. Jacob wanted no self-recognition for it. The same with Rahab. Jacob stood for God; Esau had unbelief. God hates the sin, not the sinner. The wages of sin is death. Loyalty to a nation is good and important, yet loyalty to God must be first (Matthew 6:33). She was saved because of her belief in God. Her scarlet cord was her salvation (like the lamb's blood on the door).

Four cultures in the world: 1. Semetic—from which come Jews and Arabs. 2. Mongolian—from which comes Chinese, Japanese, American Indian, Korean, Burmese (yellow face, broad face, small eyes). 3. Aryan—U.S., European and Indian. 4. Negroid—African (mainly).

Every culture knew about God and the remedy for protection, safety, security and cleansing of sin, was blood. Cain brought from the fruit of his labor an offering. Abel brought cattle and other things which God gave. Cain brought his own good works (by his labor) before God. Abel brought God's works before God as an offering. When people sinned, since then, they killed an animal and used the skin as a protection. From that time, shedding of blood has been the remedy and protection of sin of mankind. There is life in the blood (Leviticus 17:11). This scarlet thread was symbol of blood or sacrifice. They put their whole life under the protection of the blood.

Verse 14 When they say, "our life for yours" they also cut their palms.

Verse 15 She let them down to the garden downstairs. Their houses have a passage through which you go upstairs from the garden. Some houses have a summer roof they call it, so when you sleep up on top, the dew won't fall on you. She must have let them down between the battlement, which is a little wall so the children won't fall off, and the posters for the roof. Battlement is about 2 or 3 feet of all which is around upstairs. In the battlement you make holes for the posters and on top they put coconut leaves or something else so the breeze can get in. Sometimes they put rafters across.

Verse 18 Scarlet line is symbolic of salvation—the blood of Christ. This woman was not a traitor like some think. She was on God's side.

JOSHUA 4

Verse 9 In every village in India there is a huge stone set up. The people pour oil on them occasionally. They are not thought of as an idol. It means something tremendous has happened in that town. The Lord saved them from fire for instance. So they set up a stone as a memorial. They put up a stone because they believe stones can hear what you say. The stones will speak when the time comes. When you go in the street, you mustn't use any bad language, talking bad about someone, planning to cut someone's throat, etc., because the stone is listening. It keeps the people in order.

Setting up 12 stones. These stones are set up as memorials. They became idols later, although they were intended only as memorials or monuments. When one gets enlightened, he is not as vulnerable to criticism. We confuse and misjudge one another. (Some sanitary cleaning processes were changed to law because of repetition.)

JOSHUA 5

Verse 15 The Hindus do not wear shoes in the houses because they think of the house as a place where God dwells. That is why one part of the house is dedicated to the Lord all the time. There is a light burning all the time, night and day. Where God is, you must not wear shoes. In some places people walk in church without shoes. You must leave your shoes outside. Shoes are to the people like dogs. Because they are made of leather. He couldn't wear a leather belt in India among the Hindus.

Loose thy shoe from off of thy foot. In the East, shoes are removed for temple worship and for prayer. Why? When a man prays, the land he stands on is holy ground. (Because God is present there when they pray, call upon Him.) When we pray, we must stand on what God has given us. Shoes are not a plague. The tanner makes shoes, and must be located outside of the city because they are looked on as nominal people. This is why Simon stayed with the tanner. He couldn't have done this before being born again. Shoemakers are looked down upon because leather comes from dead animals. In order to get their materials tanners must kill, which makes the Easterners think that tanners are murderers. So the tanner is aiding and abetting those who murder the animals.

JOSHUA 6

Verse 4 Ram's horn. Ram's horns are for something—referred to in Luke 1:69 as "horn of salvation." The ram's horns are made with a hole in the thinner part of it, blow it. They are used in the temples, in the armies; seven is the number of perfect completeness.

Verse 9 It means the army that follows you. The priests are before, but the people are behind you.

Rereward. "Rereward" means the army that follows. It is a battalion, the army that comes after you.

Verse 16 "Shout" means in his language (the Bishop's language) ar gai. It means "rejoice greatly." You don't just yell. You must say words of praise and joy and you must shout in a loud voice.

Shout. "Shout" is not correct. Rejoice greatly in this verse is the better translation according to Bishop Pillai. This is not shouting. Rejoice greatly is praising God with thanksgiving, adoration and is not conveyed in "shout."

JOSHUA 7

Verse 6 Ashes are symbolic of salvation by sacrifice. Sometimes when they practice yoga, they dig a pit in the sand and get in it up to the throat and practice. That idea is "Lord, although I am willing to be buried alive as I am." "I am willing to be buried alive that my soul might be enlightened, that I might find the peace of God." They pray so long and then somebody comes and lifts you up. The dust means "I come from the dust and I am going back to dust in order that you may have sympathy for me and help me up." They put dust on the head for the same thing. It means "I am going to the grave anytime." "Dust on the head" means "I am willing to be buried alive."

Dust upon head. Dust is symbolic of humiliation and disgust. Here it shows that he is so ashamed, disgusted and humiliated that he would rather be buried alive for this disgrace. He is saying he is willing to be buried alive.

Verse 9 Joshua and the other prophets before weren't concerned with themselves, but with the glory of God. They say, "If you kill all these people in Egypt, what will the heathen people say. We don't care what happens to us, but what happens to your glory. That is an Oriental way of pleading God's glory first.

Great name. Moses and Joshua always prayed and said unto God, "What will thou do to thy great name if you do not do these things?" If you do not answer this prayer, what will my people do? Please come through so that you get the glory. God is a rewarder of those who diligently seek him.

Verse 11 Achan. Achan took the accursed thing—a bunch of gold from the booty. He did what God said not to do, and put it in his own stuff. We should live spotless lives.

Verse 12 Accursed. Because of one man's mistake? Is this why they were accursed? One man's sin means that the whole camp is defiled. Anybody who is defiled, we wise ones must convert and help keep the body pure. We must comfort, advise, appeal to them, correct them.

Verse 15 Accursed. One man robs, why must the whole family be killed? Because the whole thing must be wiped out. When a man dies, the entire house must be washed and all that is in it. If one man sinned, we all must get right with God and pray for one another. God's power will move among us, and that sin will not be laid to our charge. Talking is evil. Unbelief spreads fast (that's why it took 40 years for the children of Israel to get to the Promised Land).

Verse 19 If they want to get the truth from some person they always take the man to the priest. That is why the Roman Catholic priests have a tremendous power in India. They won't tell the truth to the church, or the police, but if a man of God comes along, he will tell him the whole truth. The man of God won't put him in jail. They look upon him as a representative of God.

Verses 19,20,24,25 Stoned. Stoning was a practice because the commandments were written on stones. If someone broke a law, the stoning was symbolic of being the stone of the law; that the stone which bears the law is killing them. If Achan had just stolen gold, why did all of his sheep, etc., get exterminated? What did they do? Nothing. This is the cleansing of the camp... like leprosy which breeds and spreads. If a person in a congregation is negative and full of unbelief, all of the members should go and ask him, comfort him, cleanse him and help him. If he won't listen, then it is good for us to put him out, rather than to keep the disease inside the church. We must tell people before removing them. Most people will hold onto their negatives and say, "Lord, Lord, I am weak, help me Lord, save me." This is a contradiction. We must get rid of negatives first. Then God is with us. (An experience from Richmond, Virginia about dishonesty in the church.)

Begins speaking about Southern Baptist church and Pentecostal churches—the importance of both the Word and the baptism of the holy ghost. Burn off negatives and anger and self-made prejudice (as Achan had had his entire family and property burned) because it will be a snare unto you for the rest of your life. The Word of God is a mountain. People complain about the Word and fight against it. It is like a dog barking at a mountain. The dog can bark until it dies. The mountain is still there. God's Word is that mountain.

Verses 21 and 22 "Silver under it." Silver always stands for strength, protection, so he puts these things and under it all he puts silver. The idea is that it will be protected, it will be saved. The man did not steal it by coincidence or out of his poverty, but the man intended to steal with all his heart, mind and soul because he did not just hide it anywhere, but he put silver under it and hid the stuff on top of it. He meant business. He wanted it for himself. He wanted to do business with the Lord in the right way and see it was kept.

Verses 24 and 25 In the funerals when the person is dead, they come back home after the burial and after a certain time they wash all the clothes in the house, whitewash the house, put new wallpaper on, wash everything, burn up the dead man's clothes, etc. They don't keep anything belonging to the dead man.

JOSHUA 8

Verse 31 Whole stones, not chiseled. "Iron" is a chisel. Altars in the East are built of whole stones, crude stones, without being chiseled and smoothed out. No altar should be chiseled, altar is symbolic of Jesus Christ; he is our altar. No blemish can be found in our altar. No man's hand will chisel the stones. No man's effort has anything to do with Jesus Christ. Nobody smoothed him. He is spotless, nobody smoothed him. He is spotless, lovely, unspotted with the world. He is, therefore, a complete wonderful sacrifice and we can trust him. We have been redeemed wholly and wonderfully saved.

Verses 31 and 32 The stones used for altars must be God-made stones and not made by man. Once you build the altar, you may write on it to glorify God more. The altar is symbolic of sacrifices. There is no man's invention in salvation. That is why you can't use stones made or hewed by man.

Verse 32 Wrote on the stones. He wrote upon the stones because it was symbolic. The law of God was written in stone; sense of permanency and eternal, everyone can see it, undefaceable.

JOSHUA 9

Verse 4 "Bottles" are made of goatskins.

Bottles. The bottles were wine bottles, goat skin bottles. These bottles keep water and wine; they can be rent and then rebound. These were spies, dressing up as if they were from distant places. They were lying.

Verse 5 "Clouted" means the shoes are not only aid, but they give the impression that they have been walking a long time on an important job. "Moldy" means that germs were getting inside.

Moldy bread. They wanted to impress that they were from a long way.

Verses 6-19 Joshua and the imposters. Verse 8: "servants" should be "slaves." Verse 12: is the first lie. Verse 13 is second lie. Verse 14 the people to whom the lies were told took the imposters in because of the food evidence and did not consult God! They were crooks deceiving them. But they wanted to act real fast rather than slowly, consulting God first. Verse 19, they had promised the imposters life. They had principles and stuck to them. Even in war. Their promise meant everything.

Verse 12 When their bread is hot, they eat. It looks like pancakes.

Verse 14 When you take some of your own food to a person's home, they will eat of that and then, even if your food is not all eaten, the host will say, "Have a little bit of ours." So you just touch their food a little bit in order to please them. After making a covenant, taking some good means, it burns you up, you mustn't do anything wrong afterward.

Verse 21 If a man has a hundred wives, usually a eunuch is in charge of them. The eunuchs are either men or women. The eunuchs are engaged to draw water because that is a woman's work; therefore, if he is mixed up with the women, they can trust him because he is a eunuch. Anything that has to do with the women they engage this man or men that are no good. These people who deceived the king were made this all the rest of their lives. It is a very menial task and you can't rise up from it. They humble and humiliate them so they will never leave. For the crime they had committed, that was all they could do.

Hewers of wood. Drawers of wood. Enemies pretended to be friends of Israel for protection. They were discovered. The princes decided not to kill them. Instead, they were made "hewers of wood" and "drawers of water." These jobs are ones done by servants. Usually these servants are prisoners. These particular jobs are done by women. This is humiliation to do the work of a woman. Then to initiate their

new life as a servant, they are taken to the man who conquered them in war and he puts his foot on their necks and symbolically is saying, "You are subjugated, you are under my feet." "Your enemies shall come and lick off the dust of thy feet," means they will submit to you and remain in submission for the rest of their life. This is similar to what happened to Samson who was grinding the millstone, which was also a woman's job. This breaks a man's pride; it humiliates him.

Hewers of wood, drawers of water, eunuch. They allowed (the princes) the imposters to continue to live, as they had promised. Hewers of wood and drawers of water are old practices of the East. Eastern women don't do hard work as in the U.S. They don't wash clothes, chop wood, etc. However, they do draw water. If they cannot draw the water, they have servants do it. Hewers of wood are people who burn the logs of wood for cooking. Men hew the wood; men servants. Women servants draw the water. Sometimes men are asked to draw the water. Women in the East can only have female servants—no men around them. Women can only have a eunuch as a servant, if it is a male. So anyone who is a hewer of wood and a drawer of water must be a eunuch. Eunuchs have no respect among the male population. They are always among women. Eunuchs look like men, but have no sex. They have it removed or Matthew 19:12. Eunuchs are despised, treated like women, sleep with or around the women, with no manliness about them and classed as women. If a man is a hewer of wood, drawer of water, then he has been made a eunuch. They received a terrible consequence for their sin. They reaped what they sowed—God will provide. He does not want us to swindle for our provisions. If we sow only good things, only noble, only rich, only the best things, sow by the Word of God.

(II Kings 18:17) Tartan, rabsaris, rabshakeh, eunuchs.

Tartan, Rabsaris and Rabshakeh are the king's officers (not proper names, though positions).

Tartan—chief attorney. Rabsaris—chief of the eunuchs. Chamberlain is the head of the eunuchs and keeper of the harems. Rabshakeh—chief of the army. These men are always with the king in the palace; with these men, king sent a message to Hezekiah. Refers to Joshua 9:21.

Hewers of wood—the women do this; drawers of water—is for the men. In other words, these people became slaves. Yet men could not work with women. Harems consist entirely of women. Men were never hired. Only eunuchs, because being neither in sex, they were considered harmless. In Joshua, the men had to have been castrated because they were working with women.

JOSHUA 10

Verse 11 Hailstones. Vengeance is mine saith the Lord. God allowed the hailstones to fall. The Devil wiped out the people. More people died from the hailstones. Deuteronomy 1:2 says the journey from Egypt to Canaan is an 11-day trip. Yet it took the children of Israel 40 years due to unbelief, doubt and fear. Unbelief hindered the good hand of God and deterred their progress.

Verses 11-14 Sun stopped. God can deal with our enemies better than we can with the sword and spear.

Verse 13: What we command is done. God backs us up. Verse 14: It is not that God would not do likewise for another man, but no other man has exercised that believing and authority to speak and have the sun stopped.

Verse 24 To put the feet on the necks of the kings means absolute destruction, submission. If you put your feet on someone who is already down, it means that is the end of you. You shall rise no more. Those who God destroys rise no more.

JOSHUA 11

Verse 9 "Houghed" means or refers to the cutting off of the nerve near the ankle of the horse so they are no good. They are living, but they can't do any work or run. Animals are never destroyed in a war if they can help it, but if they think the enemy will use the animals they cut the nerve in back of the ankle.

"Houghed"—hoofed. The main nerve in the ankle was cut off so that the horses were useless. Easterners believe it is sinful to kill animals, so they did not kill the horses. After being houghed, the horses could never be used for war purposes again.

JOSHUA 13

Verses 32 and 33 Levites. The tribe of Levi was allotted no land because they were priests dedicated to serving God. God was their inheritance and sufficiency. We are "royal priesthood" now and should depend upon God rather than upon any earthly inheritance.

Verse 33 Anything that is done in a town, in a business or material fashion, the priest never shares in. He is supposed to live by faith in God. That is the basic teaching of the Hindu and Buddha religion—not to be dependent on human beings or anybody and not to be going the way of the world in order to maintain themselves, but rather to depend on God. The priests are given gifts by the people because they want to receive a blessing from God.

JOSHUA 23

Verses 12-14 Fellowship with darkness. God says not to have an alliance with anyone who is not spiritual (does not trust in God and reverence Him) or the consequences will be great. Those people are traps. God never punishes us. He warns us of consequences which naturally follow the breaking of laws. Do not compromise with God.

Verse 14: "Go in the way of all the earth"—die. Nothing fails that God speaks unless we refuse to accept it or do not walk out on it, act on it, or appropriate it.

Verse 14 The Orientals know when they are going to die. They call the family and give instructions. Most of them die by old age. They call their sons and daughters and the people in their village and they give instructions concerning the things that they should carry out. After they have completed their instructions, they lay back on the bed and the oldest son closes the eyes and they dismiss their spirit.

JOSHUA 24

Verse 12 He did not fight for this land. God sent the hornets and drove them off. That is also a very ancient custom. If you are a righteous man and God wants you to have that land, you don't have to fight for it. You stand still and see the battle. The battle is the Lord's.

God with His natural elements is more powerful than man with his weapons. We should transfer our confidence from ourselves to the much more powerful God.

Verses 22-27 Memorial stone, idols. Whenever some wonderful thing happens, such as a miracle or healing or answer to prayer, the Easterners set up a stone in that place and pour oil on it as a memorial only—not for idol worship. It brings to remembrance the incident.

Verses 26 and 27 The stones are not only a memorial, but they hear everything you say and they are a witness against you.

Stones. Many stones found in the East in the public thoroughfares and in and outside the temples are symbolic of an event of significance of the past. The stones are manifested evidence only when people do not speak the truth. Luke 19:40, Jesus said that the stones shall cry out. Westerners say, "walls have ears." Easterners believe that stones have ears and mouths. In the East, whenever there is a disaster (like our Chicago fire), stones are erected as a memorial, not to be worshipped as a god.

JUDGES

JUDGES 1

Verses 6 and 7 You can't do much work without the thumb. When they cut off the thumb, that means they are making him so he can't do anything. He is a memorial and a testimony to all others for what he has received. If anybody steals anything, they cut off their hands. Not everybody does that, but there is a practice like that. They didn't want to kill him, but just make him useless and an example to others.

Verse 12 This is in the form of a challenge. Some of the Oriental people in the by-gone days had that sort of thing. They would call for a big meeting, especially among the rajahs and princes, and say if anybody does such and such a thing, I will give him my daughter. This is still being done in some of the places in the Orient. This is a very peculiar way of giving their daughters to be married. They are finding out the ability of the people who are going to marry their daughters. That is what Caleb did.

Verse 14 This is after he gives his daughter. The daughters, although they don't get a share in the father's property, at the time the father divides the property among sons, yet the daughters live off the father's property the rest of their life. If the father is dead, the daughter comes to the brother's home three months of each year. She asked for one spring of water and he gave her two. Anything that the girls ask for, the father always gives to them first. If a father had \$50 in his pocket and the son came and asked for it, he wouldn't give it to him so fast, but give more to the daughter. The girls are much better treated in the East than in the West. Anything they ask for they get.

Verse 16 Any city where there are a lot of palm trees is called a city of palm trees. The palm trees are a sign of God's blessing. This could have been any city.

Verse 19 In the old days, all the chariots were made of iron, the wheels also. That was all they had. Later they changed over to wood and other things.

Verse 24 The spies did not know the way to the city. Maybe they wanted to get to the right side of the city. There might have been several gates and they wanted a certain one.

JUDGES 2

Verses 2 and 3 Thorns in your sides. The people were thorns here. The people were annoying, irritating, misleading, perplexing and vexing him here.

Verse 3 Thorns in your sides.... Talking about people.

Verse 18 "Repent" implies making a mistake contrary to the will of God. No decision reached.

JUDGES 3

Verse 15 They described Ehud so they wouldn't get him mixed up with someone else.

JUDGES 4

Verses 14-21 Jael and Sisera (tent stake). War between Canaanites and Israel. Barak, captain of Israel. Canaan put to flight. Their captain, Sisera, fled and Jael went out to meet him. Jael was queen of Kenites, who were neutral in this war.

(5:24) Jael was blessed by God for driving stake through Sisera's head when he entered her tent. Tents were divided into men's side and women's side, separated by tarpaulin. Absolutely no crossing over of men and women from one side to the other. Jael wanted to give Sisera protection since she was neutral in the war.

One: He lay down on men's side of tent and she covered him with mantle which signifies assurance of protection.

Two: She gave him milk (which was always salted) instead of water. This salt bound her to her word by the covenant of salt.

Three: Also, one cannot be betrayed as guest in the East.

So Jael gave him three assurances of her protection and even agreed to lie for him. But when she went back in her side of the tent, she found him there asleep. He had not trusted her protection.

Sisera knew that no man would look for him in woman's side. Sisera broke the law, so Jael killed him legally. Sisera brought death upon himself. Drove nail through temples: unbelief is in the mind and that is what Jael dealt with.

We are absolutely safe when we stay in the protection of God's Word. Only our unbelief destroys us. God has provided security for us which cannot be penetrated except by our own devices. We, like Sisera, die only of unbelief. Must renew our minds for power and peace. Mind needs training. Must get mind in harmony with the Word and that requires effort. What we think we become, so make it positive. When fearful thought comes, eliminate it by the Word of God. When the Word of God instructs us to shut ourselves in a closet to pray, it is not a literal closet, but we are to shut the door of the mind against all intruding thoughts.

Verses 17-22 Jael and Sisera. There was a war at one time between the Israelites and the Canaanites in which the Israelites defeated the Canaanites. The captain of the army of Canaanites was Sisera and he ran when he saw defeat. He came to a tent where Jael lived and (1) she gave him refuge. He asked for water and (2) she gave him milk. (3) She also covered him with a mantle. These three actions of hers were very significant. Jael belonged to a neutral party, so Sisera was safe there. In the tents, there is one part for men and one part for women, divided with a tarpaulin. Men could never enter the women's side and vice versa. Only family could visit back and forth. Even military or lawmen could not go into a women's apartment. Sisera was a stranger to Jael so why should she help him? They believed that to give a man refuge who is running for his life is doing the work of God. Otherwise, it would have been against her culture to speak to the man. She put him in the men's side of tent and covered him with a mantle.

A mantle is a 3-4 foot long cloth, folded in four parts and worn around the neck. The mantle represents authority, or protection, or when it is torn in two, it signifies an outward sign of inward grief or anger. Authority may be transferred by transferring mantle from one to another. Jael invited Sisera in. Whenever a guest comes under the shadow of one's roof, he is treated as if he were God or an angel. The host would rather die than allow any harm to come to the guest. He may be no one, but when serving him, one is serving God. Receiving a guest is a religious thing and even the government would not interfere with it.

When Jael gave Sisera milk (buttermilk) in which there is salt, she took a covenant of salt with him, which is inviolable. She gave him three assurances of protection: 1) invited him in, 2) covered him with mantle, and 3) took covenant of salt with him. Being an Eastern man, he should have understood the significance of these three things. He then asked her to tell a lie. In their philosophy is an unwritten law: one can tell a lie to save someone's life, but one can never tell a lie to profit or save oneself. The reason that she drove a nail through his head was because he moved over into her side of the tent (verse 22). He broke the covenant of salt by doubting her protection, so he deserved only death. She was dealing with his unbelief by driving tent nail through his head.

Because we do not trust in God, we try to make our own securities. Because of our unbelief, we forsake the sufficiency give to us in God. We do not believe because we do not understand. Knowing God is different from knowing about God. We must understand our security, freedom, heritage and rejoice in God for the rest of life.

Verse 18 Story about Sisera, Jael. No soldier, no power can enter a woman's quarters.

Eastern customs: 1) You can shelter anyone who is running for life. 2) You can talk to anyone who needs help.

Mantle: 1) A mantle will call a man to a ministry. If he quits the ministry then he still has protection. I Kings 19:19. 2) A mantle is for protection. Ruth 3:9—"skirt" should be mantle, stated and taught. 3) Sign of redemption. 4) Security.

Jael and Sisera. Woman killed him because he broke the covenant of salt. Drove a nail into his temple. Gave him milk, (salted) and covered him with her mantle.

Bishop refers back to Isaiah 52:15—"So shall He sprinkle many nations..."

As Eastern people sprinkle rose water and place guest under protection of the host, so God, through His son, cleansed us by his precious blood of all our sins and sealed or sprinkled us with holy spirit. So we will be sons, kings and priests unto God and kept in the hollow of His hand, under the shadow of His roof, the shadow of His wings, so no gates of hell prevail against us. No one shall pluck us out of His hands. We are firm, secure, rooted and grounded in His love. Placed and assured of protection of God. All our needs are supplied. The Devil makes you think negatively.

Verses 18-21 Jael, Sisera. There was a war between the Canaanites and the Israelites. God favored the Israelites, so that Canaanites were beaten. Canaanite captain—Sisera. He fled for his life; he saw a woman at her tent door who desired to give him asylum. He entered in and wanted water. She gave him milk. He wanted her to lie for him—if anyone asked if he were there, he wanted her to say, "No." He went and fell asleep. She stayed at the door of the tent awhile. Then she entered into the tent later and took a stake and drove it through his head. He died.

Jael, the woman, Kenite, was neutral. In the Bible, Jael is not condemned yet she is blessed for this act. In the East, people lived in tents and each tent had two portions: one for men, and the other for women. In the middle of the tent is a tarpaulin to separate these apartments, which can be lifted up if necessary. While Jael stood at the door, Sisera went from the men's section to the woman's.

The first thing she did was cover him with a mantle. Mantle is a piece of cloth wrapped around the neck. When a mantle is unfolded and thrown (as Elijah on Elisha) on a person, that person is called to the ministry. If a person covers another a mantle, he is assured protection. (Jael assured Sisera—as Ruth and Boaz on the threshing floor—of protection.)

As a guest, in the East, nobody can touch you as long as you are in that home. If someone attempts to get you, the host will lay down his life for you, his guests. (Genesis 19:8)

She further assured Sisera by giving him milk, which is buttermilk, which has been salted. This is a symbol of loyalty to confirm a deal—the covenant of salt.

Jael, Sisera, Mantle, Salt Covenant. She was offering to Sisera God's assurance for protection. She would lay down her life for him (indicated by her standing in the doorway for him), rather than betray him. Later on, she comes inside from standing in the doorway and found him fast asleep. She took a nail of the tent and drove this nail through his temple and he died. Why? She had no animosity, she was not his enemy. She covered him with the mantle, exchanged the covenant of salt and she called him inside. Was she a murderer? Premeditated? SO! He killed himself because he "asked" for it. If a person makes the covenant of salt with another person and one of the two breaks this covenant, the punishment is death. Lot's wife showed disobedience to God by looking back when God said, "Don't look back." She became a pillar of salt by breaking the covenant with God. She died as a monument of failure and disobedience which became death. Judas Iscariot betrayed Christ. He ate with Christ, salted food. His punishment was death. True, he hanged himself because he knew what punishment was due him. He just didn't wait for someone else to kill him.

Sisera had three assurances, but he snuck into the woman's apartment. He did not stay where he was put. Any man can come into a man's side of the tent. So Sisera began thinking, "maybe they will chase her away and come into the tent—although she means well, she could not defend me if men walked in. But if I get into a woman's tent, no men, no power, no army can come in. I will be safer here." So his unbelief in the three "securities" or assurances, led him to break the law of tent dwellers and womanhood and her integrity drew him into her apartment of the tent. His unbelief killed him. The woman found him in her apartment and carried out her part of the contract. Otherwise, if she hadn't been working with his unbelief, she would have had him killed or captured by some other means! The woman was only an instrument for the hand of God. Judges 4:22. Whatsoever is not of faith is sin. And the wages of sin is death. He died of sin—unbelief. Romans 6:23.

Verses 18-22 Guests in the East are considered to be representatives of God, angels unaware.

Verse 19: In the East, they keep a bottle of milk with some salt in it to use when someone comes to trade or do business. Used only for this.

His unbelief sent him into woman's apartment.

To break covenant of salt is to get death penalty. Judas hanged himself because he broke the covenant of salt.

She drove a stake through the temple because Sisera's unbelief was in his head. Unbelief is first sin believer commits.

Covenant of salt. Jael (woman) and Sisera (man) took the milk together—the covenant of salt, she covered him with the mantle which means assurance of protection, and she called him under a tent which means further assurance. She put him in the men's apartment... he himself moved to the woman's apartment. She delivered the judgment; he broke the law. Wherever Christ put us in him, Christ in us, that is our security. Trying to make your own security is denying what God says.

Jael, Sisera. Mantle. Jael Canaanites was a neutral in the war between the Israelites and Canaanites in this chapter. Sisera was put to flight by the Israelites. So, he was running for life. Jael saw him and called him to give him refuge, asylum. She was not interested in the war of Sisera. Sisera was not even her enemy. Because he had confidence in her, at Jael's invitation he got into the tent. A little later he wanted water to drink. He received milk and she covered him with a mantle. Then he asked her to turn away all those pursuing him. She came back in and drove a stake through him. The tent has two partitions. Man goes to man, women to woman. The mixed relationship was not supposed to happen unless related (i.e., except husband, son, uncle, grandfather and grandmother). No strangers of opposite sex allowed. The mantle is a silk cloth, folded in four fourths. It is usually 5" wide, 4' long. They wore these around their neck and down to the knee. In times of sorrow, anger, etc. The man rips the mantle in two pieces as an outward sign of an inner grief. Rending the mantle.

Salt covenant, Jael, Sisera, mantle. To be covered with the mantle means assurance of protection. When a Hindu is 12, he is expected to know all about his religion. Then he is called to the ministry. Then the priest comes to spread his mantle over the candidate: this is the calling. He may whisper the commission in his ear, then he is commissioned to preach his own religion to other people. Jael called Sisera, she put him in the men's section and spread the mantle over him. (This was no blanket. He was running for his life.) This mantle showed that Jael assured Sisera of protection.

First, he came under the shadow of her roof (just like Genesis 19, Lot. Lot protected his guests). The host lays down his own life rather than allow guests to be harmed. It is believed that when a guest is received, it is like serving God Almighty. They believe that God dwells in everybody. If you let the man down, you let God down. Second assurance is the mantle of protection. Third, he wanted only water, she gave him milk. Why? Buttermilk always has a little bit of salt in it. Anybody who makes a contract in the marketplace takes the covenant of salt and milk is the salt. It is a foregoing conclusion that milk in the Bible is used for making contracts. Food always implies salt. If the salt covenant is broken, the penalty is death. Contracts are sealed by salt most of the time in the Bible. (Judas Iscariot, eating food with Jesus Christ, betrayed the Lord for money. Judas' conscience bothered him because he broke the salt covenant.)

This woman was not a treacherous murderess. Her intent was not to kill him. Why did she kill him? He broke the covenant (verse 22); he went in her tent. Known criminals go and hide in the woman's side and the men military people could not discover his presence. He was not confident in the woman's integrity. His fear needed the further confidence of her room's protection. See God's appreciation of Jael in Judges 5:24.

JUDGES 5

Verse 10 Translation: "Consider ye that ride on white asses." Usually princes ride on white asses in the East. She was addressing the princes and judges. "Judgment, and ye that walk by the way." She was also addressing all that walk by the way.

Verse 24 Jael. God blessed her because she was guiltless. She only punished a man for his unbelief. He asked for it. He died by his unbelief. God made a way out for mankind to enjoy the peace of God the rest of his life. God's provision for the needs of men was Christ. Once you have accepted Christ, you have the God-given refuge. Psalm 61:3. We come to Him, stay with Him and enjoy salvation. When you walk away from Christ and God, you are leaving God's faith to self-protection. If Sisera had stayed in the three God-given securities, he would have been safe.

JUDGES 6

Verse 15 This is Oriental, showing humility. He meant he was not one of the older ones, he had no power.

Verse 19 Gideon didn't want to get something for nothing out of God's servant. He wanted to do his part. A kid is expensive. He sacrificed a kid.

JUDGES 7

Verse 5 Take the dog out.

Verse 6 Those people that kneel down to drink water shows laziness. They are not quick to do the job.

The people that kneel down are used to worshipping idols. Any man who worships idols has to kneel down before he receives anything. God did it to find out who was an idol worshipper and who was a God worshipper. The idol worshipper always kneels down to do anything. The Mohammads won't have anything to do with the Indians who kneel down to worship idols. They cannot have any fellowship with them because they worship two different gods.

Verse 7 If the people of the East run out of water while on a journey, they bow down beside a stream or sit if there is a stone, and fill their hands up and lap the water. Do not lap like a dog, but fill their hands. They make a vessel like out of their hands. Their hands are their glass.

Verse 13 Barley cake. To call a man barley cake is to say he is good for nothing. Midians called Gideons a barley cake.

Barley cake. Barley cake is another insulting phrase in the East. Barley is a despised article of food that only cows eat in the East. The Midianites called Gideon a "barley cake." Even though Gideon was despised by the Midianites, a barley cake, the same was going to knock the tent down. God shows here that He has chosen the meek, base and weak things (the barley cakes) such as Gideon, to win battles. "Almond tree" is an insult meaning that someone is weak and old—gray headed.

Verses 13-18 Barley cake. Gideon was only a barley cake. A despised person means the same thing. Now Philistia fought the battle in cooperation with the Israelites

Verse 19 Second watch. "Middle watch" —10 p.m. to 2 a.m.

JUDGES 8

Verse 26 You know a person who is riding on a camel by his dress. Also, by seeing the necks of the camels because the royalty's chains are put about the necks of the camels. It shows a royal person is riding on it. The chains are all diamonds, rubies and precious things. Chains around the neck of anybody is exultation. The camel is exulted too because it is a king's camel. Some people, the Arabs especially, put a robe around the camel's neck of various colors of linen. This way you can tell he is a poor fellow.

JUDGES 9

Verse 45 "...sowed it with salt" means in that city nothing may grow anymore. Wherever salt is sown, it is symbolic that nothing will grow there anymore. Salt and brimstone go together. That salt is thrown on the way to the temple so that when people walk barefoot they will tread on it, and it is symbolic of the people who have religion only on Sunday.

JUDGES 10

Verse 4 White is not mentioned here, but it is implied. The sons of kings ride on white asses because their fathers ride on white horses. White asses are the nobility of the family. You can tell a man riding on a white ass is either royalty or a forgiven sinner. You can tell by the clothes he wears, the way he looks, etc.

JUDGES 11

Verse 30 Rent mantle, bewail virginity, burnt sacrifices, vow, lament, serving in the temple.

Jephthah went to war against the Ammonites. He made a vow to God: "Lord, if you give me victory over the Ammonites, when I come home as a victorious man, anything that comes out of my house to greet me, that shall I give to the Lord." Then God gave him the victory. He returned home and his only child, his daughter, came out to meet him.

Verse 25: renting clothes is not the practice. He rent his mantle, a piece of clothing worn about the neck, falling down to the knees which has four folds in it. When the mantle is rent, it is unfolded and torn into two pieces. It is an outward sign of inner anger or sorrow.

Verses 35-38: Jephthah was not going to kill his daughter and offer a burnt sacrifice. Any virgin who knew no man who was not married, when she decides to go to the temple and serve the Lord, she has to go for two months to the mountains with her girlfriends to bewail her virginity (consisting of prayer meetings, consecration meetings, visiting relatives and friends, saying "goodbye"). Once having served in the temple, they lived and died there—and never left. The father followed through with his pledge to God.

Now there are two kinds of burnt sacrifices: 1) kill the person, and 2) give the person as a living, burnt sacrifice to serve the temple for the rest of her life. No joy, no marriage, no pleasures of the world, nothing; all is forsaken. They just live for God day after day, without any outward connections. Here, she was a king's daughter, could have married a wealthy man and had a life of abundance. She wanted to see her father keep his promise instead, so she was willing to sacrifice all else. Jephthah could not go back on his vow to God, because the vow to God is salted. If something is said to God, it cannot be broken. The daughter was brought up to be obedient and treated her parents as unto God.

Verse 39,40: "Lament" should be "talk with." She was not dead. She was a living sacrifice, so that she might serve God, forsaking and suffering in agony. The biggest insult in the Orient is for a girl not to be married after a certain age. The parents are despised if their daughter is not married. "There must have been something wrong with the family, they couldn't find a groom for this girl: they must have sinned." It is a crime, a form of curse (Psalm 78:63). The girls begin thinking of marriage from 14 years on. Nobody will marry her if she is over 30—the oldest acceptable marriageable age. She is considered cursed, if not married by then.

Then the father took her to the temple. She had her head shaved at the entrance to the temple. She took off all of her clothes and jewelry (as a princess in this case) and puts on a long white robe which covers her head, and she began to serve God from there on. If at any time such a woman should want to marry and live in the world (change her mind), this is not allowable by the father. The father must give the consent in the East for his daughter's marriage, regardless of her age (see I Corinthians 7:36). As Jephthah gave her as a living sacrifice, she served God, as well as suffered terrific humiliation and shame.

Verse 40: When the women go to visit her in the temple, they would say, "How wonderful you are, we wish we were like you! You don't have the sins or pleasures of the world to bother you. You, by choice, are separated from the things of this world. God must be loving and honoring you for the sacrifice you have made and the humiliation you go through." Thereby, they comfort her by praising her for the decision she made.

Verses 30-40 Rent his clothes, burnt sacrifice, two months, marriage, suffer it.

There had been a war between the Israelites and Ammonites at one time. The leader of the Israelites, Jephthah, went, to God in the beginning of that war and vowed a vow to the Lord, (stated in verse 30). If God would give him a victory, he vowed to offer as a burnt sacrifice anybody who came out of his home to greet him. His daughter, only child, came outside. He "rent" his clothes. They only rent one piece of clothing; the mantle.

A mantle is a piece of cloth 4-5' long, with any color desired. It is folded in quarters and hung around the neck. The ends fall all the way down to the knees. The significance of a mantle is protection. If a mantle is thrown on a person, that person has been called to or for the ministry. This person is called and protected. Ruth went to Boaz and said, "spread thy skirt upon thy handmaiden." (Ruth 3:9). It should be "mantle." This spreading is a call and a protection. Elijah threw his mantle on Elisha; Elisha immediately left his plowing and followed Elijah. He was called to the ministry. I Kings 19:19. When a Hindu child is 12, the priest throws a mantle on a child. That child is called to the Hindu ministry to preach. If a man hears any bad news, he grabs his mantle, tears it in two pieces, and throws it away. Renting his mantle is the "authority" for the preaching of the gospel of God in the church of God. (Lutheran's call it a "stole.") God says to rent our hearts—not our garments. They were rending their mantle. Because it is possible to outwardly rent a mantle and then not be changed in the heart. Outwardly sorrow and anger show, but inwardly, the same man is there. God wants a contrite and broken heart, not an outward sign of mending something.

When Jephthah saw his daughter, he rent his mantle because of the promise he had made to God concerning the burnt sacrifice. He had no other children and felt sorry. The girl understood immediately. This does not mean she would be killed and used in the temple, because human sacrifice has always been forbidden. He gave her as a living sacrifice to serve God for the rest of her life. He gave her to the temple to serve there. This is a burnt offering... suffering humiliation, disgrace, insult to serve in the temple forever.

In East, culture is the same as religion, religion is the same as the culture. Courting is unnecessary in the East because the man already knows the girl's background culturally, etc. In the West, because we marry anybody, we need to court to get to know whom we marry. If a man has two sons and two daughters, he must get the girls married. If the girls do not get married by 30 years, the belief is that God's curse is not only upon the girl, but also on the family. Psalm 78:63. They are not this concerned with the men getting married. Quite often parents lie about their daughters, the oldest gets married first. Genesis 29:16ff. Jacob loved Rachel, the second oldest yet married Leah, because Leah was older.

If one girl decides she doesn't want to marry, but rather serve God and then want to change it later, the father will not support it. The children always consult the father and obtain his permission. People criticize a girl who has made a decision to serve God in the temple. "Because she couldn't get a husband, she took up the work in the temple." They talk about, humiliate and persecute these women. "I am willing to suffer humiliation for God," is the reply. This is the burnt sacrifice.

Before she works in the temple, she takes two months. She goes to the mountains to bewail her virginity with her girlfriend. There they have prayer meetings, consecration meetings, seeing and visiting relatives and friends, says "goodbye" to the things of the world, the pleasures of the world, etc. They come back forsaking the world and enter the temple, shaving their hair at the temple door and donning a white robe and a veil on her head. (Nun's come from Eastern background.) In time, she may fall in love. This becomes a scandal in the city. Everybody comes to the father and asks him what he will do. The father goes to the daughter and says, "I told you to think it through. You have brought disgrace on God, the family, yourself and the community. I will have nothing to do with your marriage and will never give you permission." (For if he did, he would be aiding and abiding her to disobey her vow to God.)

There was a war between Ammorites and Israelites at one time. The leader for Israel was Jephthah. Before he went to battle, he made a vow to God. "Lord, if you give me victory, whatsoever will come to meet me I will give as a burnt sacrifice." God granted him victory. On the way home, his only daughter went to meet him on the road. He rent his mantle. Whenever you read rent clothes is always mantle. Why? Outside sign of inward anger or sorrow. He had vowed that whosoever came to meet him he would give as a burnt sacrifice—his daughter came to meet him. Sorrow here.

Verse 35 Did not go back on his promise to God because he was salted and swaddled being a king.

Christ is not real to us. If he was, we would act on the Word.

World has much preaching, but little practice. (Talk—go home tonight and search your soul for when you didn't walk on the Word. Then ask God for cleansing and salt in you, from now on, do what you say.)

Swaddling clothes. Covenant of salt. When a child is born among the high castes in the East, a little bit of salt is rubbed on the child and then the baby is bandaged with small pieces of cloth, about 2" wide, beginning with the forehead, around, around, around. The bandages remain on for about 2 hours. Then they are removed and regular clothes are put on. Swaddling clothes are not a poor man's substitute for clothes. They are a symbol of uprightness, free from crookedness; taught to grow up to say what is meant and mean what is said when grown up. Salted to be truthful, unbreakable. Never break that word or covenant. Jephthah was salted to be truthful and he could never break it. Mark 9:50. Colossians 4:6. Never go contrary to what you have promised God, regardless of the consequences. Jephthah had been salted, regardless of the consequences.

Rent his mantle. The mantle is a cloth usually white, although sometimes black or red, 2-3' long folded into four folds.

It hangs around the neck, down to the knees. (He talks about how they wear it when going to get married or entering priesthood, but he demonstrates to his class and doesn't describe it with his voice.) It means the priest is betrothed to Christ. He is now a servant, a minister to him. It is like a stole—a stole

of authority. Without this holy man could not give holy communion, marry or bury anyone. Renting the mantle signifies the man's anger or sorrow.

If a woman has no mantle, she'll throw some dust into the air—shows her anger or sadness.

The priest rents his mantle here because the thought Jesus Christ blasphemed—a show of his anger. This act of renting mantle has several aspects: 1) Anger or sorrow; 2) To throw a mantle to any person is to call him to the ministry; 3) You're also protected under the mantle by God—a sign of protection.

Vow. "...I have opened my mouth unto the Lord, and I cannot go back," because he was trained under the law that what he says he must do. There was once a war between the Israelites and Canaanites. Jephthah won the victory. His only daughter greeted him in victory, to celebrate. He lamented because it was his only daughter. The daughter knew what her dad had to do—but asked for permission to take two months to bewail her virginity. If a girl is dedicated to God, she works "like a nun." She says goodbye to the world and then after 2 months her father takes her to door of the temple to shave (like Anna, Luke 2:36) her head. Then she serves at the temple for life (a "living" sacrifice). Burnt sacrifice has two meanings: 1) to kill a person or an animal and 2) give a person alive so that person will suffer the consequences. Burnt sacrifice meant suffering and serving God. The suffering involved is that the daughter could not marry. As a king's daughter, it is a disgrace to the family and the father. The reason Jephthah gave her up was because of his vow. She can no longer wear fine clothes, use dainty dishes, have servants, have pomp and glory of father's empire, have respect (will be constantly insulted by the people around her), because she couldn't have a husband, she covered it up by going to the temple. It was a constant disgrace for her and her father's throne. She submitted herself to her mom and dad because she honored her father and mother from her training. (Father and mother were first gods to children) John 20:29.

Verses 35-40 (Read in context from verse 30.) Verse 40: "lament" should be read to talk with.

Verse 38: "Bewailed" means they forsook all worldly things for two months. They dedicated all their life to the temple and give up world. If girl is not married by a certain age, then they are considered cursed. John the Baptist was an Essene. He ate locust which is locust pods or locust beans because like Hindu's, the Essenes were vegetarians. If girl is 18 and unmarried, she is acceptable to work in the temple. See also: I Timothy 5:9; Luke 2:36,37.

Verse 37 Bewailing of her virginity. Any woman who wants to give herself up to God to serve God before marriage. The people who serve God in the temple must be virgins. She wasn't married and wanted to serve God. Anyone before they go serve in the temple, takes two months off and goes with their girlfriends to the mountains and pray, say good-byes, consecrate themselves for two months—means consecrating themselves to God. Preparation to minister in the temple. After the two months, the father takes her to the temple and they shave off all her hair at the door of the temple. From then on the woman wears a veil on her head. She works in the temple night and day for the priest. In Luke, Anna did this. The covering of the head is the hair of the woman. They cannot pray without covering their heads. When shave the head, must cover with something—the veil. (This is mentioned in I Corinthians 11:5,6—not stated.)

Burnt offering (live sacrifice). What did Jephthah do with his daughter? Two kinds of sacrifice: 1) to kill on altar; and 2) to give girl alive to temple to serve God. Any person who serves in the temple and suffers humiliation and disgrace at the same time—this is a burnt offering—this is bearing her cross. Any woman who serves in temple cannot be married and to be unmarried is a disgrace in the East. Human sacrifice is forbidden in Bible—Abraham and Isaac—God said slay not thy son. The woman who serves in the temple will suffer shame for the rest of her life for not being married. In the East, it is a shame not to marry. Jephthah gave his daughter as a live sacrifice to serve in the temple after her two-month wailing of virginity period.

Verse 40 Commentators say she was killed because of this verse, not so. You can only lament for someone who is dead. Lament is wrong translation.

Four days of the year the women go to temple and visit her—tell her how great she is to keep her father's vow. (Culture teaches to follow mother and father as if God. How can you serve God who you cannot see, if you don't serve parents who you can see?) That's why she went along with his vow. They

didn't kill her. They wouldn't bewail her virginity if they were going to kill her. They would go and praise and comfort her, say how free of problems she must be, etc.

Lament. Cannot lament over someone who is living, only over the dead. The word should be "talk to." Let the daughters of Israel go yearly to talk with the daughter of Jephthah the Gileadite four days in a year.

Lament—talked to. All relatives go to temple to encourage, speak kindly to, cheer her up! Lament is wrong, she was not killed, talked to. Only "lament" someone who has died. They went to talk to someone who had been sacrificed. (Nuns of Roman Catholic have borrowed the same ideas.)

JUDGES 13

Verse 18 "Secret" is a very silly word here. It should be *athisayamanayr*, meaning more than wonderful.

JUDGES 14

Verse 10 When the parents go to look for a wife for their son, the son makes a feast and other people come.

Verse 11 Translation: "And it came to pass when the marriage feast took place...."

Verse 12 "Sheets" should be "blankets." Giving a change of raiment or garments is a very old Eastern custom. Giving a change of raiment means give him another suit of clothes. Everyone that comes to stay at a house for two or three days they give a change of clothes to them when they leave. He would like instead of change of garments, give him clothing. It is a very ancient custom to put a riddle before a group of people in the East.

Verses 12-18 Samson's riddle. The marriage ceremony lasts normally 10 days among the higher Indian classes. Here in Judges, why is it only seven days? He married a Philistine woman, a group of people who prefer shorter marriages. He cut it down in a shorter ceremony—mixed marriage! "Sheets" are worn as a loin cloth. "Changes of garment" are your real clothing. Verse 16: The Philistine men did not have the brains to figure out the riddle. So they went to Samson's wife for the answer. She went and cried for the answer. The Oriental tells: 1) mother, 2) father, 3) teacher (pastor), 4) God, 5) wife. So Samson, said here, Dad comes first, and I haven't told him and you want me to tell you??

30 sheets=30 shirts. Verse 16: First obligation is to parents and then to the wife, this is the Eastern way.

Verse 18: "Heifer" —this is what wife is called after marriage before she has the first child. It is not derogatory.

"Plowed" — they hold the plow with one hand on the plow and a goad in the other, you need two ox to do plowing. If man has only an heifer and puts it in same yoke with an ox, then heifer falls down and plays dead. Heifer when first put to the yoke does anything to get out of it. Refuses to cooperate. Must use the goad many times to get heifer to go. Here the men scared and pricked Samson's wife. That is why plowed my heifer is used. Plowing has to do with pricking.

Eastern women are good at sitting down and solving riddles. Samson's riddle. The Philistines had to get the solution to the riddle from Samson's wife (heifer is a new wife who has not had a child).

Verse 16 To the Oriental it is father and mother first, and then wife.

Verse 18 Some people in the East call a bride who is just married a heifer. It is not done by cultured people who is a sort of slang language. It is in use among certain tribes. After she has a child, she is no longer an heifer.

Plowed with heifer. Prick—goad, the goad or prick is held against the ox's thigh so that when he kicks it hurts. The more he kicks, the more it hurts. When we feel convicted of disobedience, we should not revel further. The more we revel, the more we get hurt. Instead, we should forsake the sin (Acts 26:14).

Samson used the idiom, "if ye had not plowed with my heifer." Heifer—wife, when couple had just gotten married and before first child. A heifer is a young cow that has not had a calf. One who plows pricks. Samson's guest threatened her.

Verse 20 The bridegroom's friend is the best man in the Orient. Samson's wife was given to the best man.

Marriage. Samson did not behave good during that time; he burned down the barley and standing corn of the Philistines, etc. He despised his wife because she discovered his riddle earlier.

Verse 20: The bridegroom's best man is called his "best friend." Samson's father-in-law gave Samson's wife to their best man in the marriage, because he despised her, so best man got her. Verse 1: Why did Samson visit with a kid? A lamb as a gift is not very special. A kid as a gift is considered dignified as a present. When visiting a king, one would take gold, but giving a kid is better in the East. Kids are used as gifts for brides and for those one loves very much. If a wife goes to her mother's house for a week to visit her, at the conclusion of that week, the husband comes to get her. He always takes a kid. This shows how much he loves her. It is respect for the wife and the in-laws.

JUDGES 15

Verse 1 A kid is given to those they love best. Lambs are given as sort of honor to a person.

Samson visited his wife with a kid. To give a kid is a great gift. It is a gift worthy of a king. It is a symbol of respect and honor. In 14:20, "friend" is the best man at a marriage ceremony.

Marriage. Samson did not behave good during that time; he burned down the barley and standing corn of the Philistines, etc. He despised his wife because she discovered his riddle earlier.

Chapter 14, verse 20: The bridegroom's best man is called his "best friend." Samson's father-in-law gave Samson's wife to their best man in the marriage, because he despised her, so best man got her.

Verse 1: Why did Samson visit with a kid? A lamb as a gift is not very special. A kid as a gift is considered dignified as a present. When visiting a king, one would take gold, but giving a kid is better in the East. Kids are used as gifts for bribes and for those one loves very much. If a wife goes to her mother's house for a week to visit her, at the conclusion of that week, the husband comes to get her. He always takes a kid. This shows how much he loves her. It is respect for the wife and the in-laws.

A kid is given to those they love best. Lambs are given as sort of honor to a person.

Verse 2 "Companion" should be "best man."

JUDGES 16

Verse 7 "Green withs" is as thin as wire. It is green and grows on the ground. They tie the elephants up in India with it. They then stand them up and they try to break it, but they can't. It is only good when they are green and not dried up. They tie their enemies up with this. They might break a rope or anything else, but not the green withs. The rajahs tie up the elephants and then hit him from behind to see if they can't break it, but they can't. They do this as a sport.

Verse 19 "Knees" should be "lap." When the children are dedicated to God, they don't shave their hair and if God has chosen this child, his hair becomes locks by nature. So many locks in the hair and you couldn't separate them if you wanted to. They say that is the grace of God. It looks like the hair has been gummed together. They wash the hair every week, but it still is like that. That is what Samson had. It means his life must have been good. Anybody who has locks, the rest of the people are afraid of him. They won't touch his hair at all.

Verse 21 The prison houses have grinding stones like the women have. It is not the kind of grinding we have in the West. They have a huge, big stone and they build a kind of passage like round it. In the East, grinding is the women's work. No men will do a woman's work in the East. And no woman will do a man's work. In the East, if they put a big man in jail with a lot of influence, they won't ask him to do hard work, but menial work—a woman's job. They want to insult him. That is why they made Samson grind. They wanted to humiliate him.

Grind. Samson. Grinding was work of women and slaves. Not physically hard work, but degrading.

Samson grinding in prison taught, not stated. Hard labor in the prison is not always strenuous physical labor. A man is humiliated, degraded by doing the women's work of grinding, this kind of punishment is given to rich and eminent people. This hard labor was humility, not necessarily physical.

Grind in the prison house. This humiliated Samson. People have the wrong conception because they don't understand Eastern culture. If nobles, royal family are captured and they're also made to hue wood and draw water—also a menial task.

The popular saying is this. "How is John Smith doing?" "Well, not so good," is the reply, "the grinding is low."

Grind in the prison house. Samson was being humiliated in prison by doing the millstone grinding: millstones are about 18" wide, 10" thick, one on top of the other. Now corn is placed in the center of them. Two women hold it and grind it. (Referred to grinding slow in Ecclesiastes 12.) To humiliate a man in hard labor, he does the women's work—grinding is the lowest humiliation. Hard labor in prison was not to test strength, but to humiliate.

JUDGES 19 "Constraining"

Example of begging a guest to stay in the home. As many members as there are in the home, each must ask a person to come and sit down at a meal, each must give a reason, "dinner is ready, come and get it."

Verses 1-9 ...played the whore.... She was unfaithful to him, but he wanted to settle it in a friendly way (verse 3). That is the Eastern attitude, not to divorce her.

This section shows constraining and how people would continue to stay longer, until man finally "would not tarry." Why Jesus Christ said go not from house to house, accept hospitality because they would have to time to preach.

Man would rather give own daughter or let men cut his throat than to touch a guest in his house. In East, stick own neck out, rather than let guest be attacked.

(Luke 10:7) Concubines.

Luke 10:7—"go not from house to house." In villages in the East, there is a little park in the center, there is a well, few trees, wall around it, a few seats of brick, for travelers. Located in street, but it is not a street (Judges 19:20). It is the village common. About 6:00 p.m., the travelers congregate there. The high-caste Hindus believe that they must not eat without treating a guest, so they go to the village common to find a traveler to bring home with them for dinner. Treating a guest is like treating an angel. He must be fed first. It is seeking first the kingdom of God to them. The villagers beg the travelers to come with them. No questions are asked, like where you came from, who do you know—in the East, one's need is his recommendation. Basis for Eastern hospitality is that giving to a stranger or anyone, is giving to God.

After dinner, the stranger is constrained to stay on and on, day after day, meal after meal after meal. (See Judges 19:1-9 for good example of this.) A traveler can live off hospitality. Jesus was saying for them not to continue accepting hospitality or they would have no time to preach.

If a woman is barren, she will persuade her husband to marry someone else (usually her sister), but she is still head of the house. That's the only way Hindus have more than one wife.

Verse 4 Eastern hospitality. They think that when they serve others, they are serving God.

Verses 4-9 These are in keeping with the traditions even today. When a relative goes to another relative's house, they couldn't let him go away. You have to fight to get out of the house. It doesn't have to be a relative, it can be anyone.

Constrain. (Luke 10:4-9) You see the custom of the Easterners to get people to stay and stay and stay. Salutation is two meanings in the East. 1) Greeting—"good morning, good evening, how do you do?"; and 2) Solicitation (Luke 10:4—don't take any money and do not beg, "salute").

Verses 10 Easterners always urge their guests to stay. They will constrain them to do so.

Constraining a guest—Eastern hospitality. Verse 6: "Eat and drink" means they have finished the meal. They eat meal and then close the meal with a drink.

Verses 11 and 12 This is the caste system again. They stop in the home of their own tribe only, because they are not supposed to eat in anyone else's house.

Verse 13 In India, Raman is the name of a king. That name has been spread all over the East. The English put "h" on the end of it.

Verse 15 "Street" is a village square or common. Translation: "And there was no man yet that took them into his house to lodge." He sat down in the street because that was the place to sit.

Verses 15-21 Street of the city, traveler, hospitality. This street is not just any street in the city. It's the particular street which was provided for strangers to stay in when no one invited them into their lodging—as yet. People go there in the evening to invite a traveler to stay in their home. They would not ask just anyone, but only those who were in this special street. "As yet" should be added to the end of verse 15. Nobody is ever left all night in the street. "As yet" should also be added to the end of verse 18. In verse 19, the traveler was saying that he lacked nothing. He was not a beggar, but expected the common courtesy of being invited in by someone.

Verses 20 and 21 apply to what Christ says to us. All things are ours, we are Christ's, Christ is God's. All our wants and needs lie upon him and we lack nothing. We do not wander, but stay our minds on God and abide in Him. Peace is ours. (The Bishop tells a very touching incident from his life here to exemplify this point.) We get kicked around only when we do not trust in God. Circumstances are only circumstances.

Verse 17 This is the way Orientals ask questions.

Verse 18 "...and there is no man that receiveth me to house yet." He is not complaining, he is just making a statement.

Verse 19 Translation: "We have straw and provender for our asses; we have bread and wine for ourselves; and for our handmaid, and for the young man which is with my servants: we have no want of anything."

Verse 20 The old men say I will take care of all your wants. "Peace be unto thee"—Hebrew words—"Shalom alequea." In India, the "h" is omitted. That is the only difference. You can turn it around too—"Alequem shalom"

"Lodge not in the street." This should be village common. See Job 31:32.

Hospitality, in the street. The old man of the village went to invite someone from the common to be his guest. "Don't lodge in the street" means don't stay in the village common, come home. Job 31:32—means the traveler was invited home from the village common. Every village man looks for a traveler because everyone has a guest for dinner. This is why there are more beggars in the East than anywhere else. Because if you go sit down in the village common, someone will invite you to eat. You don't have to work at all. Once the traveler is brought to the house, he washes his feet, the guest is shown the entire house, and then the guest is told that "all that has been shown (that guest) you, is yours as long as you stay in my home, it is all yours." This is said to a complete stranger, without knowing any of his background. Easterners are not suspicious of one another as Westerners. No questions are asked.

JUDGES 21

Verses 18ff "Dance in dances"; marriage (capturing a wife.) The children of Israel had declared not to give any of their daughters to marry the Benjamites. (Read the chapter to get the whole story.) The Benjamites did not have anyone to marry because of this declaration. In verses 19-21, a suggestion is offered to the Benjamites. They were told to capture wives of the daughters of Shiloh.

Verse 21: "Dance in dances" is "dance with their musical instruments." There is no dancing in the East between man and woman. Whenever there is a religious feast or festival, there is a special dance done by the women.

Every girl comes to dance in the religious festival at a certain time. Each brings her own musical instrument and she dances to her own tune (Jephthah's daughter did this when she met her father). These religious dances are in praise of God (as David danced before God also). Dancing is never done for any other reason or in any other manner. The only time that it would be legal for a man to capture a wife would be during her dance in the religious festival.

(This custom is the way that Krishna obtained his beloved for marriage. They both wanted to marry each other, but her family would not give her to him. She wrote him a letter and told him when she would be dancing and he could pick her up. He was a prince and she was a king's daughter and this was the only way they could get together legally if her family would not give her. They could not run away together or they would be disgraced. This story is in Hindu mythology. The girl's name was Rukmini.)

Verse 25: There was no legal law against this religious method of taking a wife. It was absolutely legal.

Verse 20 "Lie" should be "await." "...go and await in the vineyard." They used the religious way to get the girls because the door was closed for them to get the girls any other way. Certain religious acts that they have a day must be legalized. This was not legalized because they didn't have a king. Taking the girls was legalized not very long ago in India. It had nothing to do with the government before because they said they had nothing to do with the religious matters. Now the government says anything the Church does has our backing providing they obey the law. The temple system was not legalized until recently. The offerings of the temple are in charge of the government now. In those days, anybody could do anything as long as their religion allowed it. In those days, there was no law against picking their wives in religious ceremonies as they did. In those days, there was no king in Israel heading up the political law so every man did that which he was religiously entitled to do without the consent of the political government.

Verse 21 And see, and behold, when the daughters of Shiloh come out with their musical instruments to dance...." Dance in the sense we know it in is absenuous in the East. The only dance they have is when they go to worship God. In the temple, they have temple dances. There are certain tribes of Hindus consecrated, virgins usually, to dance before the idols before any ceremony. They dress up. Two or three women come, or maybe four or five just according to the size of the temple. When the idol is carried by the priests, thousands of people follow and the dances go on in front of the idol. Their dances are all ceremonial, not like ours. Ours are for pleasure, theirs' are ceremonial. They dance according to the religious instructions they are brought up in. The musical instruments they bring are not Western. Only these girls are trained and know how to play them. Some play and the others dance. Western people don't understand these girls. These girls are temple girls dedicated to the temple, serving God. They live in their own homes with their parents and some of them are even married. Usually they are not married. Their dance is not just steps, they also use their fingers, hands and wrists. The dancers have jewels on their feet and in their hands some kind of cymbals and on their wrists they have jewels. Their dance is absolutely in spiritual style, praising God and rejoicing. In the olden days, the kings chose their brides this way. They got all the unmarried girls of royalty in a line and then they asked them to dance with their instruments. Any girl who dances the best, shows her spiritual condition. They can find out how spiritual a girl is by the way she uses her hands, back and toes. They also use their toes all in unison. Some of the kings choose a girl in that way. The girl chooses her husband in the royalty by coming and sitting down when the men are there, the royalty, of their own blood. They choose the man who dances the best with the music the girls play. That was a tradition. These girls must have been of that kind, because they came in a group and they brought their own instruments.

The men were hiding there because they were not permitted to join the dance. No man and woman dance together anytime or anywhere in the East. You must say "gee" after someone's name. It is a very affectionate term given to a gentleman and a Godly man. They always say to the ladies, "devi." It is a thousand times better than calling them Mrs. You would say Mary devi. You would say "Scimepi." That is the title of the ladies. For men, it is Sri Wierwille Gee. Sri Dr. Wierwille Gi. Sri is the highest title for all the Hindus. You must use these terms whenever you are in public or write letters, etc. Naro Gi is the correct term, but it is not in usage. For women, the whole thing would be Srimapi Mary Devi. The men were hiding but they were not thieves. The girls were going to worship God.

Verse 22 They won't go to Benjamin and ask him why he took the girls, because he had a right to do that. It is permitted. But, they will go to the people that put him up to the trick. When they are doing ceremonial dances, they are allowed to come and take them for a wife. It is his birthright to come and take someone if he wants to. He only took his right.

RUTH

RUTH 1-3 Ruth, hospitality to laborers.

Naomi, her husband and two sons went to a land that was better than their own. The sons got married in that country. The husband and two sons died and Naomi set off again for her original country because the famine was over. She told her daughters-in-law to return to their own mothers' homes. One returned, but Ruth stayed with Naomi accepting her people and God as her own.

According to Eastern practice, when a woman's husband dies, it is the father-in-law's responsibility to find another husband for her. Ruth was keeping the tradition of remaining faithful to her husband's family. Ruth gleaned the fields to sustain them. In the East, the harvesters leave some of the crop in the field for the poor people to gather (glean).

2:7-12. Boaz was Ruth's husband's blood relative. Ruth gleaned in his fields. Verse 14: All of the workers bring their own meal and eat with the master. There is no difference among them—they are all on the same level. The master makes sure everyone has enough to eat. Sometimes he gives them his share. When they travel together, the master will not accept a bed from the host if his laborers sleep on the floor. He sleeps with them. If he is given better food, he shares it with them. (Jesus said that wherever he would be, there his servant would be also. He makes us equal with him.) Ruth was given special favor here. The gleaners never eat with the reapers, but Ruth sat beside them and dipped her bread in the same dish with them, making her equal, "...and left" should be "and saved what was left" for her mother-in-law.

Read chapter 3. It was the deceased husband's family's responsibility to get a husband for the widow (verse 1). "Shall I not seek rest for thee" means "shall I not arrange for a husband for thee." Naomi instructed Ruth in exactly what to do in order to marry Boaz. Easterners always marry distant relatives (verse 2). In verse 4, "uncover feet" refers to lying down at someone's feet in order to be redeemed. The feet were uncovered so that the person could feel someone lying there. It was a common practice in claiming the next-of-kin for marriage. Verse 5, this statement is made in reply to husband's good-bye to his wife after one year honeymoon when he left to prepare a place for them in his father's house. Ruth knew that and saying it now was positive thinking on her part.

Verse 2, the threshing floor was an open space and threshing was always done by moonlight. It was no secret place. Everything that took place on the threshing floor could be easily seen. No woman was allowed on the floor because so many men were there. Somehow, Ruth got there without being noticed. She had no immoral purpose in mind. She was following the oriental methods of claiming redemption (verse 7,8). In verse 9, the "skirt" is the mantle. Throwing the mantle over someone was an assurance of redemption. Marriage was this redemption. She did not ask for an agreement of words because this assurance was sufficient. Verse 10, when a man calls a woman "daughter" or "sister" he treats her as such. It turns away immorality. When a man calls another man "brother" it means he forgives him of any wrong or insult. All past mistakes are gone.

Verse 12, Boaz wanted to marry Ruth, but if there was a nearer kinsman, that man had the legal right to marry her. Boaz had to see if the man would relinquish his authority to marry Ruth. Verse 14, because women were not allowed (according to etiquette) on the threshing floor, Ruth and Boaz did not want anyone to know she was there. Verse 16, "who art thou, my daughter?"—typical oriental expression when someone returned after being gone.

Verse 15, veil—a small cloth incapable of holding six measures of barley. The women wear long robes. "Veil" here should be robe. She could lift it up a little to form fold (Luke 6:38, "give into your bosom" refers to the same thing). Men also wore robes. The veil has holes in it so could not hold grain. Whenever a person went home, he would carry something to family (verse 17). In verse 18, "sit still" means to be at peace. It does not refer to physical sitting still.

Some of these things can be applied to Christ's relationship to the church, Christ taking Boaz's part. Don't pray and go on worrying about it. Pray and sit still—rest in the Lord.

RUTH 2

Verse 3 The reapers always leave something behind for the gleaners. There are more gleaners than there are reapers. "Hap" means her portion (fortune). Bullinger says "her chance chanced."

Verse 4 "The Lord bless thee." Notice the wonderful hospitality with which the reapers greet Boaz who is their master. How many farmhands in our country will greet their master in this way?

Verse 8 "Daughter," was Ruth the daughter of Boaz? Any older man in the East who meets the younger woman may call her daughter. Boaz is blood related only to Naomi, not to Ruth. If you meet a man's wife, you will call her sister and not daughter.

Verses 12-14 Boaz was Ruth's husband's blood relative. Ruth gleaned in his fields. Verse 14, all of the workers bring their own meal and eat with the master. There is no difference among them. They are all on the same level. The master makes sure everyone has enough to eat. Sometimes he gives them his share. When they travel together, the master will not accept a bed from the host if his laborers sleep on the floor. He sleeps with them. If he is given better food, he shares it with them. (Jesus said that wherever he would be, there his servant would be also. He makes us equal with him.) Ruth was given special favor here. The gleaners never eat with the reapers. But Ruth sat beside them and dipped her bread in the same dish with them, making her equal. "...And left" should be "and saved what was left" for her mother-in-law.

Verse 14 "Parched corn." This is corn that is roasted in the fire. "left" in Syriac means she saved some. (Bullinger says left thereof, remaining.)

Verse 17 "Beat out" means that she separated the chaff from the grain by beating it with a stick.

Verse 18 "Brought forth and gave to her." Notice how this fits with the end of verse 14.

RUTH 3 Marriage.

Duty of next-of-kin to arrange marriage of relative. Naomi instructed Ruth. It was quite in keeping for Ruth to do what she did because Boaz was her next-of-kin. It was right for Naomi to instruct Ruth, as Naomi was her closest relative at the time, though not a blood relative. Boaz's "skirt" was his mantle which insured protection.

Verses 1ff Each village had a threshing floor on a rock. It was a well-seasoned rock. The ears of corn are spread on the threshing floor and then cows, oxen or buffalo will walk on them. The weight of the animals threshes the corn, separating the corn from the ears. The corn settles under the ears. There may be 10 or 15 oxen walking round and round on the floor, lead by a man.

Verses 1-9, 18 Threshing floor. Kinsman. Naomi had gone to a foreign country with her husband. He died there along with her two sons who each left a widow. Naomi was then left with her two daughters-in-law. Naomi suggested that they all go back to their mother country. One daughter-in-law said good-bye and went to her own country. But Ruth, even though she was not Jewish either, committed herself to go with Naomi. She accepted Naomi's country, God, people (1:16). It is Eastern custom that when husband dies, the wife stays in the father-in-law's house until he finds a new husband for her. Widows are never just left alone. Eastern people usually marry a kinsman, a blood relative. By keeping it in the family, they are assured that the husband and wife have had same culture, religious training, etc. No need for courting to work out differences. They have been taught marriage roles, so there is little problem there. Example: Tithing. It is part of the culture, so you don't have to teach them. It is part of their culture, so no need for special training at last minute. Naomi told Ruth that Boaz was one of her near kinsmen. Ruth was then instructed on how to approach Boaz (verses 2-4).

Why did she go at night? Each village has a threshing floor, usually above the village on rocky place. This is the place where things are settled such as cases of redemption, marriage agreements, etc. Since it is elevated, the people in the village can see what is going on during the moonlight which is when the threshing is done. The ears of corn are spread out on the floor and 20 or 30 oxen roped together tread it out. The oxen could not be muzzled because they had a right to partake of the fruit of their labors. Then the corn cobs are separated out. The kernels are gathered in things called fans and slowly poured out again so that the chaff will blow away. All the work is done by men in the night—no women permitted

on the floor. The "boss" sleeps on his clothes spread over a pile of threshed corn. Any negotiation is made there because it is an open public place, not a place for improper conduct because everyone can see. This is why Ruth met Boaz at the threshing floor in the night.

Why should she uncover his feet and lie down at his feet? (Verse 7) "Eaten and drunk"—does not mean intoxicated. They don't drink till after the meal. Something is drunk at end of meal to complete the meal. Then nothing eaten until next meal. A "merry heart" is a grateful, thankful heart. "Uncovered his feet" — in the East people sleep covered from head to toe. Face covered so sunlight or moonlight will not strike the eye (Psalm 121:6). Lying at feet of person is complete and full surrender, but must touch the feet. This is why she uncovered his feet.

Verse 8: Boaz was frightened because seeing a woman on the threshing floor was improper. She was uninvited. Ruth was surrendering so that he might redeem her. Redemption is another word for marriage.

Verse 9: "skirt" is mantle, used to cover at night. During the day it is folded into four folds, worn from neck and it falls down on knees. Throwing a mantle on someone is a sign of calling to a ministry. Covering a person with a mantle is assurance of protection. The latter is what Ruth was asking for. She wanted assurance of redemption and protection through marriage.

Verse 18: Ruth reported what happened to Naomi and Naomi told her to sit still because Boaz would not rest until he settled the matter that day. "Sit still" means "be confident." Naomi instructed Ruth to believe in Boaz.

Bishop Pillai related Christ to Boaz and us to Ruth. We must have confidence and believe in Christ and then we have rest. Christ promised us that we shall have what we ask in prayer, believing. If we do not believe, we are restless. We should look forward, not backward. Keep eyes on Christ. (Bishop says Sanskrit is mother language. Aramaic is next oldest—that's what Jesus spoke. Hebrew is just a dialect.)

Verses 1-18 Ruth and Boaz.

Verse 1: "Seek rest for thee." Here this means find a husband for thee.

Verses 2 and 4: "Threshing floor" in the East is a rock in an open space near the village. The work is done during the moonlight in the open space, no privacy on the threshing floor. No woman is permitted to go there at night. During the day, a group of single women may go there.

Verse 5: "All that thou sayest." This is the voice of the bride (John 14:1-4). She said this even though Naomi had told her to do something contrary to custom. (John 3:29—voice of the bridegroom—the best friend of the bridegroom will stand at the right hand of the bridegroom while he is saying what is written in John 14:1-4.)

Verse 7: The Easterners finish their meal with a drink.

"Heart was merry"—he was satisfied with a good meal, not drunk.

Redemption is a part of marriage for a widow. The Eastern people lie down at the feet of someone from whom they expect redemption. Feet must be uncovered for this.

The Eastern widow has no status. She is in a lowly position. When she is married again, she is redeemed from that position.

Verse 9: "Skirt"—should be mantle. The spreading of the mantle here is an assurance of the redemption which Ruth is seeking. The men cover themselves at night with the mantle.

Verse 15: There are two kinds of veils: 1. Hangs over the face in front; 2. A large sheet which hangs over the head down to the feet. This veil covered a lot.

Verse 16: Who art thou—should read "how did thou get on today"—according to the Bishop's Syriac Bible.

Verse 10: "My daughter" is a term of affection.

Verse 8: "The man was afraid" should read, that "he was suddenly awakened" (started), according to Bishop's Syriac Bible.

Verse 18: "Sit still" means be confident, don't be troubled in your mind, be restful, be calm, be peaceful.

Verse 3 "Gleaming"—during harvest of potatoes or peanuts, he will leave some behind for widows and poor people to come and glean.

Verse 7: "Had eaten and drunk"—means he finished his meal with coffee or milk and does not mean he was drunk with alcohol.

Threshing floors are always on a high rocky place, they spread the corn or wheat on the rock, then tie together buffalo or oxen and let them walk around on the heaps of harvest. They do not muzzle the ox, for if they did it could (Deuteronomy 25:4) not eat while it was working; the laborer is worthy of his hire. After the threshing is through, they will take the ears of corn to one side, leaving the kernels which they gather together. Then take an instrument, a fan, put the corn in a pan and pour it out so the chaff will be blown in the wind. Jesus came with a fan in his hand so that he may blow all the chaff from our life. (Matthew 3:12, Luke 3:17, taught but not stated). Work on threshing floor is done at night in the moonlight and no women are allowed (verse 14) to go there. The owner comes and lies down in one corner of the floor, doesn't talk with the workers.

Verse 9: They would only marry their near kinsman for only a near kinsman could redeem (marry) them.

"Skirt"—mantle, here it is used to represent protection.

The threshing floor is an open space upon a rock where everyone could see one another in the moonlight, so she did not go there for an immoral act, she could have gone somewhere else for that. She laid at his feet to show submission. She did exactly as Naomi had told her to do! Boaz means savior, Jesus Christ is the Boaz for Israel. Verse 18: "Sit still"—be calm and quiet.

Verse 7 Drunk—Boaz was not drunk. The Eastern people say grace before and after the meal. To say a man has eaten and drunk is to say he has finished his meal. They did not drink anything until after they had finished eating.

"His heart was merry" — this is because of thanksgiving to God for the meal he had just finished. After drinking coffee at the end of the meal, they would not eat or drink until the next meal.

"Laid at his feet." This is a sign of complete surrender to Boaz so that she might be redeemed by him for he was a near kinsman.

Verse 9: "Skirt—should be mantle. Spreading the mantle is a sign of redemption and protection. The threshing floor is a common public place, it is out in the open like a city park.

Verse 11:—After you have called someone sister or daughter, you cannot make any advances toward her.

Verse 18: "Sit still"—this means be restful, be calm, be trusting, don't be doubting. If someone does not believe God, then he can't sit still.

"Eaten and drunk." The Eastern people do not drink with the meal. They drink coffee or tea at the close of their meal. "Eaten and drunk" means that he has finished his meal.

Verses 7-9 (Not stated, but taught.) Ruth went there to get his assurance he was going to marry her. She told him he was the next kinsman. Ruth had married a man before and he died. This man, Boaz, was related to him. She said spread thy skirt upon thy handmaid-mantle (skirt) means assurance he would marry her. Throwing the mantle—an assurance of getting married—redemption. Prostrated at his feet—surrendered. She had no male member to negotiate the marriage. Naomi's husband should have negotiated the marriage. He was dead, so she was instructed to go and surrender, prostrate herself at his feet so he would cover her with his mantle—this was his assurance that he would marry her. Usually women aren't permitted in the threshing floor at all. That's why he told her not to tell anybody that a woman has been in the floor, because it is against the law. This was a special case.

The marriage takes place in the bride's home most always. The bridegroom comes to the marriage wherever he may be from and the marriage begins at "midnight." The marriage ceremony lasts 10 days and each day there is a duty for each of 10 virgins to do. That's why Matthew 25:1 tells us, "The kingdom of God is to be likened unto 10 virgins".

The villages in the East are walled around. The gates are open certain times and shut certain times. At the gate of the city, on the wall, is a house built called an inn. In this house are two divisions: (house on the town wall).

1. For travelers who stop overnight and have no relatives to stay with, can stay here and eat here. Go on their way the next day. This is a public hospitality—nothing to pay by the people who stay there (the townspeople collect money to pay for this courtesy—it's taken care of).

2. Any bride's 10 virgins will go and stay in this inn before midnight and wait for the bridegroom to come. The bridegroom must come through that gate with his party just before midnight. These girls are sitting there with their lamps, torches or pots of oil awaiting the arrival of the groom. When he comes in, his best man blows a trumpet saying, "Behold the bridegroom cometh." So, all the virgins trim their lamps, light them and stand in a line to meet the bridegroom and escort him and his party to the bride. They escort him home to the bride's home. The bride's father and mother stand outside. A week before the marriage takes place, the bride's home is decorated inside and outside. Outside with all the coconut leaves and bananas hanging. Everyone can see that there is to be a marriage here. Then the bridegroom and his party will come and stand under this decorated place at the front of the bride's home. The bride's father brings a basin full of water and washes the feet of the bridegroom and then the bridegroom and his people are received inside. Then everyone is waiting with their wedding robes on, and all the virgins are keeping their lamps trimmed and making sure they are burning. If the lamp goes out for lack of oil, she will not be admitted, she'll be thrown out. By the time everyone has been received in, it's 12:00. The front door was shut. In the Word, it'll say "the door was shut." The groom has an apartment in the bride's home. These are actual statements and truth in the Bible, with cultural evidence that the people understood. Their religion and culture were one and the same.

Each day the wedding ceremony will last approximately one half hour between 10:00-10:30 to 12:00 (somewhere in that range, it'll start and finish). The priest will come to the bride's home, the bride and groom will sit down on a throne of flowers—swasticka. Swasticka— sandskrit (Arian) means good fortune.

The priest will tell them how they're to treat each other and so on. This goes on for 10 days, yet the bride and groom still don't see each other. He tells them how they're to give their offering to the Lord, how to take strangers into your house. The priest is only reminding his people of these things—they're taught them in their religion. He tells the groom not to make her cry. If she cries, God's tears fall in heaven.

The Semetic (Arabs and Jews) not treated as well as Arian (Hindu and European) women; Mongolian (Chinese, Eskimo, Japanese, American Indian, etc.); Negroid—black.

They decide who they are by their features, not the color of their skin.

After the service, the bride goes with her attendant for that day and the groom goes to his apartment with his best man. They don't see each other because the girl wears a veil on her face. The veil symbolizes protection, security. The woman with a veil won't be attacked in the East. They respect the veil as God-given protection. Only the husband can unveil a woman when she is married.

Verse 9 A mantle is a piece of cloth 4 to 5 feet long, with any color desired. It is folded in quarters and hung around the neck. The ends fall all the way down to the knees. The significance of a mantle is protection. If a mantle is thrown on a person, that person has been called to or for the ministry. This person is called and protected. Ruth went to Boaz and said, "spread thy skirt upon thy handmaiden." (Ruth 3:9) It should be "mantle." This spreading is a call and a protection.

See also: Judges 4:18

Spread therefore thy mantle. Ruth had no male member in her family to negotiate the marriage, so that is why she went and lay at the feet of Boaz.

When Ruth went to Boaz and said, "Spread therefore thy skirt (mantle) over thine handmaid..." she wanted redemption. Redemption is another orientalism for marriage.

When a Hindu is 12 years of age, the priest covers a boy's head and himself and whispers some prayers in his ears. He is then born again in the Hindu philosophy. This prayer commissions the boy that he is born again.

That's why in the East, they'll ask you if you're a twice born Hindu, because every Hindu is not twice born, only three classes are. There are four classes of Hindu's.

1. Brahma—priest class; 2. Shatra—ruling or warrior class; 3. Vishner— business man class (high class); and 4. Sudra—working man—plows fields (low class).

These four are Ariaus. There are four social functions for their society.

The working man is not twice born, he's not that intellectual, that spiritual. He's only good for tilling the land. The first three are twice born.

They believe God is already in you. When you're twice born, they believe you just got acquainted with Him now. When you become acquainted, you're born again. Then you can say, "I and my Father are one." In Sanscript, it's called Duja—twice-born. They believe when they die they come back. They believe they should have millions of births before you become one with God and you can see heaven. Being twice born is only a start. You only achieve much after many births.

RUTH 4

Verse 17 Naming a child. Naming of the Eastern child is a ceremony, this is a joyous celebration for all the people.

I SAMUEL

I SAMUEL 1

Verse 9 In this instance he is sitting on a "Gabbathe." It means a seat just in front of a house or a palace.

Verse 11 If a man child comes, they always like to bring him up in the fear of God as a servant. Any person who is dedicated to God, they don't shave his head. From the time he is small, until he is 12 years old, he has long hair like a woman. Then when he is dedicated, he gives the glory of his head to the Lord, and then his ears are marked. They put golden rings in and that means you are earmarked to serve the Lord. Most Hindus have long hair in India. To grow long hair and keep it is dignified in the East. After you dedicate yourself to the Lord when you are 12 and get your hair shaved off, you let it grow long again. 90% of the Hindus in India have long hair. In this verse she means she will dedicate him to the Lord. Long hair is a sign of a devoted person. When the razor doesn't come on the head, it also means you don't drink liquor.

Verse 12 "Marked" should be "observed."

Verse 13 He just didn't know what tribe she came from. It is the custom that when a person prays he prays out loud. When they stand in the temple, they pray aloud. They are taught to say it loud.

Verse 21 "And all his house" includes the servants also. When they go, they lock the house up and everybody goes. They give the animals to someone else. The slave servants were sent home, but the blood servants went along.

Verses 21 and 22 Weaned. Elkanah was the husband of Hannah. Hannah prayed to God for a child and God granted her a child. Elkanah was going to the yearly sacrifice to fulfill a vow. Each year the Hindu's go to their holy place—city. Each year they take the whole family on this pilgrimage. They camp along the roadside. They're supposed to be pilgrims and strangers in this world. They're marching onto victory, glory. On the way there, they're supposed to suffer. They can get a train home if they like. Anna said she would not go up to the temple until the child was weaned. She said after this, I'll take the child and go to the temple and there abide forever. How could she do this?

How old was Samuel when he was weaned? To wean is to give up his mother's breast—child does this 8-9 months after birth. Do you leave the child in the temple to abide there after this? It takes about five years after weaning for the child to stand by himself.

In the East, to wean is not just to give milk, but to give the milk of the Word. This is why the children sleep with the mother until she teaches them the milk of the Word.

The mother gives the promise when she is married that she'll teach the child. They don't send her child to Sunday School. She teaches the children the Word, their religion. "Out of the mouth of babes and sucklings thou has perfected faith." When the child is able to praise God, then he's weaned. Some take 4 years, others 6.

Samuel was somewhere around 5 to 7 years old. Samuel slept next to Eli in the temple. He was able to answer the questions. When God spoke to him, he thought it was Eli—he was old enough to know. Samuel was a Jew.

The boys in the East are brought up by the grandfather after they've been weaned. He's taken to the temple and dedicated to God. Then his ears are bored—he is earmarked to serve God—he is separate from the world. Only Hindu's have this culture.

You go and stay with your grandfather until you're 14 to 16, depending on the kind of school your village has. The grandfather is a family priest—a priest of God. Anybody who didn't have a grandfather was sent to the temple to live with the priest. The priests give the same teaching as the grandfather gives.

Verse 22 In the East they don't feed the children bottled milk like we do. If the mother doesn't have enough milk, they get another woman from the same tribe and she feeds him. They believe you must give mother's milk as long as you can because that will make the children wiser and also stronger. Some of the boys and girls keep at it until 5 years of age, just occasionally. They are not weaned until they are 3 to 5. Children who have no grandfathers remain in the temple. The priest teaches them and they sleep there and they wash the feet of the priest. They learn how to burn incense and help the priest dress and they wash the priests' robes and clean the temple. Only the sons do this, not the daughters. The grandfathers bring the boys up. She weaned him at about five and then took him to the temple. As soon as they are 12, they may teach and be like an assistant pastor. In the Christian churches in the East, the young people sing in the choirs. Some of them wear robes and help the priest into his robing. They help to do other things also. This way he learns the job from beginning to end. Any boy who is willing to do this work for the priest and learn these things may go to live in the temple. The Christian Church adopted the same practice to some extent.

Weaning. Children in the East are weaned usually at about five years old. Two meanings of weaning: 1. When child finishes drinking the mother's milk; and 2. When the child has been taught the milk of the Word. Both must be accomplished. The child sleeps with the mother and she teaches him to praise God. The child is presented to God at the temple after the child is weaned. It is the mother's responsibility to teach the Word to the children. Young Samuel was able to understand God, i.e., he was old enough to go to Eli in the night—he wasn't a baby.

I SAMUEL 2

Verse 8 The dunghill includes not only the dung for the cows, but old rags, food, bread, etc. The beggars usually go there to pick these up. You only go when you have lost all self-respect and all humanity about you. It is easy to pick up things that have been discarded that the man God lifts up.

See Mark 9:43-47.

Verse 13 The priests in the East have no bosses or anyone to dictate to them. They dictate to others. Some of them cook the sacrificial meal in the temple and while it is still hot, they offer it to God. Offering is a prayer. The sacrificial meal is cooked in a vessel as big as they want. They make a brass vessel with two handles.

Verses 13 and 14 The priests would take a three-pronged flesh hook (trident) when an offering is brought to the temple and the priest's servant would reach in with the flesh hook and what he took was his. He's responsible to God. You don't need an auditor to keep track of how he spends it.

Flesh hook. An instrument of steel is on altar in temple. When meat offering is brought, the priest's servant uses this three-pronged instrument to dip into the offering and bring up something for the priest. The priest must live by this first dip.

Today the kings of England are the heads of the church by law. On the English penny, the king holds in his left hand a trident (a flesh hook with three teeth) just as it was on the left side of the altar. It signifies that the king has first pick in everything. He can take what he wants first.

When a man is ordained, he is God's man from then on. Must show respect to him. Share with him of abundance. When a minister visits Eastern home, he is given flowers and fruit in his hand and money is laid at his feet. (Money was laid at apostle's feet.)

Flesh hook of three teeth. The priests have no slavery and no pay. They may have whatever offering that is brought before the Lord. The priests take the first portion of it. If money comes up, it is his. He takes the flesh hook of three teeth in his hand and dips it into the sacrifice (say a lamb) and whatever he comes up with it, he keeps. The first dip is for the priests. The flesh hook is made of steel about 3' long. At the end are three teeth. This hangs by the altar.

In England, the kings are priests; defenders of faith. On the coin in the left hand you'll find this trident, they call it.

This is flesh hook of three teeth—same thing. This means the queen is a priestess, defender of faith. All the kings are first priests, then kings. The king holds the power as to what the people believe in.

Verse 14 The flesh hook has three prongs because that is God's share. They put it in once and whatever comes up, belongs to the priests. That is the practice. It is made of steel and about 3' long. It is standing by the idols.

Verse 18 The priests have a white robe which is worn only when giving sacraments. The priest blesses wearing the ephod. It is worn only on special occasions. "Being a child over twelve..." it should say, a young man.

I SAMUEL 3

Verse 1 The Word of the Lord is precious = scarce. It is scarce today also, because people teach religion, not Christianity.

Verse 18 This is what the people say if their house burns down or if they have a dream that their business is going to fail. The people will say this—they don't grumble.

I SAMUEL 4

Verse 5 Rang again should be re-echo.

Verse 8 The people in the East believe that every man is a god.

Verses 8 and 9 Quit ye like men. "Quit" is act, behave. Act like men by believing the Word.

Verse 9 "Quit" should be translated "act."

Verses 12-18 Seat, earth upon his head. Verse 12: Clothes should be mantle. Rending of mantle represents inward grief or anger. Earth upon head should be "Lord, I feel like being buried alive." It means that one is willing to die for a cause. It shows determination of the soul of man. Eli's reproof from God was that he did not correct his sons. Why did he not correct them? Verse 18; thirteen sat upon a seat by the wayside watching. In front of the palaces and houses are seats on stone about 2' x 4'. People sit on seat near the gate. Especially kings and rajahs sit on these seats (Gabbatha) in front of palace. Pilate sat on gabbatha when the crowd was demanding Jesus. It is a place to pass judgments and discuss issues, even the ones in front of people's houses. To sit on it one must be at least 30 because younger men's opinions are not counted. Eli sat then because a big uproar was going on and he wanted to know about it. Eastern people never discuss politics when together. They always discuss religion. That is what Jesus meant when he said that God was present whenever two or three are gathered together. Younger people must not sit equal with the old. Men below 30 sit on the ground and listen. Even a man of 55 is superior to a man of 50.

I SAMUEL 6

Verse 4 Plague is a word for many, many diseases. "Plague" means God is sending it and man hasn't anything to do with it. When God sends the plague, man dies—there is no remedy for it. Most of these diseases occur among people who are very poor and live in a poor way. So, when a plague comes to a city and God hears their prayer and removes the plague, they usually give an offering. They usually make some kind of idol. "Emerods" are a kind of idol made for bigger diseases. But mice and emerods are idols offered as an offering to God for healing them or keeping the plague away from them. They are given for two different kinds of plagues. It is three-sided, triangular. This means it is put out for three different diseases.

Images; emerods. Emerods = hemorrhoids. "Five golden images for emerods." There are lots of images that are for a memorial, but are not idols. In Eastern streets, sometimes you can see a stone erected with oil poured over it. It is a memorial of something that happened. It is set up as a witness.

I SAMUEL 9

Verse 7 "...for the bread is spent in our vessels..." means it is gone out of our vessels. It is all gone. They wanted to take a present to the man of God.

Verses 7 and 8 Present. The kings always went to men of God first if they had a problem. If you want to get blessed from the man of God, you must take an offering, a present to him.

A shekel is 68¢. It doesn't matter how much you take, it's just important that you take something to the man of God when you go. Must take gifts to 1) man of God, 2) king, 3) family doctor, 4) new or pregnant mother and 5) sick people. In the East, they open the present and give it. We give it wrapped

up—they open. Everybody brings present to the ruler on his birthday. This is how the monarchs become wealthy.

Verse 8 They are not talking about the value of the money, but about the spirituality of the money. Shekels are given only to the temples as an offering not because of the value of it, but because shekels are ordained of God for an offering to the temple, whereas the Roman coins are for other things. It is not the material things they want to give to God, but it is something that has to do with spirituality which is given only to the servants of God or to the temple.

I SAMUEL 10

Verse 22 "Stuff" is "flax." It is a stalk of flax somewhere in the field.

Verses 22 and 27 Presents. "Stuff" should be "flax." In verse 27, one never goes empty handed to a man of God, a king, sick person or pregnant woman.

Verse 27 When a king is crowned all the subjects usually bring gifts. These people refused to honor him, but he held his peace. It was an insult to him not to have the people bring gifts.

I SAMUEL 11

Verse 7 "...and they came out as one man." The meat of oxen is sacrificial meat also. He is saying to the people that God will destroy the oxen in this fashion. Oxen is the life of the people because most of the people live by agriculture. They don't care if they say you will be killed, but if oxen will be killed it means God's curse will be upon them. They were afraid because the oxen were in it.

Oxen. A fear tactic getting people to do something. The people lived by oxen; they were used for cultivation. If you lose your oxen, you lose everything.

Verse 11 "Morning watch." This is the third watch—2 to 6 a.m. Eastern people believe that you can pray better at night when they are free of the cares of the day.

Third watch. "Morning watch" = 2 a.m.-6 a.m.

I SAMUEL 12

Verse 3 These are the kind of questions they ask before a king of any reputation or a steward when he leaves his job or his master. The masters especially ask these questions in order to verify their clean living. "Bribe" should be money received for any great purpose. When you receive ransom money "to blind mine eyes" means you blind your spiritual part. You become blind spiritually.

Verse 4 "Ought" means "anything."

Verse 17 If the Lord sends rain, there will be no more wheat left.

Words. The words we say are more important than we think (Mark 11:23). They have power behind them. What is confessed is brought to pass. Therefore, always say good things so that good happens. It works for anybody, but for Christians it is more real because it has the name of Jesus Christ behind it (Luke 6:28). Jesus said, "Bless them which curse you." Words bring results. Setting the mind on something and desiring it with the heart brings results (Philippians 4:8).

I SAMUEL 14

Verse 24 Prayer. Among Hindus, there is a certain festival once a year. They stay awake all night praying to God. The men, women and children all participate. To avoid falling asleep, they tie themselves to posts and keep saying Rama, Rama, Rama...(Lord, Lord, Lord...). They believe that saying it even once gives salvation to the speaker. As people follow the Words of God or of the man of God, best results are brought to pass. When some distressful situation hits a town, the chieftain will call everyone out to go up on housetops at noon to pray. Shoes are never worn while praying. (God told Moses to take off his shoes in the presence of the burning bush because it was holy ground.) The rooftops are blistering hot at noon. See Isaiah 22:1, "Wholly gone up to housetops." The whole town goes up to the housetops to pray during a crisis. Easterners turn to God rather than to other people.

I SAMUEL 16

Verse 20 "A kid." "Bottle" is a skin. Here the bread, wine and kid are being sent as a peace offering, a gift. If wife goes home for a week to stay with her parents, then the husband will bring a kid to her when

she returns and he will also bring flowers and fruit for every member of the family. The husband is like God to the wife.

Jesse was the father of David. The "ass being laden" shows that there was plenty to eat. The kid brings peace and pleases the people. The Eastern custom is to always give the best gift to your wife, then all different kinds of gifts to the other members of the family. The girls in the family—sisters, cousins, etc., fall down at the feet of the bridegroom. Then the presence of a giver was in front of the public. Gift always opened first, then given to the person. As a gift, the kid is given alive. The kids are well cared for. They also give "cows." Father says very good. They get enough gold and jewelry. This is why when the husband dies, the women don't get remarried. They exchange the covenant of salt at marriage and do not break their promises to each other. The man is like "God" to the woman and she takes care of him. Not just "Dick or Bill." The culture dictated this. A court can never take a woman's jewelry for a debt.

I SAMUEL 17

Verse 18 Pledge. Find out how your brethren are in the camp, but first take something to the captain. Take a pledge. Take something from them as a memory. A memorial—some hairs, fingernails, anything. A souvenir to show how the person is getting on. Could be a diamond ring. It was a matter of identification and safety. It's a token of good will, an earnest.

Verse 40 "The shepherd's bag" and the "scrip" are the same thing. It is a bag attached to the belt. In this bag shepherds keep stones which they use to keep the sheep together. They are smooth because the shepherd doesn't want to hurt the sheep if they are hit. Every shepherd has these stones, but they don't necessarily keep five like David did. They get them out of the river because they are smooth.

Verse 43 In the East, no dogs are pets. We do not have them because we think that they are unclean. They eat food from the tables of other people—the crumbs which are left. They call a person a dog who does not believe in their religion. The dog is the only animal we beat with a stick. He is not supposed to be touched because he is unclean. That is why anyone going out to beat someone with a stick, will say, "Do you think I am a dog?"

People do not go in the house with shoes on. The shoes and sandals and also the dogs, must be kept outside. Therefore, when you walk inside you wash your feet and walk inside with clean feet. When you go out, you put the shoes on, but first you wash your feet and step on the carpet. The carpet never gets dirty because you never walk on it with your shoes. If a man curses a man, that may never happen. But, if a man curses in the name of God, the people know that will happen. That is why men of God are respected. If a man of God curses or blesses, it will happen when the man of God says. If the man or woman is not a man of God, they call upon a god. In the name of so and so, I curse you. That is why they call upon Jesus. In the name of Jesus when they bless, pray or expect anything.

Those people in the East that worship gods will always use the name of their gods because they believe as they make a curse in that name, their god will make it good for them. When they want to destroy a person, they'll use the name of their god. This is to impress you, scare you, make you think that their god is going to do it.

Dogs are outsiders, live outside, not in house. We are dogs to another nation. Merely means they're outsiders, is not really an insult. Jews are dogs to Christians.

Barbarian means people who do not speak the same language. People who don't belong to your religion are called heathens. People use a stick to hit, drive, a dog in the East. Goliath said, "You come with staves." Only stone people with rocks, stones. When it is blasphemy not to hit dog. Revelation 22:15—dogs who are without (not of Christ's) are dogs (outsiders).

I SAMUEL 18

Verse 3 Translation: "Then Jonathan loved David and made a covenant with him." This is a covenant of giving the clothes you have on your body. That means I made a covenant with you as a token. When a person makes a covenant, that means he almost gives himself up. In order to show he gives himself up to be loyal and loving unto death, he gives the robe. Sometimes in the East, they don't give everything they

have, but they give their outer garment. This is a sign of surrender, it is a token, giving something you are wearing on your body. In this case, Jonathan meant business because he gave everything he had.

Verse 4 "Sword" here is a "dagger." Whenever you read "a sword" in the Bible, it is a dagger. They still do this today.

Verse 5 "Behaved himself..." means prospered himself.

I SAMUEL 19

Verse 10 "Javelin" is a spear.

Verse 11 If a man escapes from another man, the houses and temples are like a place of refuge. They won't go and kill a man in his home, on the roof or in the temple. They look upon it as a place where God dwells and so they won't go in the house. Any coward can go and kill a man in his house. But they let him come out and then they fight him. The police can't even go in the house or temple to get the man.

Verse 24 Naked. This means not fully dressed. Not stark naked. Same as John 21:7.

I SAMUEL 20

Verses 21-26 Defilements. Jonathan and David were arranging signals between them whereby David could escape harm from Jonathan's father. See context, especially chapter 20, for story.

Verse 24, "new moon"—people observed new moons and full moons and they were festival days. God did not approve of this practice. At the beginning of the new moon there are special dinners and celebrations.

Verse 26, Saul did not ask about David's empty seat because he assumed that David was not clean. "Not clean" does not mean physically dirty from not having washed. The word should be "defiled" rather than "not clean." There are many defilements in the Eastern culture. A person becomes defiled by going to a funeral (fast all day and do not eat until after bathing in evening), by having the shadow of an untouchable fall across him. In reference again to funerals, if a person is even close enough to look upon the dead body, that person is defiled and must bathe. Bathing accommodations are provided at the funeral. The dead person's house must be thoroughly scrubbed clean and all of his personal articles disposed of.

Food cannot be prepared in that home for 21 days. Another defilement is a woman's menstrual period. She cannot eat with others during her menstruation. She eats alone in a room prepared for her. No children are allowed to touch her. One servant is assigned to care for her. If a man goes near her, he is defiled. She can touch no holy vessels. Many men are trained to cook food and help their women during this time. Even the clothes that a menstruating woman wears or sleeps on must be sterilized. At the end of this time, she bathes and offers her peace offering before the Lord. See Lamentations 1:17, Zion = Jerusalem. Jerusalem is as a menstruous woman.

Saul thought David was defiled and could not eat. There were only three reasons that he would not be there: left country, sick, defiled.

Verse 26 If a person attends a funeral, passes a dead body or has gone to a party where they are mourning the person is considered unclean and defiled. Maybe at the end of the day they will eat or he may not eat until morning. If the shadow of any untouchable falls on him, he doesn't eat until evening, and then he bathes first. This is what Saul thought might have happened to David. He thought David might be defiled and if so, he would not be able to eat at the table with Saul.

Verse 30 If any son is disobedient, the people say this fellow is disgracing his father and mother. "Betraying his mother's nakedness" means he is disgracing his mother. "Thine own confusion" means "shame."

Nakedness is not literal. It means "shame."

Verse 40 Artillery should be "instruments." The usage of "artillery" shows the Western mind in the translation. The instruments or weapons were bow and arrow.

I SAMUEL 21

Verse 3 "What is under thine hand?" should be translated, "What is in thy hand?"

Verses 3-5 Hallowed bread. Verse 3, should read, "Now therefore what is in thine hand? Give me five loaves of bread in mine hand or whatever there is available." Eastern "loaves" are always pancake-shaped. Verse 4: common bread—prepared to eat for household use; hallowed bread—hallowed for the Lord, unleavened.

"Have kept themselves from women"—If they had not defiled themselves by intimacy with women (even wives), they could eat the hallowed bread. When Easterners take communion, they abstain from intimacy with women on the previous day.

Verse 5: vessels—containers they bring food in. They are all clean as though they had just been sanctified today.

Verse 4 "...bread in mine hand...." Hallowed bread is bread that has been dedicated to the Lord. He can give him the hallowed bread if he is sure the young men have kept themselves from women, for they are not defiled.

Verse 13 "Changed his behavior" should be "disguised himself." He acted strangely. "Scrabbled" means "scribbled." The spittle falling upon the beard is a sign the fellow is crazy.

I SAMUEL 22

Verse 6 Under a tree, wishing tree. "Under a tree" must be a sacred tree. Oak, palm, heavenly tree and a kind of orange tree are the sacred trees. This cannot be a palm because it gives off so little shade. One tree protects and grants your wishes: wishing tree. The tree is supposed to grant you your wish. If you eat the fruit of the tree, a blessing will come to you. The tree, of course, does not grant the wish, but the believing of the people demands the results.

"Under a tree." The people lie down sacred trees like:

1. Oak
2. Palm (not much shade)
3. Heavenly tree
4. Orange tree (betrothal of bride and bridegroom)
5. Wishing tree—you get not only protection, but also answers to wishes that are made under the tree. The fruit of the tree brings a blessing. The tree here is a wishing tree.

Verse 3 "Sheepcotes" means "sheepfolds."

Cover feet. When stoop, robes cover feet as a person goes to bathroom in field.

Verses 3-6 Anointed; robe (cut off the skirt). "Skirt" and "robe" both mean "shawl." The shawl is worn behind the back and is a flowing garment. To cut off a man's shawl is to say to him that you had the opportunity to kill him, but did not.

Verse 6: "Anointed of the Lord." Easterners believe that their kings are anointed by God. In Western world, we would do well to have our ministers who are ordained by God to lead us. When a man or woman is ordained or anointed of the Lord to preach the Word, that person is God's servant. If someone touches that person to do him harm, he is fighting against God. One dare not touch God's man or woman. Even with all of Saul's wickedness, he had been anointed of the Lord. It has nothing to do with a person's character.

Verse 4 "Skirt" is a mantle. David cut off a little bit of his mantle unnoticed.

Verse 6 The people are afraid to hurt, say anything against, touch or fight an ordained minister. He is an anointed one of God. All of the people, no matter what religion, have the greatest respect for anyone who is anointed. Even beggars and drinkers.

I SAMUEL 25

Verse 1 Buried their dead in the house? Orientalism. Means in his house plot—family plot, adjacent to home.

Verse 16 Translation: "They were a wall around us" They say that about faithful friends. They surround me as a wall and nothing can harm me.

Wall. "Wall unto us" should be "wall around us."

Verse 22 "...By the morning light dawns even the dogs that urinate against the wall." (Translation)

Pisseth against the wall. Any dog that urinates against the wall. This does not refer to a man. If a man should piss against the wall, he would be hung. Only dogs do this. The verse says, "even the dogs will be destroyed when the city is destroyed."

Pisseth against the wall—two meanings. 1. Dogs (depends on context); and 2. Male child or male. Here: "I will not spare anybody, not even unto a male child." (13 to 14 years old, not a baby). I will not spare even a dog.

I SAMUEL 26

Verse 7 In the East, the spear is stuck in the ground before the tent of the chieftain so that everybody will know he is the chief. This is in the desert tribes especially. It is his coat of arms. It means he is ever ready to defend. That is what Saul meant. "Bolster" means "near at hand."

Spear stuck in the ground at his head. "Bolster" is "head." The man in charge of the army lives in a tent, in front of which is a spear sticking in the ground. Saul looked just like everyone else, except for the spear sticking near his head.

Verse 3 All he has to do is take it up and strike.

Will not smite him a second time. Saul was asleep. The spear was by his head. Abishai said he could smite Saul once and for all to the earth and not need a second. To kill something in the East, only one slit is allowed. Take life quickly.

Verse 20 You don't hunt a partridge in the mountain, but in the sand. This is another Oriental saying.

Hunt a partridge in the mountain. Partridges are killed immediately and are never afforded second chances or warnings. Otherwise they will fly away. A partridge (Jeremiah 17:11) sitteth on eggs and hatcheth them not.

Partridge. Flea means fly. David said, "I am only a flea. Why do you hunt after me as a vulture hunts after a partridge in a mountain?" The vulture cannot get a partridge in the mountains because the partridge hides between two rocks. When one hunts = when vulture hunts.

I SAMUEL 31

Verse 13 Buried bones under a tree, wishing. Jalthar tree is a sacred tree, a wishing tree. The belief is that if you eat the fruit of this tree, a blessing will abound on you. Your understanding will increase also. Spiritual wealth will increase. It (the fruit of this tree) is always found in the courts of the kings in the East. Knowledge and secrets of God will increase.

"Buried them under a tree." This is a wishing tree—Jalthar tree—this is a Sanskrit word. Often when there is no Hebrew word or Greek word for the name of a tree, the translators would simply write "tree."

When you eat fruit of Jalthar tree, a blessing will abound on you and your understanding will increase. This fruit is in the king's courts. Bishop thinks this is the tree of knowledge from Genesis record.

People who think they are going to die will sit under the Juniper tree.

II SAMUEL

II SAMUEL 3

Verses 26-34 "As a fool dieth?"

Verse 31: Rend your mantle (not clothes). Sackcloth—burlap (sign of mourning). Bier also called "wheel" in Ecclesiastes 12:6. You only lament over the dead, not when someone is alive.

Abner died, King David lamented (cried for the dead). Usually praise the dead today. Then King David said that Abner died "as a fool dieth?" The story goes like this: Abner killed Joab's brother, Isahel. Then they killed Abner—the avenging of blood here. Only two ways of escape, 1) run to one of the six cities of refuge; 2) put up both hands in front of the avenger and claim pardon in the name of somebody else's merit—a well respected person. (He cannot simply say he did not know his grandfather killed anybody.) Once saved by claiming a pardon of Muhatma Ghandi, the saved one wants to magnify Ghandi in front of everyone in the city. (See note after Ezekiel 10:46.)

Verse 33: Then Abner fled to Hebron, one of the cities of refuge. Joab came to Hebron and called Abner to the gates of the city to speak to him quietly. But Abner was foolish enough to leave his refuge and was murdered. He was a fool to go to the gates. We are fools if we leave Jesus Christ, our refuge, and his fellowship (correspondence to the "prodigal son"). This is what happens when we leave the security that Christ has provided for us (if we break fellowship), which is danger. Renew our minds and fight the Adversary. We cause all our own problems... we go to the gates ourselves.

Verses 31-33 As a fool dieth.

Verse 33: "Died Abner as a fool dieth?" Avenging of blood: If John kills Pete, Pete's relatives will be after John's family (the male members) for four or five generations. The one sought after has two alternatives. He can run to one of the six cities of refuge (and will be safe as long as the high priest is alive), or he can lift up his hand and call on the name of a person who is highly respected in the city. Abner killed someone in battle and that person's relative, Joab, went after Abner, who fled to Hebron, a city of refuge. Joab could not go into Hebron to get Abner, so he called him to the gate deceitfully. Joab got him to step outside of the city and then killed him, so Abner died like a fool. We call upon the name of the Lord to be saved. Then we live, move and have our being in God, which is our city of refuge. We should stay our minds on him and abide there. Lose fellowship and security when we step outside. We are miserable in a foreign land which is whatever is not peace-bringing and joy-filled. When we take our eyes off Christ, we are in a foreign land. Then in Devil's land. Walk by the spirit rather than by the carnal mind. Keep mind on Christ. If thinking is wrong, change it according to the Word.

A beggar is one who does not want to become a son of God, but only wants to beg bread. A person who is not born again is only an outsider who begs bread and God is merciful to throw a crust of bread on the dogs. They want to stay on the outside and still get something from God. Those who teach only the psychology of the Bible, and not the new birth, are like dogs who beg bread; e.g. Christian Science; Unity School of Christianity; Norman Vincent Peale.

We are joint-heirs and sons because the whole message of God's Word is for us, not just the crumbs. No matter how much we know, if we do not practice it, we are failures. Renewed mind on the Word gives victory and success as sons. Bums get a million dollars. Why should God's sons be any less successful? We shouldn't be! We lack money because we do not know how to receive it. Must learn how to make a decree and claim what God has for us. We must know our rights in Christ. He heals our wounds, soothes our sorrows and drives away all our fears.

Verse 33 "As a fool dieth." This question is asked of people in a funeral service.

Verse 30: Gives the story of Abner's death. Two ways for protection: 1) Hold up your hand and call on the name of famous person; and 2) Six cities of refuge (Numbers 35: 6-32). One of these is Hebron (I Chronicles 6:57). Read whole chapter to get context.

Abner would not have been killed if he had remained in the city of refuge. He was a fool to leave. Christ Jesus is our city of refuge. Just as Abner should not have walked out of the city of Hebron, we should not walk out of Christ, but rather walk in Christ.

"Died Abner as a fool dieth?" This is an avenging of blood story. David did not praise the man that was dead, but rather said this. Go back to verse 30 for the start of the story. Abner was killed by Joab and Abishai because he had slain their brother, Asable, at Gibeon in the battle. This is the avenging of blood. Abner fled to Hebron—he was safe in the city of Hebron. Joab and Abishai couldn't kill him there. They called to Abner to come to the gate and this foolish man came to the gate. He shouldn't have. He was safe inside. When he came to the gate, they smote him in the ribs and he died. David said at the funeral, "Abner died as a fool dieth." Abner had security, safety, inside of the city of refuge. But by coming out to the gate, he was killed—no more protection. Read the whole chapter for details.

Abner was the cause of his death. We are the cause of our failures today because we, as Abner, fail to dwell in the city of refuge. Our city of refuge is Christ. The name of the Lord is a strong tower. The righteous runneth to it and are saved. When we come out and compromise with the world, we fail and suffer agony, even though we're saved. We suffer needless pain, frustrations, defeats and crisis, simply because we refuse to abide in Christ, but go after the world's way instead. We should be enjoying peace and contentment—not agony and pain—but, we bring it to ourselves. We can have peace if we do his will and serve him (stay in fellowship). Abner could have remained there until the high priest died. He needed not answer them. Jesus stood on the Word of God when the Devil tempted him in Matthew 4:4. We must go back to the Word. We should stay in God's security—not that of the world. We should not depart from the family of faith once we are born again. Let us not be as a fool that dieth. By choice, he could die or live. The same choice is ours today. We can choose God's will and reign in life.

II SAMUEL 6

Verses 1-7 Ark of God. The ark was a blessing to the children of Israel and the Philistines took it. The ark is a chest made up of akasia wood. In that chest there were two angels facing each other, a golden pot of manna and the scrolls. Wherever the people carried it, it was a blessing. It was carried by men. They never forgot to carry it.

The Philistines took the ark as a booty in the war. It was a curse to the Philistines and not a blessing as it was to Israel. The Philistines put the ark in a bull cart and took it to their land. Wherever they kept it, it was trouble to them. So they put it outside their jurisdiction, outside their land. David heard the ark was there, so he took his people to get it. They took it and put it in an ox cart. The cart shook and the ark also. So, the driver was going to grab it so that it wouldn't fall—good intentions. God smote him for his error. A high price.

What did Uzzah do wrong? The ark was to be carried by a chosen people on their shoulders, by the priestly class. The Brahmins in India carry an ark today, too. Not the same one. This was the priest class, the Levites, that carried the ark. They put the ark on top of poles on top of the men's shoulders. The Philistines didn't have qualified men to carry it, so they put it in a new ox cart. David did the same thing when he went to get it. He was doing God's work in man's way. He should have carried it God's way. Failing to do God's will caused the crisis. We have to do God's will in God's way.

Spiritual application: God would have all to be saved by His Son. The world tries to earn salvation by their good works. Many crises, just as David here, we create for ourselves through ignorance or disobedience to the will of God. When you're saved, it's done God's way. The world's way is not the way to solve our problems. By doing God's will, we'll avoid crises in our lives.

Verses 3-7 Ark of God. The ark was given by God to Israel. Wherever the ark was, the people were blessed. The Philistines took the ark in a battle as part of their booty (spoils of war). The Philistines had no qualified men to carry the ark. God told Israel who should carry it and how. The Philistines made a new cart and put the ark in the cart. They drove it. Wherever the Philistines went, they were cursed, just as Israel had been blessed, so they took the cart outside of their border. David heard of this. They put the ark in a new cart and drove it away. Uzzah was driving—tried to catch the ark when the ox cart shook. He died. David was displeased because the man was killed.

The point was, it was a good intention. People say, "As long as your heart's right, it's okay to do what you want to. As long as your motive is right, God looks at your heart. It's okay." Not so. Why did David face this chaos?

God told David only the Levites, the priest class, were to carry the ark. The ark was a chest made of shittim wood. Contained Aaron's rod, golden pot of manna and books of law. It had two angels facing each other guarding the ark. The ark was placed on two poles, carried by four men, two in back and two in front. When David went and got the ark, he introduced the Philistine method of doing it, rather than God's way. God's work must be done God's way and not world's way. Whatever we do, do it as unto the Lord and not unto men. David's motives were good, good intentions, but not the Word. You may be sincere, even sincerely blind. They tried to substitute sincerity for truth. Do God's work in God's way.

Verses 4-7 Ark of covenant. Ark is a chest made of shittim wood. It is 3'x2'x2' and is carried on two poles. On top of ark are two angels built up facing each other. Inside the ark is golden pot of manna, commandments of God on stone tables, Aaron's rod that budded. Israel carried the ark wherever they went because wherever it was, there was a blessing. At one time there was a war between the Philistines and the Israelites. The Philistines took the ark as part of their booty. They put it in an ox cart and took it to their country. That which had been a blessing to Israel became a curse to the Philistines, so they threw it away outside of their boundary. David heard about it and set out to get it. He made a new cart for the ark and Uzzah drove it. The cart shook with the ark in it and Uzzah put his hand out to steady it. He died as a result and David became very angry. What was wrong with Uzzah putting his hand on the ark? When God gave the ark to Israel, He said that it should be carried by four men specially selected from the priest class who carried it on poles on their shoulders. The Philistines did not have qualified men to carry it, so they put it in a cart. David followed suit and he had no business to do that. Neither did Uzzah have any business touching it, because he was not qualified. David did not do it God's way, but the Philistine's way. It is not enough to do God's work. We must do God's work in God's way—not the world's way. God's way is the successful way. The world's way is defeat. We have victory through Christ. The believers in the grace administration do not seem to receive the immediate consequences for disobedience of God as the people in the Old Testament did. We are saved from sins as far as God is concerned, but still reap what we sow. Sincerity is no guarantee for truth—a man may be sincerely drunk.

Verse 6 See Matthew 3:11,12.

Verse 7 Story about Philistines taking the ark of God. Wherever the Philistines took the ark, they had trouble. That which was a blessing to Israel, was a curse to the others. The Philistines had no one to carry the ark, so they placed it in an ox cart. When David went to get the ark, he placed it in a new ox cart (II Samuel 6:3). Uzzah was the driver of the cart and as they crossed a threshing floor, the cart shook the ark, and Uzzah reached out to hold it from falling. When he touched it, he died. The ark should be carried by the priest class. David used the method of the Philistines rather than the method of God. (See Exodus 37:5, Joshua 3:15.) David was sincere and so was Uzzah. Sincerity is no guarantee for truth; we should do God's work in God's way, not in the method of the world. Follow the method of Christ.

Verse 16 Usually when an ark or idol is taken, it is carried. The hired dancers who are Hindus, go in front and dance the rituals according to the Hindu religion. They don't dress properly, put on little clothing, dance and praise God, attract a crowd and act like a fool.

Verse 19 "Flagon of wine." A loaf of bread and a good piece of flesh is enough to feed the body—"the cake of a pressed grape"—this is the spiritual part because it is supposed to strengthen the heart of man.

Verses 19-22 Background: At one time there was a war between Israel and the Philistines and the ark of God was taken by the Philistines as booty. Everywhere the Philistines kept the ark was accursed. Blessing to Israel. David went to bring the ark back when he knew where it was. But, the first time he went there, he put ark in an ox cart and God's anger was kindled against the man who touched it. He was accursed to David. He was doing God's work in man's way—should be done in God's way.

Philistines, because they hadn't any authorized men to carry the ark, had put it in an ox cart. David did so, too. He should have taken his qualified men and let them carry it upon their shoulders, not in ox cart. He faced a crisis. He did it right the second time—came back home and celebrated.

Verse 19: Flagon of wine—cake of raisins; stands for blessing and prosperity. Raisins are strengthening and a dessert and blessing. Raisins also stand for strength.

Verse 20 He danced naked in the sense of kings. He did not take off all his clothes. "Shamelessly uncovereth himself" means he did not have as much clothes on as the rest of the people.

Verses 20-23 Uncovered himself and danced before the ark. People will take off most of their clothing and dance before their god. David here dances before the ark—expresses the joy of the victory.

Verse 23 Many of the people who have no children are despised because they think that is a result of some of the bad deeds they have done in the last life, in the previous incarnation. They believe in reincarnation. No woman should be without children; therefore, she must have done some awful things. To have an offspring is a blessing to the Orientals, especially to the women.

II SAMUEL 9

Verse 8 This is an oriental saying. He was comparing himself to a dead dog. I Samuel 24:24.

Dead dog. An expression of humility. Eastern dogs are not pampered. They are never touched. A dog, while he was alive, depressed humiliation.

II SAMUEL 10

Verse 4 Shaved off half his beard. This is one way to disgrace the people. To shave the beard is a disgrace and to cut off the garments in the middle. During marriage ceremony, for 10 days the boys sit around and joke with the bridegroom (give him fake candy, tell barber to shave half of groom just for fun). Bishops mentions barber in his hometown who would shave you for free (paid by town). It's a disgrace to shave yourself.

II SAMUEL 12

Verses 1ff In the Orient, we have lambs for pets. We fasten jewelry around their necks and bathe them daily. As a pet, our lamb compares with your pet dogs. The lambs sleep near the master. They are not killed or sold, but die in the master's house. If you should happen to attack a lamb, it is the same as attacking a child of the family.

Verse 3 A civil war will sometimes break out in a town because someone touched his lamb. It is like touching or attacking a son or daughter. Here it was not a question of a poor man having the lamb. The questions was that the lamb was brought up as it was. There is such a personal affection attached to it. A lamb may only cost \$2 in the East, but such a lamb could not be replaced with a million dollars because of the sentimental value.

Ewe lamb. A female lamb. We have dogs for pets. In East, you must wash your hands if you touch one. Dogs never are in houses, always without; same with cats. Lambs are looked upon as their own children. The shepherds take care of the sheep by themselves. Sheep are as your own children. That's why the shepherd himself was in the door of the sheepfold. Jesus said, "I am the door of the sheep." Shepherd doesn't sleep during night. "He that keepeth Israel does not slumber nor sleep."

The shepherd would sacrifice his life for his own sheep because they were as his own children. Jesus laid down his life for us. The sheep are the apple of the shepherd's eye. "I pray not for the world, but for those whom Thou hast given me."

Verse 31 He chopped them off in bits. "He threw the bits of his body into the brick kiln." (Not that he made them walk through, they were already dead.) He burned them. Question arose—is this passing through fire? No. That is the Molech religion. An ordeal that they tenderly walk through the fire.

II SAMUEL 13

Verse 19 Ashes on the head; wipe tears; rent her garment; laid her hand on her head.

Tamar is Absalom's sister. Ammon handled her shamefully. Ashes on the head means or is symbolic of protection, pardon on the merit of sacrifice. When a woman rents her garment, she rents that beautiful part of her clothing of divers colors. She rent her upper garment. (A man who rents his clothes, it is only a mantle. A woman rents yards of material of her upper garment.) When an Eastern person puts his hand to his head and cries, it means neither God nor man can help him. Jesus commanded man not to swear by his head (Matthew 5:33-37). It is saying that there is no solution, and that is not true. A man mourning his wife's death may put his hand to his head. However, the mourners will lift his hand and tell him to stop putting his hand to his head, for he is to live long despite the loss of his wife. They also wipe the tears of the man with their own hands, rather than with a handkerchief. The hand is considered more

affectionate. Always dry each other's tears at a funeral. (Isaiah 25:8—God shall wipe away our tears.) Tamar is crying here, etc., due to the way she was handled and she knows she has no more hope of getting (she has been scandalized and treated badly), and she cried to God, as if there were no more hope for her in the society, even God could not forgive her. She felt she was in an impossible situation.

II SAMUEL 14

Verse 6 If two boys are fighting, anybody can go and separate them, "...and there was none to part them..." refers to that.

Verse 7 The woman had a husband who died and she had only two sons. One was killed. The whole family means the whole tribe. When you kill a person like that, the tribe takes action, maybe thousands of them. You can't say to mind your own business, because, if anybody does wrong, the whole town is affected. "Coal" means "my son." Because when coal is burning, it is red hot and when they quench it, it goes out. Most of the people burn charcoal and when the cooking is finished, the charcoal goes out by itself. If there is one little coal which stays burning, it is symbolic that I lost all my family. The little bit of fire is the little bit of light I have to see by and unless the little bit of fire gets more fuel, it will go out and the house will be cold. The woman wanted that little bit of fire to be kept going. "Remainder" should be "offspring."

Quench my coal—live fire—means God gave him a son. Also, God gave him a lamp—sons are lamps. Sparkle in a coal is also a son. Means here (quench my coal), kill my son which is left. "Coal" is "son" in the Eastern text—coal is the only son left.

Verse 26 "Polled" should be "shaved." Some people sell their hair. You can go to the temple and shave off your hair every year, or other people do it themselves as for a funeral or if you fulfill a vow. In this case, he did it himself.

II SAMUEL 15

Verse 30 Barefoot, covered head.

David went barefoot to the funeral. Shows his distress for the dead man. During a funeral, not supposed to cover your head.

Covering head has two meanings. 1) Put on a turban; this is not a hat—covering showing mourning; and 2) Would wrap scarf around head so not to show lips when crying.

Verse 32 Earth upon head, coat rent (mantle). Means I came from dust, to dust I return. Figuratively, "I'm willing to die for you."

Coat rent—rent mantle. Only rent one piece of clothing. When garment, clothes, etc. are rent, it is always the mantle. Many times one word has four, five meanings and you must know culture to translate it right. Mantle is cloth, three or four feet long folded four times. Wear like a stole. It falls to the knees. When people hear bad news, they show outward sign of inner remorse, depression or anger by rending mantle in two pieces and throwing it away.

II SAMUEL 16

Verse 13 Cursed, stoned, cast dust. Means disgrace and humiliation.

II SAMUEL 17

Verse 17 "A wench" is a "servant woman."

Verse 18 In the court, everybody has a well, rich and poor alike, in the yard, garden or court. The wells are 3 to 4 feet high and are from 20 to 40 feet deep. If anything falls, they can go down little steps and bring it back up. It is covered with a sheet of iron. That is one kind of well. This is the kind of well a very refined person has. The old style of well has no wall at all; therefore, they put a slab stone on it permanently so whenever they want to draw water, some man will come and lift it, and the man stands there until the woman has the water and then he quickly closes it. If they want to dry anything, they put a white cloth, on it and put the things on. The people think the woman is drying something on that cloth. Nobody has any idea that there is a well underneath, because you cannot see it at all. So many of these wells they can put you in, but not for too long a time. When the people go out, they lift it and let you go. That is what they did here.

Verse 19 Ground corn is used everyday. The people were not suspicious because they used it every day. Some of the corn is just pounded, but grinding makes it into small bits. After that they pound it. If you would have put peanuts there, they would have been suspicious because peanuts are not dried in the court. They are spread out on the threshing floor. It is 3 or 4 foot long and 3 or 4 foot wide. That is where they hide spies.

II SAMUEL 19

Verse 4 "O my son Absalom." Eastern way of crying. Repeat over and over again praises. It's an outward show. Do it for people; sake of those around you.

II SAMUEL 20

Verse 9 Touch beard. To touch a man's beard is a great humiliation, but a man who is his brother or friend can touch it if you want to kiss him. Usually when you call a man brother, you don't betray him. This man killed him afterwards.

II SAMUEL 24

Verses 1-18 and 24 What was the sin? Numbering the people. What's the sin in that? In Oriental mind, numbering the people or anything you have has always been a sin (Hindu mythology has records of this). British has hard time taking census in India partly because women won't say husband's name. They call themselves by first name, e.g. Mary daughter of so and so, rather than Mrs. Smith. When asked for husband's name, they call someone else to tell it. If man talked to census man, he won't tell a number, he will list their names. Shepherds won't tell number of sheep, they say I have as many as the Lord gave me. How do they know one is missing? By sight they say. They do this so you don't rest in strength of numbers and arm of flesh. Why number—you have what God gave—He will give more when you need it.

David knew it was wrong (verse 10). Look at the punishment. This was a sin that indicates unbelief.

Verse 13: Pestilence equals plague. David didn't choose this, but said "let me fall into the hand of God." Why? If he had chosen famine, he could get money and food from a rich country. If running from enemy, you could bargain with him for forgiveness. Pestilence was the only one where he couldn't rely on man's help.

Verse 17: These sheep—aren't sheep.

Verse 24: David would buy it because he doesn't want to give what didn't cost him anything. (Find money on ground, people say put it in collection but it didn't cost you anything.) Teaching on relying on God, not man—giving. All are yours, you are Christ's, Christ is God's. Numbering isn't sin in our culture, trusting flesh is.

Verse 10 Numbering people is counted as a sin. Not all the Orientals believe that way, but some do. The shepherds especially don't want to count the sheep. Counting is the fruit of unbelief. This is their belief. As many as I have, the Lord has given me. If they give someone money, they won't count it themselves, but give it to someone also to count. Some people won't touch money at all. They think once you touch it, you will be mad for it and your soul can't rest.

Verse 24 See Matthew 21:12,13.

I KINGS

I KINGS 2

Verse 1 That is what they do when it comes time for people to die. They call the son or next of kin, the heir. They commit to him certain things.

Verse 2 "...shew thyself a man." This phrase means "act like a man."

Verse 4 That means you won't lack anybody. You'll always have a king on the throne of Israel. In the second verse, he tells him to be a man; third, how to behave before God; fourth, with the ending of blood.

Verse 5 Putting the blood on the girdle and feet is symbolic of the man who is in war who has killed his enemies in the war. It is symbolic of heroism.

Verse 6 This verse should read: "Kill him so his head will go to the grave like one who has been murdered."

Verse 7 David tells Solomon who to be kind to.

Verse 19 The king's mother sat on his right hand—the place of honor and power.

Verse 25 This verse should read: "And King Solomon sent Benaiah, the son of Jehoiada, with orders; and he fell upon him that he died."

Verse 28 In the altar there are horns of rams. The horns are symbolic of deliverance. They are kept on the altar. When he caught hold, it was symbolic of begging pardon from God.

Verse 29 "Go, fall upon him" means "go kill him."

I KINGS 7

Verse 23 "Molten" means melted. Brass is used very much in the temples and homes in the East. Copper is also used. "Molten sea" means they made a swimming pool with copper all round. Instead of a wall, they put copper. Copper is used very frequently in the temples and home; therefore, they made this pool, not for swimming, but a large one that looks like a sea. Symbolically speaking they say big as a sea, but it isn't. That is what they call ceremonial water. You can't bathe in it. They take the water and wash their feet outside. People come and drink the water and the priest uses this water to bathe in also. It is called sea because of its size and because it is made of melted brass. It is called molten. It is about 7 feet deep and full of water. The brass around the outside is beautiful to look at. They use it to cook with inside the temple. Any water that is inside the temple is clean and blessed. It is kept in the temple courtyard. When people leave at the end of a pilgrimage, they might take a goatskin full of water from it and say to the people that is the water they got from the people. Refer to II Chronicles 4:2-5.

I KINGS 10

Verses 10-12 Bring gift. To king: gold; to priest: fruit.

Bearing gifts, almug tree, sandalwood.

Queen of Sheba brought all of these gifts with her because she is visiting a king. 120 talents are worth about 24,000 pounds—\$18,450 talent is equal to \$2,234,000.

Almug tree—sandalwood tree. A wood of perfume, a perfume tree, used for pillars in the temple, with its wonderful sweet smell. There is a paste made from the sop and put on the forehead. This is a symbol of God's favor to the Oriental (native to India, Palestine, Burma, Salon, etc.). When a person is cremated in the East, they put sandalwood on the fire or burn the air to sweeten the odor. They used the wood for all these things in verse 12.

Verses 11 and 12 Almug, sandalwood. Almug trees, algum trees, are called sandalwood trees. It is plentiful in the East. They make pillars and perfume from sandalwood trees. Musical instruments are made from sandalwood also. Emphasis not on hardness, but on its sweet smell.

Verse 22 (11:1,2.) Apes and peacocks.

Tharshish was in South India where apes and peacocks were plenteous. Apes were well trained to be palace guards. Better than men. They were symbolic of trustworthy protection. Peacocks were symbolic of continued prosperity and fortune. They believed that when peacocks walked the palace grounds, there would never be lack in the kingdom. If a person goes to temple, the priest touches his head with peacock feathers to bless him.

Solomon followed the practice because all the other kings were doing it. It was the first step in his downfall. God had given Solomon all of the wealth that he had which was more than any other king had or ever would have. He also bestowed on Solomon abundant wisdom. He should have trusted God for continued prosperity and protection. Instead, Solomon leaned to his own wisdom and followed the worldly method of trusting in apes and peacocks. His second step down was his love for many strange women, even though God warned him against this. We, like Solomon, do not need to trust in the arm of flesh for anything. Our sufficiency is in God who satisfies, heals and supplies every need. As we trust in God, He can open a way where there is no way. Worry is an insult to God. He never fails us, we fail Him. Men get tripped out by trying to follow one another instead of God. It is not our business how God is going to make a way for us. It is our business to trust Him. Then reap peace.

"Apes and peacocks." Apes are trained to guard the palaces of the kings in those days, they are better guards than men.

Peacock is symbolic of prosperity, the priest would touch the man's head with peacock feathers in order to bless him. Presence of the peacock or his feathers is symbolic of continuing prosperity. The blessing given by touching someone with the feather is for continuing prosperity.

This is the first step of Solomon's downfall. He asked for wisdom and God gave it along with abundant material blessings.

Idiom—"This man is after apes and peacocks" means he is putting his confidence in these rather than God. He is not putting trust in God.

Apes and peacocks. (Tharshish was south India.) Apes were trained to guard the palaces in the East. Better than humans. Did not go to sleep. Eastern monarchs put trust in integrity of the apes for guardmen. Peacocks were a symbol of continued prosperity. Apes—defense, peacocks—fortune.

Solomon wanted to be like these Eastern monarchs. Solomon took his eyes off God and put them on pagan ideas. It was his downfall. He had been blessed with prosperity beyond any other king, but now he lost it. His second downfall was strange women.

"Nay of Tharshish." Tharshish is in South India where apes and peacocks are plentiful. Solomon used to trade with Tharshish once every three years.

Apes were trained to guard the palaces. They would not go to sleep.

Peacocks were a symbol of continued prosperity. "Apes for defence, peacocks for fortune."

(II Chronicles 9:21.) Peacocks. (See I Kings 10:22.) The ships of Solomon went to Tarsus of India (where peacocks originate). Why did Solomon get the ivory, gold, silver? As decoration and wealth. Why did he get apes and peacocks? The apes and peacocks were obtained because apes were guardsmen and were considered more trustworthy than men. The peacocks represent continued wealth. Wealth that can never be deleted while the peacocks are living. The first step toward the downfall of Solomon. Solomon put his confidence in apes and peacocks rather than the living God. He wanted to follow steps of other kings rather than God. After this, Solomon lost his kingdom as he began with all of the wives.

Verses 22-29 (I Kings 11:1-4) King Solomon—"Outlandish women" caused him to sin. But they were not his first step to downfall. See a complete set of notes on "apes and peacocks" for more information on Solomon and his fall. Solomon was first drawn off by the riches of materialism. Then his many wives were the completion of his downfall because they turned his heart away unto their gods (I Kings 11:1-4).

I Kings 10:22. Tharshish is in India. Because it was a mark of prestige in his time, Solomon sent to Tharshish for apes and peacocks. Rather than relying on God for protection, he relied on the apes to guard the palace. Peacocks were symbolic of continued wealth. The spread feathers symbolized the presence of God and the wealth would not diminish as long as feathers were spread. In every Hindu home there is a peacock feather and on the door is a swastika which symbolized good fortune. (The

Germans later adopted this sign for their own purposes.) Riches follow wisdom. Solomon took his downfall when he took his eyes off God and placed his confidence in riches. His downfall began with apes and peacocks. Unbelief always begins in a small way.

I KINGS 11

Verse 1 "Strange women." This is his next step down. The story of Solomon's downfall goes from I Kings 10:21 to 11:6.

Verses 1 and 2 (10:22) Apes and peacocks. Tharshish was in South India where apes and peacocks were plenteous. Apes were well trained to be palace guards. Better than men. They were symbolic of trustworthy protection. Peacocks were symbolic of continued prosperity and fortune. They believed that when peacocks walked the palace grounds, there would never be lack in the kingdom. If a person goes to temple, the priest touches his head with peacock feathers to bless him.

Solomon followed the practice because all the other kings were doing it. It was the first step in his downfall. God had given Solomon all of the wealth that he had—which was more than any other king had or ever would have. He also bestowed on Solomon abundant wisdom. He should have trusted God for continued prosperity and protection. Instead, Solomon leaned to his own wisdom and followed the worldly method of trusting in apes and peacocks. His second step down was his love for many strange women, even though God warned him against this. We, like Solomon, do not need to trust in the arm of flesh for anything. Our sufficiency is in God who satisfies, heals and supplies every need. As we trust in God, He can open a way where there is no way. Worry is an insult to God. He never fails us. We fail Him. Men get tripped out by trying to follow one another, instead of God. It is not our business how God is going to make a way for us. It is our business to trust Him. Then reap peace.

Verses 1-4 King Solomon—"outlandish women" caused him to sin. But they were not his first step to downfall. See I Kings 10:22-29. See also a complete set of notes on "apes and peacocks" for more information on Solomon and his fall. Solomon was first drawn off by the riches of materialism. Then his many wives were the completion of his downfall because they turned his heart away unto their gods (I Kings 11:1-4).

(I Kings 10:22.) Tharshish is in India. Because it was a mark of prestige in his time, Solomon sent to Tharshish for apes and peacocks. Rather than relying on God for protection, he relied on the apes to guard the palace. Peacocks were symbolic of continued wealth. The spread feathers symbolized the presence of God and the wealth would not diminish as long as feathers were spread. In every Hindu home there is a peacock feather and on the door is a swastika which symbolizes good fortune. (The Germans later adopted this sign for their own purposes.) Riches follow wisdom. Solomon took his downfall when he took his eyes off God and placed his confidence in riches. His downfall began with apes and peacocks. Unbelief always begins in a small way.

I KINGS 13

Verses 1-29 Oak tree. Jeroboam, the wicked king wanted to burn incense. He burned it and lost his hand because only Levites were to burn incense. He asked the man of God to restore his hand and he did. Then Jeroboam asked the man of God to go home with him to eat bread. If he eats salt with the wicked king, he becomes equal with him...he must be truthful and loyal to him. God told the man of God NOT to eat with Jeroboam because he did not want His man to become one with the wicked king. The old prophet in Bethel lied to the prophet of Jeroboam. The Lord always touches us.

Verse 14: "Sitting under the oak tree." Oak tree always represents the presence of God. Juniper tree is a symbolism of defeat and frustration. (Green bay tree, Psalm 37:35—no such tree. Any kind of tree which grows quickly in its own soil is such a tree. Any man who prospers quickly in his own business is referred to as a "green bay tree." "Oh, he's under the juniper tree" means, as a figure of speech, he is defeated and frustrated. Should not be in agreement with the wicked. God then sent a lion to slay his disobedient servant. We today, choose to suffer ourselves. People today are wicked more than any other period. Why?

Verse 4 The Oriental has to prove you can't raise up your hand against the man of God. You can't say any word against the man of God and whatever you show, that will dry up.

Verse 14 The oak tree in the Eastern countries is symbolic of God's eternal presence. (Judges 6:11,19; Joshua 24:26.) Some of the rich people are buried (I Chronicles 10:12; Genesis 35:3) under an oak tree. If you are going to take a long journey, you begin under the oak tree. When the priests take a journey, they sleep under the oak tree, because they believe God is present under the tree. A man of God would not go to other people's houses to eat or drink. A man of God must lead a separated life.

I KINGS 14

Verses 1-3 Gift, eating. As soon as the child fell sick, Jeroboam sent his wife to the man of God. She takes ten pancakes of bread, cracknels (like wider, thinner, hole in the middle: doughnuts, Sanskrit—paniyaram), and a cruise of honey to Ahijah the prophet. In the East, one cannot visit a man of God without a gift. Every time one must carry something.

Verse 3 "Loaves" are loaves of bread. Their bread is like our pancakes. Cracknels are fruit and sweetness. It is specially offered to God on special festival days. It should be "bottle of honey." She took those things because they cannot go to the man of God empty handed.

Verse 4 "Set" should be "dimmed."

Verses 22 and 23 High places; graves; green tree. "High places" are altars, for a pagan god for idol worship. "Graves" are 2,3,4,5 high trees put together. In the middle is an altar on a high place. "Every high hill" has a temple built on it. "Every green tree" (Luke 23:31)—a species of a banyan tree whose characteristic is that the branches produce roots from each branch. Called the heavenly tree. Calcutta has a three-mile circumference tree. They raise up a high place inside of the green or heavenly tree and build an altar (Luke 23:26-31; Isaiah 7:15; Jeremiah 3:6-9). Pagan people worshipped pagan gods in these areas.

I KINGS 17

verse 10 Gathering of sticks should be grass of the field. They use it for fire. It's really a kind of shrub. Anybody can ask for water, no matter who you are.

See John 4:16-18,28.

"Fetch me I pray thee a little water...." Asked for food at same time. Time of day: In East, draw water at anytime during the day that it is needed. This woman was at Jacob's well in town. Lepers, prostitutes, and those who cared for pigs had to live outside town, and not permitted to come to town well.

Also, the prostitute is excommunicated by the people of the community to try and stop them from sinning and to give it up. If they come to well, can be cast out and stoned to death.

Elijah and woman gathering sticks. Asked her for water first, then spoke to her. Disciples marvelled that Jesus talked to woman and not because she was a sinner, because Jesus came to save sinners!

In East, go to well at all times of the day, not just morning. Jacob's well—if woman living in sin, she is really excommunicated from the community. Both parties are urged to discontinue, if they don't, forced to live out near the pigs. Can't get food, clothes washed, etc. Wouldn't be allowed to draw water at the well. Left her water pot—and went and talked to men, not women—she was a respected, religious woman, people came on her testimony.

Preaching here, we focus always on the negatives aspects, also on prodigal son. Leaving her water pot is significant; must not ever leave at well. Pot is symbolic of human being leaving pot...forsaking the Body. In East, believe spirit of God dwelling in everybody. Pot is inexpensive, but if broken, collect all the pieces, called the potsherd, because like the body, must use for the good of mankind. Big pieces placed near well for drinking; used to carry fire from place to place.

Verses 10 and 11 Elijah and widow—Elijah first asked for water and then food.

Marvelled because of the continued conversation in public thoroughfare after asking for water. Also, the Samaritans were outcasts to the Jews. So did not marvel because she was a bad character or prostitute. On the contrary, she was of a good, strong, moral character.

In East, lepers, pigs, liquor shops and prostitutes must be about three miles out of town. Any woman living in sin, the whole town comes out—kicks her—and tosses her out of town. Do the same with people who are drunk; warn him and if continues, he also is cast out. Put them out of the city by telling

merchants not to sell goods to them (barber, butcher, baker), nor are they allowed to draw water from the well. In East, nip things in the bud, fewer jails. Prostitutes, outcasts, untouchables and lepers were not allowed to come to the public well. Had to drink water from streams and lakes where pigs and water buffalo drank.

The woman was a scholar and philosopher. She knew about the Messiah's coming. Also left and talked to the men of the city. She had to be respected for that to happen. (Robes) white is the harvest; the men coming from town.

Water pot: sentimental, sacramental item. Cost at 8-10¢; no monetary value.

Attach divinity to East. Brings water to quench the thirst of people, just as we are containers for the Holy Spirit, and we are also earthen vessels. Pot is similar to us. Pot seen the same way.

If pot breaks, gather all the pieces. Must never leave pot at well under any circumstances, you will be ostracized if you do—forsaking God Almighty symbolically by pot. Evil spoken of the rest of her life—say that she is no good because she has forsaken God. When breaks—gather and bring pieces home. Each broken piece useful for good of mankind.

(Reference to Isaiah 30:14). Uses of broken potsherd: Big pieces placed near well or lake so people can drink from them. Smaller pieces are used to carry coals from house to house. Smaller pieces—rub and scratch itches on boils, as they believe there is a healing chemical in piece.

Job used "potsherd to scrape himself."

Three kinds of vessels: Vessel of honor—used to wash feet of people who are going to pray; Vessel, clean—water to drink.

Spiritual meaning: the woman, when she came into contact with Jesus face to face, she was so overjoyed that she could not keep it to herself. She was willing to be ostracized by leaving her water pot. Too important, she had to go quickly and tell the men in the city. She didn't care what people would tell against her. Where Christ is, consequences do not exist, and if they do exist, they don't matter. When Christ is here, he comes first. Should put everything aside for Christ. Christ puts life and light in us. Should be able to give up everything and anything for the salvation of mankind. Should be enthusiastic and anxious to tell and share what you know, when salvation is real and it is in your heart, not just your mind. Do anything in order that Christ might be glorified.

This woman left and told about Christ without being told because her joy was abundant. Her thrill was so great, wouldn't miss the opportunity of telling others. Wanted others to have the same thing, and many others believed because of this woman. They themselves came to see.

Can give explanation of Word of God if you know the culture behind it. Woman took Jesus for a Jew—he wanted to prove to her that he was the Messiah. Would not have worked for him just to come out and say it. Have to show and prove it to her in a way Oriental mind would understand. Holy men can tell people about themselves and their lives. When Jesus told her about her five husbands, she immediately perceived that he was a prophet.

Message: If you know that you are truly saved and have the peace of God that passeth all understanding, that you have passed from death unto life everlasting, that Christ lives in you—the hope of glory, that you're no longer you, but that Christ liveth in you, that you're feasting on His Word and getting assurances, then you will rejoice, pray and thank Him, because you didn't have all this before Christ.

With this knowledge and joy, then can't keep quiet about Christ. If have something to say, you will break all traditions, will break all culture, rules and regulations that are man made, or concerned about public opinion. Because of God, can't see the consequences. If thy eye be single, thy whole body shall be full of light. Generally more concerned with public opinion. Tell people what you are saved from and what a difference it made. Give up everything and anything for Christ. You are set free. Be concerned with Christ and forget the crises.

A woman, widow of Jarephath, gathering sticks; she had one son and there was a famine approaching. She was in the field gathering two sticks and a complete stranger, Elijah, approaches and asks for water. He then called and said, "Bake me something to eat, too." Had she gone and gotten the water and returned, Elijah could not have spoken to her in this area again. If one wishes to speak to a woman in the East, ask her for water.

Verses 10-16 Giving. A law of God works at all times. "Two" means "some"—some sticks. Elijah asked her for water (verse 10) which is the only thing permissible for a man to ask a woman on the street. Giving a cup of cold water to someone was the same as giving it to God. No matter what class a woman is, she is bound to get the water for someone who asks because she is giving it to God. The woman also gave of her last food during the famine because she was taught to seek the kingdom of God first, which meant she placed others before herself. She knew God would bless her giving. Her food was multiplied back to her daily because she gave.

Verse 12 A few sticks it should be, instead of two sticks. Anyone in the East will let themselves and their children starve if a man of God asks for food. There are a lot of imposters in India who are not really men of God, but say they are.

There was going to be a famine—a woman went to her pantry and found little food left. This would be her last meal and there was only enough oil in the cruse and enough meal to make a loaf of bread. Bread in the East is called "shappati" or "pouri" (not sure on spelling). These are not cakes like ours, but more like a pancake (much thicker). Shapati is the Hindustani, Pouri in Spanish (words for bread). There was only enough food left for this widow and her son to eat and die. She went out to gather two sticks; this means a bundle of sticks, not just two, but a number of them. This is an Eastern idiom when someone refers to a larger number.

(Luke 10:35) Two. Means "some"; a "few," a group. Two pence—some money (Luke 10:35). Two sticks — some sticks (I Kings 17:12). Two or three gathered together—a group, maybe 200 people, not just two or three (Matthew 18:20).

"Meal in a barrel, oil in a cruse." "Meal" should be wheat flour. "Cake" should be chappati, larger than a pancake. "Oil" is needed to bake bread. "Two sticks" means some sticks. To use the word "two" is a figure of speech meaning "some." They could not build a fire with two sticks.

Widow feeding Elijah. There was a famine in the land. This was the last meal that the woman had. "Meal" should read "wheat flour" with which the bread is made. A "little oil" is also needed to make bread. "Cake" is chappati which is much bigger than a pancake. "Two sticks" means some sticks. This is a figure where "two" means "some."

Verse 16 "And the barrel of meal did not run out..." (Translation).

I KINGS 18

Verse 42 To put one's face between his knees means to have great remorse or be in deep meditation.

Face between the knees. Put his face between his knees—to do so one must sit on floor. It symbolizes deep meditation, crisis — deeply engrossed in God during crisis.

"Put his face between his knees." When a man is in great remorse or deep meditation giving thanks to God, he will do this.

"Face between his knees." When a man is in great remorse or deep meditation, he will place his face between his knees. Here, it was a sign of deep meditation and thanksgiving to God.

"Put his face between his knees." This is a sign of very deep concentration. To learn concentration, take a large sheet of paper and place two red dots upon it. Keep your eyes fastened and open on the two red dots and keep your mind stayed on God. Your eyes will begin to water, but do not move your eyelids. When your mind is concentrated and stayed on God, then your eyelids will not move. Your eyelids will shake when your mind is not stayed on God. A man who puts his face between his knees is in deep concentration. Bullinger says "cast himself down" means kneeling and then placing forehead on the ground. Lamsa agrees with King James translation.

I KINGS 19

Verse 4 "Sat down under a Juniper tree." In the East, anyone who sits down under a Juniper tree is finished. He is all down in the dumps, very discouraged, he is despondent. He has come to the end of his rope. There is no more hope for him. He is ready to die. Lamsa translated this as "an oak tree." "Went a day's journey into the wilderness." The Oriental idea of one day's journey is 18 to 30 miles.

Verse 19 Elijah threw his mantle on Elisha; Elisha immediately left his plowing and followed Elijah. He was called to the ministry. I Kings 19:19. When a Hindu child is 12, the priest throws a mantle on a child. That child is called to the Hindu ministry to preach.

Verses 19ff Mantle. Elijah cast his mantle on Elisha—mantle is a cloth about 4-5 feet long, 2 feet wide, and is folded into four folds. Worn around neck and falls to the knees. When a man of God calls a person to the ministry, he unfolds the mantle and throws it. He does not have to say, "Will you please come?" Covering with mantle is also an assurance of redemption (Boaz and Ruth, see Orientalism in their record). When a boy is 12 years old, he is initiated into his religion by the covering of the mantle in a ceremony performed by the priest to the boy. The boy is covered with the mantle.

The tearing or rending of the mantle is an outward sign of inward anger or grief. Covering with mantle is also a sign of protection. When a person accepts the calling of the ministry, he is under the protection of God, as symbolized by the casting of the mantle on him.

After the mantle was cast on Elisha, he requested to go kiss his parents. The phrases after this were poorly translated. They should read: "I will not hinder thee, remember your call and come back."

The Hindus do the ceremony with boys and the mantle and call it being twice born. (A mantle is called a stole in America.)

Verses 19 and 20 Verse 20 in the King James is a very poor translation. Elisha was plowing with 12 yoke of oxen (they were all in a single line, not a pair behind one another). Elijah threw his mantle on Elisha as he plowed and called him to the ministry. The mantle is a sign of authority. The Eastern custom was for a priest to throw his mantle upon another, and then under the mantle whisper prayers into his ear. Thus, to be born again, commissioned with authority, a mantle is rent (torn in two pieces). When one receives bad news, it is a sign of disgust, remorse or contempt. God said do not rent your garments, but your hearts. This mantle called Elisha to the ministry. He left his oxen and went to bid his father and mother farewell. The mantle also is a sign of protection for the priest or man of God. The passage in verse 20 in its corrected form (by the converted Hindu scholars from India who translated the scriptures into their language for the English Bible Society) reads thus: "Let me go and kiss my father and mother goodbye." Then Elijah said: "I will not hinder you, but remember your call, and come back."

Calling a man to a ministry.

Verse 19 "Twelve yoke of oxen": They were all in a single file line and Elisha was the twelfth in line. "Mantle." When a Hindu is 12 years old, the priest will come and throw a mantle over his head and then get under it with him and whisper a mantra (prayer) in his ear. This is how they get born again (twice born). The mantle is a cloth which is folded in four, is hung on the neck and falls to the knees. When someone hears some sad news, he will take off the mantle, unfold it, tear it into two pieces and throw it away. The mantle is used to call a man to a ministry. The mantle also means protection for the man while he is in the ministry.

The Bible was translated by the British Bar and Bible Society in India, into the Indian languages. This was done at the expense of the British. The Indian scholars did the work and were supervised by the British.

"Go back again: for what have I done to thee." This should read according to Bishop's Indian Bible—"I will not hinder you, but remember your call and come back."

"Cast his mantle upon him." Elisha was the 12th man in a line of 12 oxen. Elijah came to call him to the ministry by throwing the mantle on him.

When an Eastern boy is 12 years old, the priest will come and throw the mantle over his head. He will get under it with the boy and whisper a prayer, mantra, in his ear. The mantle is a piece of cloth which is folded in fourths and worn around the neck, hanging down to the knees. When a person is angry, he will take it off, tear it in two and then throw it away.

If a man obeys the call to the ministry, then the mantle becomes a symbol of protection for him.

Last part of verse 20: "Go back..." should read—"I will not hinder you, but remember your call and come back."

Cast his mantle—this is calling a man to a ministry.

Mantle means: 1) Call to the ministry; 2) Protection (when a person accepts the call); 3) Authority; 4) Assurance of redemption (Ruth 3); 5) Sorrow; and 6) Anger—opens mantle and tears it into two pieces, rending of the mantle.

Cast mantle: This was a call to the ministry. Sanscript—Go back—"I will not hinder you: only remember your call and come back."

Mantle is also used for healing in India. He'll say, "John Jones is healed—go thy way!" Then he rents his mantle and he is healed.

They believe that they're co-creators with God, because God is in them. Therefore, He can exercise His authority. Every Hindu believes he has authority, power and dominion, especially when doing good for other people. As you say it, it shall be done.

Verse 20 "Kiss my father and my mother." To the Oriental people, father and mother come first. They are taught to first respect mother, then father, then teacher, then God, then wife—if they have one. Whenever anything happens to the son, he must first go to his mother. His mother is his refuge. The last part of this verse in quotations should read, "I will not hinder you, but remember your calling and come back." (This is because Elijah had thrown his mantle on him—symbolic of calling him to the ministry.) This is according to Bishop's Sanscript translation. Lamsa agrees with the King James version.

I KINGS 20

Verse 10 The dust of Samaria shall be sufficient for handfuls for all people. This expresses innumerable soldiers, there won't be enough dust for all of them to even have a handful because there are too many of them. This idiom means a large number of army or following of people shall come. Benhadad said these were following him.

Handfuls of dust. An idiom is here meaning that Benhadad was going to have so many soldiers following him that if they each took a handful of dust in Samaria, there would not be enough to go around for each one of them to have a handful of dust.

"Dust of Samaria." Benhadad—King of Syria. "To express innumerable soldiers, I will send so many soldiers that there will not be enough dust for each to pick up a handful." This is a figure of speech to express a great number of people.

"Handfuls of dust." This is an idiom used to express innumerable soldiers. There will be so many soldiers that there will not be a handful of dust for each one. One country is so much stronger than another that they will say, "You don't have enough dust for us to pick up."

"Handfuls for all the people." This is an Oriental expression which means that Benhadad will bring in more soldiers than handfuls of dust in the hands of the Samaritan people. The number of the soldiers will be greater than the particles of dust in the hands of the Samaritan people. Even if each of the people of Samaria takes a small handful of dust, the dust will not be sufficient to match the number of soldiers that will follow Benhadad. This expression represents an innumerable number of people. Lamsa translates ("people that follow me") this, the people who are with me. American Standard Version says, "the people that are at my feet."

Verses 31 and 33 Sackcloth is the cloth of mourning made of camel's hair or goat's hair. Ropes on their heads is humility, surrender, submission. Once the Orientals say or call a man "brother" they won't hurt him anymore.

"Thy brother." When an Easterner calls you "brother," he will never, never, never hurt you. By calling someone "brother" or "sister," it settles all the differences between the two people. Don't call someone "brother" unless you mean it.

Brother. "Thy brother..." means that the thing is done. King of Israel defeated the Syrian king; the Syrian king's servants put ropes on their heads and went to see the King of Israel, and said, "Oh, my brother, Benhadad." Verse 33. "Thy brother" means that the men of Israel observed the Syrians whether anything would happen. The reply, "thy brother," means that the thing is done, no more entity now, no more defeats now, no more conquerors, heroes now. Then they put him in his own chariot. All prejudices put aside. "By" means "brother" in India... in flesh, in spirit, in practice, in truth, in deed, in action—brother.

Verse 32 "Sackcloth" can have several different meanings. But in the context here, it means seeking for sympathy. "Ropes on their heads" is a sign for seeking for mercy. The people in the East wear ropes in their headdresses as a sign that they are living in the mercy of God. Lamsa says, "so they put sackcloth on their head and girded ropes on their loins." American Standard Version agrees with the King James.

Verse 38 The ashes are symbolic of salvation and security by sacrifice.

I KINGS 21

Verses 2 and 3 "Give me thy vineyard." In the East, no one wants to sell his father's inheritance. It has great sentimental value. The Orientals attach much importance to what belongs to their fathers. This is similar to a bruised reed shall he not break.

Verse 13 Here the crime is blaspheming God and the king. God and the king go together in the East. If you only blaspheme God, it is not quite so bad, but a king also—doesn't work. Kings are appointed by God; therefore, it is a crime. Anytime they blaspheme against God, they use stones because it was upon the tables of stone that the law was given. Therefore, if any man sins against God, or God's law, the law, which is the stone, will deal with the man. That is their idea. So, you mustn't use a stone in the East to bring fruit down because that is blaspheming. They use stones only to fight dogs because they think dogs are unclean and mustn't be touched.

Verse 21 Translation: "Behold, I will bring evil upon thee and will destroy thy posterity and will cut off from Ahab even the dogs that urinate against the wall and him that is imprisoned and also him that is the least in Israel."

Pisseth against the wall, "...and will cut off from .Ahab him that pisseth against the wall," should say, "I will take away thy prosperity and will cut off from Ahab even the dogs that urinate against the wall and him that is shut up and released in Israel."

Verse 23 This is not an ordinary wall in a house. It is a wall that is broken down. This is where dogs usually eat what they can get a hold of in the East. If they get something, they drag it to a broken wall and eat it because if they eat it where people are living they will beat the dogs. Therefore, this woman's body will be eaten where no human being is living. It should be "broken wall."

Verse 27 "...and went softly...." Should be "...and behaved humbly."

Sackcloth, fasting, went softly. "Went softly" means behaved humbly. Sackcloth always shows humility. When a man is humble, he is not dejected. A man can be full of believing and be humble. When a man is in sackcloth and ashes, he is more hopeful actually, otherwise, he won't have believing in it to wear it.

Verses 28 and 29 Humility. The moment we humble ourselves and repent, then do we receive an answer to our prayer. A dejected man has no believing at all.

II KINGS

II KINGS 2

Verse 3 "Sons of the prophets." At Bethel, there was a school and there was a temple.

"Sons"—according to Sanskrit Bible this should read "disciples." A teacher in the East is sometimes called "father" because of respect. The disciples that were gathered at the school to be taught are the sons of the prophets.

In spite of any sad news, we can be peaceful by renewing our minds. Easterners are unperturbed people, undisturbed.

Verse 23 "Go up thou bald head." Elisha was going up to Bethel (which means "house of God"). Little children came out and mocked him.

"Children"—people above age 13. It is an affectionate term: children of God, children of Israel.

"Bald head"—not hairless, but senseless—an idiot.

"Cursed"—challenged in name of the Lord. He was going to prove God and himself to them. Abusing a man of God is abusing God.

"Tare them"—clubbed them, did not kill or eat them. Bears do not eat human flesh.

Elisha demonstrated his authority as God's man.

"Go up thou bald head." Bald head: A man who may have a lot of hair on his head, but nothing inside—an idiot, a fool. These people were mocking him for worshiping God. They thought only a fool would do so.

Curse—to challenge. He challenged the mockers in the name of God and two she bears attacked them. The bears only scared them. They did not kill or eat the people. This act proved the authority of the man of God. Offending a believer is offending God. In Matthew 5:22, "raca" means, "I'll spit in your face."

It is customary in the East that everyone minds his own business, and also somebody else's. Everyone has the responsibility of disciplining all children. A person can be brought before the elders of the gate for not correcting a child which he sees doing wrong. It is a part of Eastern culture to reprove and correct any wrongdoers. Elisha could not just walk away from this responsibility. He had to check these people. (See other notes on the Orientalisms in this scripture.)

(Matthew 5:22) "Raca" — fool. "Raca" means "I spit you in the face." This is an insulting practice in the East, and a man who does this is in danger of being put in jail. "Fool" in the East means "bald head." He may have plenty of hair, but he has no brain. A Christian we may call silly, no brains, but then we are saying Christ is empty—because Christ is in him. I cannot insult him, and get away untouched. Elisha is called a "bald head" here. We must be cautious about what we say.

"Go up thou bald head." Children—endearing term for people of any age. These were not young children or they would not have been in the woods alone. The Israelites were called "children" of God.

Bethel—house of God.

The mockers were young men who knew right from wrong. They mocked Elisha for going to worship. They called him "bald head" which means "idiot," "fool," "have much hair on head, but nothing inside."

Curse—challenge. Elisha would not have cursed in the name of the Lord, but he challenged them in the name of the Lord. He called upon God and manifested His power.

How could two she bears eat 42 people? They do not even eat human flesh. The bears only scared the people. They did not harm them.

Why did Elisha not just ignore them and walk away? 1) He wanted to manifest the power of God. 2) In the East, anybody's child can be corrected by anyone else. It is a duty so much that if a person fails to administer correction where needed, he is brought up before the elders of the gate. These young men (probably teenagers) would have talked in the city and Elisha would have been brought up before the elders of the gate if he had not admonished them. In Eastern schools, a cane is used at the first offense of a child. His hand is rapped with it. If he offends again, he is made to stand up in a chair, which is humiliating. If his naughtiness continues, his cheek is touched with palm of the hand and great humiliation is attached to that act. If the child continues to be bad, a girl is asked to touch his cheek and that is the worst humiliation of all. The practice of touching the cheek with the palm of the hand to insult is referred to in the gospels when Jesus said that if a man smites you on the cheek, turn the other to him also. Jesus Christ gives grace and power so that we can take "double insult" without harm.

Verses 23 and 24 "Go up, thou bald head." (Elisha) Bethel—house of God.

Little children not literal here. Jesus said to the fishermen, "Children have you any meat?" It was an affectionate term. "Children of Israel." Could apply to any age. These "little children" were grown men.

Bald head—1) One who has no hair on head, or 2) one who has nothing inside of head, an idiot. Elisha was going to Bethel to worship God. These men mocked him by saying he was an idiot to do that.

Cursed them: Elisha turned back and challenged them in the name of the Lord: I'll show you who I am.

"...tare forty and two..."—two she bears could not eat 42 men. They do not even eat meat of men. The she bears clubbed the men and scared them.

Why did Elisha not just ignore them? First, he demonstrated the power of God. Secondly, in the East, it is the responsibility of each person to check wrongdoing. Everyone teaches and corrects everyone's children. Not so many criminals therefore. It is duty of a good citizen to check any wrongdoing that he sees anyone do. If he does not, he is brought before the elders of the gate.

Bald head, curse. "Bald head" means no brain, stupid, idiot (it does not mean "without hair"). Why were the children devoured for calling Elisha a "bald head?" "Children" were adults (John 21:5). Elisha was being mocked because he was going to worship his God. He was "going up." He stopped and "cursed" them—which read "challenged" in Sanskrit. He never cursed them. He challenged them that if they would call him "bald head" they also referred to his God as well. In the East, if two men are fighting or quarreling among themselves and a third passed by, he is obligated to stop the argument. Elisha could have continued walking and ignored them. Had he not challenged them, he would have been guilty. The Lord dealt with these men. "Tare" means "frightened" them. Bears don't eat human beings, they only attack when aggravated. These are human beings, not children—children are not allowed near the woods, outside of gates. Whatever we sow, we reap. Even if Elisha had not been a man of God and were insulted, he could still have challenged them. The words have power, no matter who speaks. Therefore be careful how you speak. Miracles of Christ did not impress the Easterner, because Easterners saw many miracles by different people (other than those of the true God). Talked about the sacrifice of Easterners giving up all worldly goods to depend on God.

She bears. Elisha—he got the mantle from Elijah, meaning Elisha became prophet.

"Bethel" means house of God, place to pray. "Little children" means adults here. "Bald head" means two things: (1) no hair or (2) stupid. Someone with nothing in the head, or an idiot—they were really accusing God in him. We don't accuse our brothers in Christ for that is like calling God an idiot. They called him an idiot because he was going to pray. "Cursed"—challenged. Then, cursing was forbidden. He couldn't have gone on and forgiven them for two reasons: (1) If there is quarreling on the street, then Eastern people have the right and duty to step in to stop it. A good citizen will reprove anyone's child on the street. (2) He must prove to them that God was upon him that they might not do wrong again. Bears do not eat the flesh and blood. "Tare" means scared them away. God saw His ambassador being ridiculed and proved the power that was upon His men.

Bald head—two meanings. 1) No hair; and 2) Hair, but nothing inside. Used as an insult—cynical, abusive. "You idiot. You're going to worship God."

Happens here in America...make fun if you go to church or carry a Bible. Humans are all the same no matter what race, color, size—all have sinned!

Could not walk away—for two reasons. 1. In East, if people make fun of you (insult or mock you), you should correct them, spank them. If you don't, you are guilty of a crime in society. Anyone can spank anyone else's children. 2. Wanted to check them for God—wanted to demonstrate power of God, that if they called him an idiot, they could not get away with it because they then called God an idiot. He that toucheth you, toucheth me—God said. The Christ in you—"...vengeance is mine...saith the Lord." Be careful talking about children of God because they belong to Him.

Verse 24: Elisha then challenged them. "Two she bears"—only clawed them, did not eat them up, they don't eat flesh. No lions sent by God because He only wanted to frighten them away, because insulted man of God. God showed the authority of the man of God.

Bishop relates story—experience of a friend of his being confused with being black man and being ridiculed and insulted. About insulting man of God. God does not wish His children to be mocked. When they are mocked, it's God inside you, and they mock God. We belong to God and God is righteous and zealous and does not want us to be mocked.

Bishop relates incident—when children insulted him by calling him a "nigger" he did not spank (not U.S. custom) or reprove them because ignorant—not taught. Barbarian children didn't know any better, not educated or trained. He rather pitied them.

II KINGS 3

Verses 10 and 11 Poured water on the hands of Elijah. Here is Elisha, the son of Shaphat who poured water on the hands of Elijah. These three kings got caught and had no water for their horses. When they got in trouble, they called upon the Lord; today, most people complain about their opportunities. These kings were seeking the will of the Lord, as we should. They said, "Is there no prophet here?" Elijah who was called to be a minister by the throwing of the mantle. Elisha was Elijah's disciple (must do all humiliating work of the master; do all the menial tasks). Then (wash his feet, his clothes, and his floors) the pride is knocked out so that truth may get in. "I am not here to work, but to get a degree," is not a common complaint, but one which we would make today. The final and most menial task is to pour water on the master's hands. All people are proud by nature. They refuse to believe that someone knows more than they do. This is why the Bishop shared the Word with people. "All great men are humble and teachable."

Verse 11 "Poured water." Most Eastern people eat with their fingers. A servant will come and bring water to pour on the hands, or a young child in a school of prophets where priests are taught the chief priests give them all kinds of dirty jobs to do to break the pride of the student with menial jobs. Most humiliating thing to do is to pour water on the hands of the prophet, that is graduation for priesthood, it is last thing to do before graduation.

To carry someone's sandals or to pour water on his hands is very degrading work. The graduation from monastery training is to pour water on the master's hands showing all the pride has been knocked out and humility is perfected in him.

"Poured water on the hands." This means that Elisha was a fully qualified disciple of Elijah; he was able to know the mind of God; he could prophesy. Seems that a question/ answer session was cut out.

"Which poured water on the hands of Elijah." "Which poured water." In the East when in trouble you would go immediately to the man of God. Three kings in trouble, want to know if man of God can give them the "score."

Elisha—"pour water on hands of Elijah." In East prophets trained in different way than in West. In America, go to seminary and then ordained. Eastern temples, not so. Man takes the person he wants to train to take his place, out of the temple, to his home. There he gives him a lot of dirty work to knock the pride out of him—example, scrub floors, wash floors, wash his feet—if he can do it without getting angry, then you can teach him anything and he'll remember it, also humble. At graduation—in the East, people eat with fingers. A servant washes your hands and the most menial job is to pour the water on man's hands while eating. Elisha qualified to be a prophet because he poured water on Elijah's hands—he was graduated into the secrets—fully qualified—all secrets of God and ministry.

Last thing he could do to qualify himself.

Verse 15 "Bring me a minstrel." For Elisha to call the minstrel was nothing unusual. This practice exists in many Eastern religions. These Eastern religions believe that through playing music, they would be able to receive "knowledge." Hand of Lord—strength of God.

II KINGS 4

Verses 1-6 See II Corinthians 9:8.

Verse 22 "Go and come again." Shunammite's son was given in answer to prayer through Elisha. Now that child has died. The Shunammite mother said she wanted to go to the man of God "and come again." In the East, one never says "I shall go" without saying he will return again, even if he has no intention of returning. "Goodbye, I go and come again." Just like we say, "Goodbye, hope to see you again."

Verse 23 The new moon is a tremendous thing in the East. They sat on new moon day, and do all sorts of good things, go to the priest for healing. If you want to go to the man of God to get something, it must be a new moon or a sabbath day.

Visiting the man of God. Easterners visit the man of God on the sabbath and at the new moon. She answered her husband, "peace."

"Neither new moon or sabbath." In the East, they believe that the astrologers and the prophets can get better revelation on the Sabbath day or on the day of the new moon. They will go to a soothsayer on the new moon or the Sabbath because they believe that on those days he can get a special revelation.

Verse 24 The woman sat and held the reins and the man drives the donkey from behind. Whenever she wants to stop, he goes before and holds the reins. She has the reins to turn the donkey. It should be "...drive, and let it go forward..." "...Slack not thy driving..." it should be.

Riding a donkey. In the East, when a person gets on a donkey, he has a driver—one who leads the donkey. The rider tells the driver to stop and he tells the donkey to stop. Shunammite told the driver, "Restrain not for me to ride."

Verses 24-29 Staff, salute. When woman rides an ass, she sits on it and holds the reins while a servant hits it from behind. Even though the child was dead, she said it was well. Easterners are always positive in speech. It is not a lie. To Easterner, when the body dies the soul keeps living, so he is not really dead. Verse 27: "Caught him by the feet"—complete surrender. Verse 29: "Gird up loins" —flowing robes hinder running and walking so girdle is roped around waist to catch up garments. When the Word says to Christians to gird up loins, it means "let nothing hinder you."

The staff symbolizes authority. Every prophet has one. He leans on staff and makes a statement—it means "thus saith the Lord." Jacob did so when he blessed his children. Here, Elisha gave his staff to Gehazi to lay on the face of the child.

(Luke 10:4, "salute" here means solicit, "Do not beg from people" different meaning than in II Kings.) "Salute" in II Kings 4:29 means to acknowledge or to speak to people. Eastern people ask many, many questions of a stranger when they engaged in conversation in the way: "Where are you from?" "Where are you going?" etc., etc. Elisha did not want Gehazi to be distracted from authority placed in him. Distraction would defile or contaminate the authority represented by the staff. Contact with people of the world disrupts renewed mind and believing.

We should not be encumbered with the things of this world. Our sufficiency is in God. Take no anxious thought for tomorrow. Matthew 6:25ff. "Take no thought" means "don't be anxious," not "don't think about."

Verses 25 and 26 Positive confession. The woman answered that "It is well," to the man of God when verse 20 says her child died. She had great believing. The Oriental way of speech is to be positive always. (Never a negative!) In the East, when a person comes to family's home at meal time, he must refuse to eat; be constrained.

Verse 26 This is the way they inquire. The child was really dead, but spiritually speaking she believed he was not.

"It is well." At this point, their child is dead. The Eastern people do not allow any negatives in their speech or way of life.

Verse 27 Falling at the feet and catching them is symbolic of submission, obedience. If you do it to a holy man. He thrusts her away because holy men in the East don't like people to touch their feet. Nevertheless, they do it.

Kissing the feet. In the East, if you kiss the feet of a holy man, you are showing humility. This happens all the way through the Bible. The men of God usually encourage the people to depart from them saying, "Depart from us, we are also like you, so don't kiss our feet." Kissing the feet was humiliation but a sign of humiliation. The Eastern thinking is that you catch the feet or kiss the feet of one who is above you, sinless, pure. The apostles said, "Don't do this, we are sinful, too." Only one's feet should be caught, God's or the Lord Jesus Christ's. When kissing feet, we put the man up above us. The Lord Jesus Christ is the only one we should glorify and magnify. Jesus Christ is the top man of the fellowship. His name is above every name. The servant, Gehazi, came to tell the Shunammite not to catch Elisha's feet. The man of God had not received information about the Shunammite woman. Easterners are taught not to rejoice in good news or not to sorrow in bad news. Our souls should not be affected by these things; we must live above these things. We should not be lifted up by praise, or downcast by criticism or curse. If we act this way, we will always be enjoying the peace of God. (Bhagavad—God gita—? This is the new testament of the Hindus. It will contain all of these truths.) We don't belong to this world. So in famine we don't yell; in riches we are not puffed up. Our souls remain unaffected, like a lotus flower on water. Lotus flower is born in water, but the water does not touch the lotus; so a man should live. So a man should train his mind to live unaffected by health, illness, praise, cursing, wealth, misery. We avoid worry and fear this way.

Verse 29 "Gird up thy loins" means put a gird around your cloak so it will not hinder your running. "Gird up thy loins" means "get ready to go." If he would stop and salute and talk to people after he had healed the child, the people would say I stopped and talked to him and gave him some prayers so that is why the child is better. "Salute" means "don't get dominated."

Gird up thy loins. Staff. Salute no man in the way. Eastern people wear flowing robes. They put on a girdle, so that all the clothes are tied together, thus making them ready to walk and run. Without the girdle, running is impossible. "Gird up thy loins" means "get ready to go (nothing should hinder you) anytime." Elisha gave Gehazi his staff, which is symbolic of authority. Saluting people in the way (Luke 10:4) indicates you are asking for something as a priest. While carrying a staff and saluting, you are becoming contaminated by the world. Then if you salute no man in the way, then the ensuing miracle will give God glory, having gone and remained pure. Like the guards at Buckingham palace, they are under the authority of the king, not able to mess around.

(Hosea 4:12; Isaiah 40:30,31) "Stocks" is idols made of wood. Every idol has a staff in his hand. Staff stands for authority. Our authority is the Word. The heathens look to their staff for the answer. Anything that is not faith in Christ is an idol—anything that interferes with the love of God (e.g. bad habits). Bishop says if you don't give up habits, you aren't really saved. You must abandon yourself like eagles who dive. They don't fly, they put their heads down and dive into water to lose their feathers. Thousands do it all at one season. They must lose old feathers first, then they get new ones and they can run and not be weary (Isaiah 40:30,31). Idol worship applies to church members, too.

"Staff"—significant of authority. Symbolizes the Word of God. Several kinds of salutes: 1) "Palm to palm" means "you and I are one in God." 2) Mohammedans and Jews say, "Peace be unto you" while putting thumb and two fingers together which is symbol of their triune god, "I wish you peace in my mind, in my mouth and in my heart." Gehazi was not to contaminate the staff by contact with people on the road. (See also: Luke 10:1-4)

Staff, salute. Staff—symbol of authority. Salute—he was told not to greet anyone to answer their questions, because Eastern people ask many, many questions of a stranger.

Elisha did not want Gehazi to be distracted from the authority which was placed in him (symbolized by the staff). Distraction would defile or contaminate his stayed mind. Confusion might set in. Some strangers that he might meet could perhaps be witch doctors, etc., which would cause unbelief.

II Kings 4:38-41. Poison. Sons of prophets—students of prophets.

Verse 41. Elisha was commanding and claiming the promise of God. That got rid of the poison—not the meal. Verse 41 - meal = wheat flour (from Sanskrit)

Verses 42-44 Eating. Food multiplied by God to feed many. Sufficiency in God from day to day. God answers prayer of everybody.

II KINGS 5

Verse 8 Rent his clothes (tore). Rent—tore, rending of clothing is tearing of it. They rent only one article of clothing—the mantle. Rending of it is an outward sign of inward anger or sorrow. It is not the clothes they rent, always the mantle.

Verse 9 Although Naaman was a great politician, they still all have to stand at the door of a prophet's house, even the king or the smallest people. A priest can tell them to sit down there and they will listen. The Oriental priests will make the kings come to them and wait at the door until he says, "yes." Door of the courtyard, not the door of the house.

Verse 11 Healing. Naaman was a leper. He went to Elisha who told him to go wash in the river Jordan. Naaman got angry at Elisha for not performing a miracle. Just as if we went to a doctor and he said, "Take two aspirin and drink plenty of liquids." We would rather get a thorough examination, pay the fee, get a few prescriptions and then be healed. Just as we cannot put our confidence in this doctor's simple solution, and others hear the simplicity of the gospel and disbelieve it, so Naaman cannot believe. Simple things are more effective. (Jesus spit on the blind man's eye. The Easterners believe there is healing or cure in the spittle of a holy man.)

Verse 16 Refused to take gifts. Elisha would not receive a gift after the fact. Prior to asking for a favor or help from a man of God, he will accept a gift. But after he has done his job, he will accept nothing, for it is like you are selling your gift of God.

Earth. Naaman said that he'd like to give gifts to Gehazi instead. The earth represents the holy man from whom Naaman got healed. In the name of this holy man and through this earth, he will worship God. If he used to worship idols, he now turns to God by looking at the earth. It is similar to a salt covenant. He now remembers the God who healed him.

Verse 17 The two mules are the animals of burden in India. Symbolic that this man is born to respect and honors the God of this land from whom he got the healing. That is a token to him that whenever he has earth in his house or place of worship, it is a memorial. When they bring dirt from the temple gates and spread it in their houses where they pray and they put a deerskin upon it and sit down and pray. This man might have believed in the same system. He wanted to use it as a memorial so when he sits upon it his mind will go back and think about the man of God through which he got healed and he is going to devote his life to that God and that religion. It is sort of a bridge between that God and this man which he keeps in his memory. He only wanted earth, not the mules.

"Two mules burden of earth." Naaman has just been healed of his leprosy. He realized that there is no God in all the earth, but in Israel. He was taking this earth back to his home country as a memorial, a remembrance of the greatness of the deliverance that he found when he came to the God of Israel. In the Sanskrit translation, the question shall there not then, etc. is placed at the end of the verse. When Naaman would go back to his country, he could spread this earth on the ground and sit and pray upon this earth as a remembrance to his deliverance. People today visiting the holy lands will bring back bottles of water from the Jordan River, sand from the Sea of Galilee, etc. It is a common tradition that anyone who takes money for carrying a leper will get leprosy; therefore, the trip with Gehazi.

We don't need to carry the burden with us because Christ is in us.

Verse 18 Lean on my hand. Then Naaman adds his fine print. House of Rimmon is god of the pagans (symbolic of something). "Leaning on my hand"—when the king goes somewhere accompanied by his servants, they have a piece of wood which he leans on (4-5 feet long, similar to a crutch. He does not lean on a man. He leans on the stick which the servant carries. Naaman is going to bow down in a pagan temple and his servant should do this also! Naaman wanted a pardon for doing this "duty." Eventually Gehazi received the leprosy of Naaman.

Verse 19 Translation: "...So he departed and went on his way."

Verse 27 Gehazi accepted the gift which Elisha refused—there are many such stories in Hindu mythology which are good illustrations to verify scripture. There is a place in the East they call Banaras which is a holy place where people go to bathe. Lepers must dip in a certain spot after which they give a

gift to a Brahman priest, but he refuses it because tradition says that anyone who receives a gift from a leper will also receive their leprosy. The serpent of Hoses has a comparison in Madras, India today where a large brass pole has a serpent hanging on top—people bitten by a serpent walk around this pole three times and are supposed to be healed. (Numbers 21:8,9)

These customs only confirm scripture as Paul says: "For now we see through a glass darkly; but then face to face: now I know in part; but then shall I know even as also I am known." (I Corinthians 13:12)

Leprosy. Naaman had gone to Elisha for healing of leprosy. For gratitude of his healing, Naaman offered a present to Elisha, but he refused it because it is Eastern belief that if a person accepts a gift from a leper for healing, the leprosy will come back to the healer or to his seed. Leprosy is carried in the blood. It usually shows up at birth or before maturity. Easterners believed that it was a curse from God for wrongdoing in past life. After Elisha turned Naaman back without accepting a gift, Gehazi, Elisha's servant, ran after Naaman and accepted gifts from him for himself. Elisha knew by revelation what had happened. The leprosy of Naaman was then upon Gehazi and his seed.

Leprosy of Naaman. Read all of Chapter 5 to get the context.

The Eastern tradition is if you take a gift from a leper, the leprosy will come to you. Therefore, the priests would never accept a gift.

In the East there is a large brass pole with a serpent on top of it. If a person is bitten by a serpent, he may run around this pole three times and be healed.

II KINGS 6

Verse 25 "Dove's dung" is a kind of a pea. It is smaller and is given to the doves to feed. "Asses head" is a kind of a root grown in the hedges.

Asses head—wild root that grows in the hedges. Only pigs and cows eat it. Dove's dung—green pea (fed to doves). These usages are like the American expression "hot dog."

Asses head is not literal just like a "hot dog." Asses head is the name of a root in the East. Only the cows and donkey's eat them. It became so scarce in the famine that the price of it was very high. Otherwise, people would not even lick it if they were asked to lick it. This expresses the acuteness of the famine. Dove's dung is a kind of pea fed to the doves. It also was so scarce that its price was expensive. In Bombay, India, a dish on the menu is "Bombay Duck." No duck.

Did not teach it.

Verse 26 "...Upon the wall..." should be "...upon the housetop..."

Verse 27 "If you do not let the Lord save you" is what the king said. "Whence shall I help you?" Barns are the places where they keep grains. The barns are built with mud. They may be 10 feet high and about five feet deep. They have these in their courtyard, especially if they are farmers. You can't see the surface of the barn on the inside unless the barn is empty. He means, can I help you from the empty barn. That is why he said barn floor. In the winepress, there is nothing at anytime except when they tread the grapes. Even then the grape juice is going out quickly. There is nothing left by the time they are through treading. The winepress is always empty and the barn floor is always empty because if it isn't, they don't say floor. He says can I help you out of nothing.

II KINGS 7

Verse 1 This is a sign of prosperity.

Verses 1 and 2 On whose hand the Lord leaned. At the gate of Samaria, selling barley and flour here is a symbol of prosperity. The king leaned on the staff (crutch).

Verse 2 If you are such a doubting Thomas, you shall not have any of it. The king didn't say so, but the Lord, the noble, on whose hand the king leaned did. The bodyguards are nobles, even today. Nobility is from the royal family usually. He is a closer person to the king than other body guards. He goes with the king, especially when the king goes to the temple to pray. He carries with him a crutch like stick made of wood and decorated with gold and silver. It is about five or six feet long. This is what the king leans on. There is no English word for it so they just put hand, but it doesn't have anything to do with the hand. The king takes this because in the East the church services are so long and he doesn't want to leave because he should be an example because he is the pillar of the temple. Most of the time they have to

stand and when they stand so long they become tired; therefore, they take this crutch and put it under his arms so he may lean. This is also made shorter so that those who sit like the bishop, may also lean. They keep changing from one hand to the other. When the king gets tired of leaning on one arm, the bodyguard takes it and puts in on the other arm. Because they don't have a word for it, they put it that way.

This fellow in verse 2 was later crushed at the gate. In this case, the gate may have been 10 feet wide or bigger. The people came by the thousands and he was crushed.

Verse 17 It is the same thing.

On whose hand he leaned. Same explanation as II Kings 5:13; Tape 54 - Side 1 - Index 360.

II KINGS 8

Verse 9 "Forty camels burden." This is a demonstration of the wealth of the people. They could have been brought on one camel, but it is placed on all 40 camels just to show off. This is an Oriental demonstration of power and wealth.

Verses 9-14 Verse 9, cannot go to a prophet, a family doctor, a woman in a family way, a priest or a person in the hospital empty handed. (As the woman with alabaster box to Jesus in Matthew 26:7.) "Forty camels burden" means that one person could carry the whole load; the forty camels were just a show or demonstration of glory of the king.

"Thy son—Benhadad was not Elisha's son. It is an affectionate term. ("Children" of Israel were not actual children; affectionate term. "Sons" of the prophets; students of the prophets...affectionate term. "Father" (some prophets) affectionate term for spiritual guide.) Father is one who creates; mother is one who produces.

Verse 13: Literal—"And Hazael said, what is thy servant, which is but a dog." I am nobody, as a dog is...I am low caste—that I shall be able to do all these great things? Hazael needed to learn to think more highly of himself.

II KINGS 9

Verse 8 Pisseth against the wall. "Shut up" means in prison. "Left in Israel" means free. "Him that pisseth against the wall" means MEN, or ALL MEN.

Verse 26 Translation: "...and the blood of his sons, saith the Lord; and I will requite thee in this plat of land."

Plat = pot.

Verse 36 Translation: "...Tishbite, saying, On the portion of land of Jezreel...."

Dogs eat the flesh of Jezreel.

II KINGS 10

Verse 22 Vestments for all the worshippers of Baal. A marriage is a sacrament to God in the East. (Sacrament—worshiping God in the marriage.) God is a witness. Each person attending must wear this vestment, robe. This custom of robes, incense, candles, etc. are all adopted from Baal worship.

II KINGS 11

Verse 12 Here the word "testimony" means "the Bible or the Word of God." It is the spiritual law according to what nation they are in. If they are a Jew, they give a testimony. "God save the king" should be "Let the king live forever." "...and they applauded, saying..." When they clapped their hands they were rejoicing. When they anoint a king in the East, the nobles that sit in the front seats clap their hands and the rest of the people keep quiet.

Verse 14 The kings are the servants of God, they are priests also. When the king goes to the temple, he stands by the side of a pillar, usually the middle pillar. It signifies that he is a pillar of the temple of God. The temple is standing by him. Without him there would be no temple and no ceremony, rituals of sacrifices because he being the king, a political ruler, is also a spiritual ruler of the church or the temple. He defends the cause of God by standing by the pillar. He is holding it up. The King of England is the head of the Church of England. The bishop can't do anything without the king's permission. The king appoints the bishops. "Pillar" here should be "stone." This is the stone of Jacob, "...as the manner was..." should be "...as the custom was"

II KINGS 13

Verse 14 "Now Elisha was fallen sick unto death...and said, O my father, my father, you were the chariot of Israel..." He was the hero and power of Israel. He was not really his father. This is where the Eastern people get the idea of calling a minister father. Jesus said, "Call no man father." Eastern people call anyone in the street, older than them, "father," as a sign of respect, and mother also. He did not say you should not call the men of God father, but he meant you shouldn't call just anybody father because he is older than you.

Verses 14,16,17 Elisha. Elisha was sick from his sickness, or sick unto death. "Father" means he was a respected man.

Verse 17 "Open the window eastward." The shooting of the arrow out the window is an oriental declaration of war. When one country would declare war in this manner, the other country had 15 days in which to respond. Shooting the arrow through the window is a declaration of war. The two kings would come together and fight each other. This happened before the shooting through the window.

Verse 18 Stayed should be stood. It means he stopped striking. He did what the man of God did and then stopped and looked at the man of God.

Verse 21 "Touch the bones of Elisha." This story is similar to other stories that occur in the background of religion in different Eastern countries. There are stories like this in their mythology and legend.

II KINGS 14

Verse 9 "Cedar" means a good judge in the city who exercises excellent judgment and justice. "Thistle" means a bad judge in the city who exercises poor judgment and justice. "Wild beast trode down" means the evil judge is not worthy to have for a wife the daughter of the good judge—he is not worthy to be associated in this manner with the good judges.

People in the East, especially women, like to tell riddles to each other after meals—Sampson's riddle: Judges 14:14:

"And he said unto them, Out of the eater came forth meat, and out of the strong came forth sweetness. And they could not in three days expound the riddle." After they guessed the riddle, he (Samson) said:

Judges 14:18:

"...If ye had not plowed with my heifer (wife), ye had not found out my riddle." Before a wife has borne children in the East, they are called "heifers."

The thistle and the cedar. Suppose there is a no-good judge in the town; in another town there is a very good judge, the thistle represents the bad judge, the cedar the good judge.

The thistle is symbolic of a bad man, the cedar is symbolic of a good man. The thistle was "trode down" because he was asking for something which he did not deserve.

II KINGS 17

Verse 10 Memorial stone. The green tree was the heaven tree (see "heavenly tree"). Groves—several trees about size of plum tree planted with images for worship in the center. Made of stone and wood. Sometimes stone images set up in village—not gods for worship, but they are memorial stones set up to commemorate something which happened.

Oil is poured on the stone. Oil is symbolic of the holy spirit since the beginning of time. Sanctifies the memorial. Jacob practiced this. He set up the stone which he used for a pillow and poured oil on it for a memorial after his talk with God at Bethel (Genesis 28:18).

A thing which is patriotic in England or America is considered pagan "idol-worship" in India: American often puts wreaths, etc., on stone memorials, it is not different than pouring oil on the stone memorial in the East.

Verses 16 and 17 Molten images are made of brass, copper and silver. The Eastern people melt the ore and then fashion an idol according to their choosing.

Calves used as sacrifices on the altar signify, "We are giving God praise." Therefore, in the Bible, "calves of our lips" means "praising God." This expression equals making a sacrifice to God. A calf is a sacrifice but when it is worshiped, it becomes an idol. Casting idols from molten brass, copper or silver is

a very ancient practice, and the idols found near the temples in the East today may have been formed more than 500 years ago.

In the East, two brazen calves are often found before the temples as well as around the gates and beside the holy waters. Each temple has a small pond called a molten sea, and the surrounding walls are made of brass. Calves are sacrifices with the belief that God will keep His people safe and secure. When the people of the East pray, they point to the calves and say, "Lord, the sacrifice which our forefathers made unto thee in the years gone by—we also make unto thee now. Please, Lord, forgive us."

Idols are frequently erected in the midst of a grove. In the Bible, a grove is usually a small plot of ground higher than the surrounding land, on which there are trees that grow quickly and provide shade. There trees that grow and die quickly are known in the Bible as "green bay trees." The Eastern people believe that the green bay trees indicate God's presence and are symbolic of God's prosperity and righteousness.

Once every six months, during the full moon days, the women go to these groves to cook food and to call upon God, believing his presence is there in manifestation because the groves are green. The true God instructed His people that they were not to worship Him in the groves, but were to cut down the groves and high places, meaning "Don't worship idols, but rid yourself of them by destruction."

In Jeremiah we read that the people baked cakes to the queen of heaven, who is supposed to be one of the goddesses in the stars of the sky. Some stars are also called the host of heaven. According to the superstition propagated by the priests, the people will suffer a severe plague if they do not have a grand festival in honor of the queen of heaven. Thus, many people in the East are subjugated by fear. One of the foremost idols of the groves in the Bible is Baal.

The practice of "fire walking" is not new, but as old as history and as devilish as Satan. Only a devil-possessed person could walk on white hot coals of fire without getting burned.

The Mohammedans, who are not supposed to be superstitious or indulge in base practices, have an unusual tradition. Once a year, at the time of the greatest religious festival, they build a special pit 14 feet in diameter and 4 or 5 feet deep, with an elevated wall two feet high surrounding the pit. A few days before the feast, they build the fire and keep spreading the red hot coals throughout the pit. On the festival day people walk through the fire to prove that they have not sinned, because they do not get their feet burned. If they have to find out if a man has committed a crime, they compel him to go through the fire. If he gets his feet burned, he is guilty.

God is not pleased with such ungodly practice, and His people are constantly warned not to participate in such devilish acts. God's people are to be judged by Him and His standards and not according to any of man's ideas. God is a Spirit, and they that worship Him are to worship Him in Spirit and not according to any image or idol. A spirit has no form or comeliness. The true God is the Father of our Lord and savior, Jesus Christ.

Verse 17 Some people walk in fire for money. It is not of God, brings no glory to Him. Bishop Pillai believes that these Indians accomplish their feat by renewed mind believing—just by making up the mind to do so.

It was a pagan system to make a vow to make sons and daughters walk in fire to see if they have lived a clean and godly life. It is against God's will to do this.

Divination—stick is tied with coconut at one end. Bear drums, sing, jump, shout and pray. If something has been stolen, all are gathered around, especially suspicious characters and stick is supposed to be guided by God to tell who the thief is. The man who holds the stick is a stranger. The stick points to the culprit and the coconut touches him. He then relinquishes what was stolen for fear of punishment from God. See Hosea 4:12, stocks. Stocks are several pieces of wood bound together. Each piece of wood is a staff.

The Devil takes a place where there is no renewed mind. Consulting dividing staff is spiritual whoredom. It is not depending on God.

"To pass through fire." 10 feet wide by 10 feet long coals of fire, bring children on festival days, bless them and then they walk through fire, if their feet burn then this means that they have lived unrighteously but if they have lived rightly then their feet will not burn. This is a test of dedication to

God. Only certain classes do this. Bishop did not belong to this class so he did not do this. The Devil gives them power to do this without burning their feet.

Walking through fire. Dig a pit 2' or 3' in diameter, one foot deep. After fasting, make their children walk through the fire. Idol supposed to give them power so that their feet will never burn. Practice it still today. Some get blisters but some get no effect. Where is the glory to God? Renewed mind is our power.

Divination. Pharaoh's cup of divination was placed in Joseph's bag of corn to accuse him. Some cups of divination have names of stars on them engraved. They pour water in it and divide by which star appears in the water first.

II KINGS 18

Verse 17 Tartan, rabsaris, rabshakeh, eunuchs. Tartan, Rabsaris and Rabshakeh are the king's officer's (not proper names, though) position. Tartan—chief attorney. Rabsaris — the chief of the eunuchs. *Chamberlain is the head of the eunuchs and keeper of the harems. *Rabshakeh—the chief of the army. These men are always with the king in the palace; with these men, king sent a message to Hezekiah.

Refers to Joshua 9:21. "Hewers of wood"—the women do this; "Drawers of water" is for the men. In other words, these people became slaves. Yet men could not work with women. Harems consist entirely of women. Men were never hired. Only eunuchs, because being neither in sex, they were considered harmless. In Joshua, the men had to have been castrated because they were working with women.

Verse 27 Eat their own dung, drink their own piss. The men who sit on the wall. Rabshakeh, military men, is the spokesman (he can scare them better). "Eat their own dung, and drink their own piss," means stinging enslavement and stinging poverty without a way out. "The men who sit on the wall" means the elders of the gate, the judges of the city. Every city had a wall and the elders of the gate had offices in the wall. They are judges of the country. Rahabs house was built on the wall of the city.

II KINGS 19

Verse 3 Birth (success or nonsuccess). "The children are come to the birth, and there is not enough strength to bring forth"—all but successful in an attempt, but there is a delay in success; a promise that success will be seen in just a matter of time. When you come back from a mission you aren't asked did you succeed, but "is it a boy or a girl?" Or, "is it a ripe or unripe fig?" If a person says, "It's a girl," he means he failed. If he said, "It's a boy," he succeeded. "Ripe fig" means successful, "unripe fig" means unsuccessful.

The children are come to the birth, and there is not strength to bring forth.

We have all the resources we need, but no strength to demonstrate them: we have all the army, all the power, but no strength to hit the enemy back unless God helps us. "The children are come to the birth, and there is not strength to bring forth," means they could not demonstrate the great army that they were.

We have all the resources. Now we need the strength to demonstrate it (holy spirit). We have no excuse, except to lack believing to act. We have all the teaching, yet we must act on it to get results. We cannot say what Hezekiah said. Lots of blank space on tape.

Verse 26 "Grass of the field." These are thorns and thistles which are gathered for fire, bushes which crackle in the fire.

Spiritual application: a man who is as the grass of the field has no backbone, no permanency, no resources, lives for today only, will be gone tomorrow.

"Grass on the housetops." Housetops are flat, and people go up at noontime and pray to God. These housetops if not made of cement are made of dirt and grass grows in the cracks and it quickly dies for no one waters it. People don't want it there because it is a symbol of the curse of God.

Spiritual application: means un-permanent—grows today, dies tomorrow.

"Corn blasted before it be grown up," this like others means destruction or punishment from God for not doing His will.

II KINGS 20

Verses 1 and 2 Turning to the wall is another Eastern custom. It is symbolic of there being no hope whatever. I am up against a stone wall. Although I am up against a stone wall, yet I have confidence in you, in God.

II KINGS 21

Verse 13 "I will stretch over Jerusalem" should read "I will measure Jerusalem." If Jerusalem doesn't measure up to God's law by his line, then he will wipe Jerusalem like a man wiping a dish. Even turning it upside down, getting rid of all the dirt.

II KINGS 23

Verse 4 The priests of the second order were the priests next to the high priest. Wherever you read grove it means an idol. An idol placed in the midst of the green trees. That is what a grove is. "...Burned them without Jerusalem..." should be translated, "...they burned them outside Jerusalem...." The ashes are symbolic of salvation by sacrifice, salvation by good works. In this case, they are taking the ashes of the vessels. That is a token that they have destroyed all the vessels that had to do with idols.

Verse 5 "The high places." High places are mountains and hills. They build temples on the hills and have idols in them.

Verse 6 "Grove" is an idol. "Without" means "outside." Casting the ashes on the graves means you are equal to them. You are dead anyway and these idols are as dead as you.

Verse 11 They dedicated the houses and chariots to the sun god. They also burned them like they did the idols.

I CHRONICLES

I CHRONICLES 10

Verse 9 "To carry tidings to their idols." Before they get married in the East, they will go to their idols. The girl is taken to the idol, and they make a great sacrifice—fall down and worship so that the idol might bless the girl. The bride and the bridegroom will go before the idols with their clothes tied together in a knot and give thanks to the gods for their marriage. They will go to the idols before they go to the banquet because they are taught to seek God first in everything. They go to the idols to make their declarations there first. If they have a victory in war, the first thing they will do is go to the idols and thank them.

I CHRONICLES 13

Verse 9 See Matthew 3:11 and 12.

I CHRONICLES 16

Verse 3 "Flagon of wine." This is same as II Samuel 6:19; Song of Solomon 2:5.

I CHRONICLES 18

Verses 7-10 See also II Samuel 6:4-7.

I CHRONICLES 19

Verse 4 The Oriental way of disgracing a person is to get a hold of them and shave off their beard. If a person does it in a marriage ceremony while playing around, that is for fun. But if a person gets hold of you in a war or political issue, then he disgraces you. They thought David's servants were spies, and they knew they wouldn't go back in that condition. In cutting off their garment to the buttocks, they just left a piece in front and some in back. The rest is all torn into pieces. They don't cut it off straight, but rip it up.

Verses 4 and 5 The Eastern people are shamed and disgraced when they shave off one-half of their beards or their hair. Complete disgrace—shave off their hair. They do it to people, for example an enemy that doesn't agree with the king; or they do it to themselves, in funerals of close relatives, etc. Here the enemy king got them and shaved them and they were ashamed to come back to the city. You yourself shaving hair is humbling yourself to show sympathy, but someone else doing it is a disgrace.

II CHRONICLES

II CHRONICLES 9

Verse 21 Peacocks. (See I Kings 10:22.) The ships of Solomon went to Tarsus of India (where peacocks originate). Why did Solomon get the ivory, gold, silver? As decoration and wealth. Why did he get apes and peacocks? The apes and peacocks were obtained because apes were guardsmen and were considered more trustworthy than men. The peacocks represent continued wealth. Wealth that can never be deleted while the peacocks are living. The first step toward the downfall of Solomon. Solomon put his confidence in apes and peacocks rather than the living God. He wanted to follow steps of other kings rather than God. After this, Solomon lost his kingdom as he began with all of the wives.

II CHRONICLES 10

Verse 10 "...My little finger shall be thicker than my father's loins." An Oriental expression which means I am stronger than my father.

Verse 11 For a punishment the people threw scorpions at a person. It means, "I am going to throw you in the den with scorpions." When the scorpions sting you, you don't live very long.

II CHRONICLES 13

Verses 1-5 (Not stated.) Covenant of salt. There were two armies setting themselves against each other in war: 1) Jeroboam, 860,000 men; and 2) Abijah, 400,000 men. Abijah stood on a mount and told Jeroboam that God had given that land to Israel forever by a covenant of salt. Jeroboam understood exactly what Abijah was talking about, covenant of salt was not foreign to him. God never speaks in terms that we cannot understand. Three covenants in Bible:

1. Covenant of salt.
2. Covenant of bread.
3. Covenant of blood.

Salt—unbreakable, most effective of covenants among the people. Anything said while eating must never be broken. In East, marry someone of parents' choice. Never seen each other. On tenth day of marriage, the man places a silver cord around neck of woman, sealing the marriage as the ring does in the Western world. Before the cord is given to the woman, a covenant of salt is taken by eating something salty—usually olives. This seals all the vows of the 10-day marriage. The marriage is a sacrament made before God, and therefore, there are no divorces.

Now groom is entitled to lift the veil and see his bride. He places the veil on his shoulder as a symbol of his taking responsibility of her protection on himself. The veil is the symbol of God's protection of a woman. No veiled woman would be attacked in the East. The shoulder is where the responsibility lies. In Isaiah 9, the Word says that the government shall be "upon his shoulder." That is where we cast all our cares.

When the husband dies, the wife goes to the grave and places her silver cord that he gave her around his neck. Then she is free to marry again.

When children of nobility are born, a little salt is rubbed on the body, and it is bandaged with 2" wide strips of linen from head to toe. The swaddling cloth is very fine linen or silk. Bandage remains for 20 minutes to two hours. Called swaddling. Symbolized freedom from crookedness. To say that a person was not salted or swaddled was an insult (Ezekiel 16:4). He was not loyal. God is a witness when covenant of salt is taken. The fear of God keeps people from breaking it.

Easterners eat with fingers from the same dish when salt covenant is taken. The salt is in the food. If covenant is broken, the punishment is death. That is why Judas hanged himself after betraying Jesus. He had just previously eaten with him. (Salt is used to seal business deals.)

There are people in India who live by stealing—thieves' caste. Live in tents on plains and hills. Police know where to go when something is stolen. The thieves had a bad life from childhood on. The salt covenant is so respected that if a traveler happens upon a thief camp and wants to stay the night for protection, he will offer to make a salt covenant. The response will be "come thou blessed of the Lord!" The covenant is taken and the thief will protect the stranger with his life. The traveler gives his money to the thief for safekeeping. It is counted at that time by both and then again when the thief returns it. The thief will not even accept a gift for his service. He gives his services as unto the Lord. (Lot's wife was made a pillar of salt to warn people against breaking the will of God.)

A child must not break the covenant of salt administered to him at birth by neglecting to perform the things he was salted for; i.e., praying five times a day, etc., to be loyal to his particular religion. Salted to be loyal to God and seek Him first.

Verse 5 Covenant of salt. God gave the kingdom of Israel to David and his sons forever by a covenant of salt. Everything done in the East is related to the religion (which is the culture, the way of life). Everything they do is in the Bible. The Bible records their way of life (the Jews, Hindus, Arabs). The Bible records facts of their way of life. Jesus is the King of Kings because God gave him the kingdom here. Jesus is David's greatest son because God laid upon him the keys of the Kingdom of David. Covenant of salt is unbreakable forever and ever. This is a sign to the people that he will do what he said. Of the three covenants, covenant of salt, bread or blood, this salt covenant is most frequently used.

A servant and master exchange the salt covenant to show that the servant will be trustworthy. So the men eat salted food, an olive or something "in the name of the salt on the food, I am eating, I will never betray you. I will never rob you. I will never cause damage to your property as long as I am in charge, so help me God." The master says, "I will never treat you as a servant, I will treat you as my equal, my brother. I will trust you." This is how the steward in the East has full control of the family.

Of course, this is what a bride and groom do at the conclusion of their 10-day wedding ceremony. "What I have said and promised you here during the ceremony, I will never break it, so help me God." Both bride and groom make this covenant. This is one reason for the few divorces in the East. They would never break this covenant even to the place where they would die before breaking it.

If visiting the hill tribes in the East, in order to be protected by the tribe of thieves, the safest way is to exchange the covenant of salt. He usually will say, "Oh, come in, blessed of the Lord." He will count your money and hold it for you. Then he will eat salted food for and with you and he says, "I will never betray you, rob you or let anybody rob you, in the name of the salt. I will never see any damage to you or your life, so help me God." He puts you to bed, guards your money and life. If someone comes to rob you, he will say, "This man is under the covenant of salt." The robber will say, "Bless the Lord, I cannot touch you." In the morning, he will feed you and take you to where you want to go and he will not accept a gift. He will say, "I have rendered a service to an angel of God; in the name of God by the covenant of salt. I dare not charge anything for it. I cannot take anything for it, although I need it. Go in peace."

Lawrence of Arabia was a British diplomat who was secretly trying to learn the secrets of the Arab people to report home to England. He passed off as an Arab perfectly, he knew the language and culture very well. He carried salt in his snuff box. Jesus said, "Have salt in yourselves." Means, do what you say. Don't say anything unless you plan on doing it. Colossians 4:6. We don't have salt of integrity that the Eastern thieves have. We lack salt because we do not do the will of God.

A covenant of salt—an ancient custom among the Eastern people as ordained by God, it is used to confirm an agreement made by word of mouth, used in the market places; it is unbreakable, eternal. You will do what you said you will do no matter what it costs you. It may cost you your life, your home, your job, but you do it.

When children are born to the higher classes, they are washed with salt water or some salt is rubbed on their body. Baby is bandaged from head to foot with 2" linen cloth and kept that way for 15 or 20 minutes to an hour, depending on the distance traveled by the people coming to see the baby. Swaddling clothes are not rags, they are a symbol for the child to be upright, to speak what he means from his heart, free from crookedness. Salted to be loyal and faithful to God. Eastern children are weaned of mother's milk at 6 to 8 months of age, but child must be fed milk of the world.

Covenant of salt. Abijah was talking to Jeroboam (King of Judah and of Israel) before the war actually began. Abijah says that the kingdom which Jeroboam came to fight was given by God to his father, David, and his seed forever. Therefore, anything given by the covenant of salt can never be broken or conquered. Once God has Himself made this covenant with the people, His promise is absolutely unbreakable.

II CHRONICLES 16

Verse 14 "Very great burning for him." When a king or a noble person has died, his body will be carried on a bier. A bier is like a bed. The bier is very well spiced by all kinds of perfumes. You can smell the bier coming from a long distance away. As they are going into the funeral procession, they burn all kinds of incense. Bullinger says about this very great burning, the odors previously mentioned, but not of incense, or of the sin offerings. Sweet odors and divers kinds is the figure hendiadys emphasizing the many kinds of odors. Lamsa translates this "a very great burnt offering." But this does not convey the right meaning. The meaning here is referring to the perfumes. See also Chapter 21, verse 19.

II CHRONICLES 25

Verse 12 Cast them down. Three kinds of capital punishment in the East before:

1. Hang at gallows;
2. Tie the live man to the dead body;
3. Cast people down a mountain headlong.

Verse 10 Built towers in the desert. What separates the East from the West—Suez canal. Strong towers—the name of the Lord is a strong tower; only the righteous who believe can get into the tower and find safety (not complete). They can bring their cattle into town.

II CHRONICLES 36

Verse 4 Can't understand. Turned = changed when a man is made king, pope, he gets a new name, same with a bishop. Bishop is highest title in church above that (archbishop, cardinal, pope, etc.) are offices held by bishops.

Hindu (he's in Esther). Esther 1:1. Mentions 5 emperors of the world. Persia is one. The man in 1:1 is a Persian. Their forefathers nationally Persian, racially Arian. Their forefathers reached the Indus River in India. The natives of India (now called untouchables) called them Sindus (because the name of the River is Sindu in Sanskrit). There is no "S" in the Persian, language—"H" takes the place of "S." They are called Hindu after the river.

The Persians ruled the second world empire. Today they are called Iranians. Iran means, "land of the Arians." Persian means the same.

Egypt, Persia, Syria, India made up 127 provinces. Ahasuerus ruled these. There was only government, one country. Bible scholars say the world has existed only 6,000 years. This was 6,000 years after the flood. World was millions of years old before. The flood didn't flood all the world, just that part of the world. India wasn't washed away by Noah's flood, although India had several floods before. There is no flood on record at the time of Noah. Mesopotamia and Arabia was wiped out to Noah. This was the world to them. "Whole world" is a figure meaning "lots, many."

EZRA

EZRA 2

Verse 43 "The Nethimins." These are people who gathered wood for use in sacrifices in the temple. When these people disappeared then the priests had to go and gather wood. The priests would appoint people in the town to bring wood on a certain day.

EZRA 4

Verse 14 Covenant of salt. There was damage being done to a part of the king's kingdom. Should read, "We are salted with the salt of the palace," instead of "maintenance." We are employed by you—you give us food, king. Because we have been salted, we shouldn't see your loss and must be loyal. Dishonor—loss. Servants would sit and watch outskirts of king's property. If someone moved in on the king, servant would go to tell the king so he wouldn't have loss. This is talking of the covenant of salt—the servants took with their kings.

Salt was taken in their food, not by itself. (Mark 9:50—salt in yourselves— not stated but quoted.) You are taught custom of salt from birth—if you broke the covenant, your conscience would be pricked because you're taught this from birth. We must say what we mean. These people couldn't be bribed or persuaded to go against the salt covenant.

Salt covenant. When the Jews went to build the temple (Rehum and Ezra were responsible for building it), the people on the other side of the Jordan complained to their king. The fear was that the Jews would not pay taxes when they finished building their temple. These leaders reported to the king, as stewards of his property.

4:11-13, "maintenance from...palace" should be "we are salted with the salt of the palace." The salt was used as the king's palace maintenance. People who worked for the king were paid by the king. They must give him no damage. They had eaten his salt, so they were honest with him. Honesty is the result of the salt covenant, regardless of circumstances. This covenant of salt is always honored by the people engaged in it.

Background: Jerusalem was being rebuilt and those in charge in that city complained to the king and wrote to him "because...." They were saying if this city is rebuilt they will stop paying the taxes to us. Because we have maintenance from king's palace we write to you because we do not want to bring dishonor to the king.

"Because...palace" should read "we are salted with the salt of the palace." They were eating food of the king.

If you eat the salt of a person, you should never bring dishonor or disgrace to that person. Can't witness against person whose salt you have eaten.

"We have maintenance from the king's palace." This means we are salted with the salt of the palace. Every servant which is taken into service is given a covenant of salt. Salt stands for fidelity, loyalty.

Covenant of salt. II Chronicles 13:5. Abijah was talking to Jeroboam (kings of Judah and of Israel) before the war actually began. Abijah says that the kingdom which Jeroboam came to fight was given by God to his father, David, and his seed forever. Therefore, anything given by the covenant of salt can never be broken or conquered. Once God has Himself made this covenant with the people, His promise is absolutely unbreakable.

Covenant of salt. Servants of the King Artaxerxes writing against the Jews, the enemies who went to build at Jerusalem. The word "maintenance" means "salted, the salt of the palace." They were the salt of the palace and certified of the king. Abijah was asserting the authority he had over the country. What is the covenant of salt? Covenant of sacrifice: cut a calf in two halves. Put one on one side, one on

another, leaving a space. The people who make the covenant walk through the two pieces. (Jeremiah 34:18,19.) Once the vow is made (walking between the calves) it is never broken, generally speaking.

To affirm a promise, the custom was to touch the head, a man would say, "In the name of my head, I will never break my promise." They also bring their only son and put their hand on it and say, "Look here, I have borrowed \$100 from you, on the authority of touching my son's head, I will never defraud you, I will repay it" calling on the name of the temple, look to the temple and make a promise.

Covenant of salt. Maintenance. Maintenance: Every servant taken to serve the Easterner exchange the covenant of salt with the master. The entire property is entrusted to the servants as well as all responsibility. Therefore, "maintenance" means salted at the house where you work. The servants are salted to look after king's palace, king's revenue, king's castle; if anybody goes there to hinder it, they are responsible to let the king know. If they were not salted, they would say, "Let it go, I don't care as long as I get my wage." Salt stands for loyalty, fidelity and care.

EZRA 7

Verse 12 Many of the Oriental kings used to call themselves "king of kings," because there were so many little kingdoms under them and they all had kings. For every little place they used to have a king in those days; but not now.

Scribe. Even the kings of the East respect very highly the priests. The king writing to the priest has a greeting first. Then the date is put: "at such a time." A scribe is a man who has a bottle of ink, a pad and some papers in his hand. He stays on a street corner and writes letters for people who cannot read or write, or he will read a letter from someone to a non-reader. Ezra was a scribe, not of the letters, but of spiritual things.

Verse 22 Everything that was dedicated to the temple was prescribed like this. But where salt is concerned, no prescribing is done. We are called the salt of the earth. There is no limitations to salt. It is symbolic of the grace and power of God through us. In the temple, when the people bring salt, they don't bring it by measurement because it is a sin to do so.

Salt. A "bath" is eight gallons. Everything here has a measure except salt. Salt is symbolic of grace; also fidelity, loyalty and unbreakability. Grace has no measure. Everything else does.

Verse 21 Fasting. Ezra was going with his men to Jerusalem to help build the temple. He took much gold and men with him. A spiritual man is a powerful man with enemies. "Woe unto you if all men speak well unto you." For protection, he proclaimed a fast. The more protection a man gets, the worse he is. God does not get the whole glory, and you don't get the peace only. We cannot sleep when we have "police protection." With our peace inside, we must keep our eyes on him. Keep your eyes on him. We have freedom from fear, freedom from want. We need spiritual freedom along with political freedom. This spiritual freedom comes only when men are born-again.

Verses 21 and 22 They had come to a river where there was a lot of thieves and crooks. So before they crossed the river, they wanted to trust the Lord. Symbolic of their trust in the Lord they made a fast. Only the thieves know the highway. But the wise people always go through the winding way where it is narrow. There is no food there, but there is safety. Here they wanted to find a right way, and also wait on God for protection. But they trusted in God to lead them the right way. In India before you cross a river, there are police stations there and you are bound to ask them for protection. Here instead of looking to political authority, he looked to God and fasted himself.

Ashamed (renewed mind). Under Ezra they were going to build the walls of Jerusalem. They had much gold and silver and many people with them to build the temple walls. There were enemies in the way to Jerusalem. There were thieves waiting for them to ambush. "...That we might afflict ourselves" means humble ourselves before God. Ezra had the king's permission to build the wall and restore the temple. Ezra wanted some military aid against the thieves waiting. So Ezra, because the hand of God was upon them, was ashamed to ask for military aid. They were to believe in God for protection against the enemy. So they fasted to humble themselves.

We might have an enemy in life too. What we need is to be wide awake. God never leaves us, never lets us down. He is ready to help us, provided we are ready to use the reins properly on the freedom of our will. God expects us to use our will and drive the mind. Change the mind from negative to positive,

especially when the enemy is working on us. We have the Word, we have the power and ability. Let's change our minds.

EZRA 9

Verses 1-3 Rent garment and mantle, sat down, astonished, plucked the hair off my head. We-want to love all of the other people, we just do not want to walk in their ways. We don't have to become alcoholic in order to witness to one. Verse 2 shows an indication of where the caste system began. When one gets married outside his belief in God's Word, his blood gets corrupted. The unbeliever draws his heart away from his God. It happened to Solomon. It draws one away from the faith, from the heritage. First one loses his culture and soon he loses his religion. "Plucked off" should be "shaved" off. Whenever it says "rent my garment and my mantle." A hole is made in the cloth in the garment somewhere, and it is ripped apart, as well as the mantle. When Ezra first heard this he reacted this way. Renting the mantle is an outward sign of an inner anger or frustration. Renting the garment is a stronger emotion, indicating he will lay his whole body open in shame and disgrace for the deeds of his people. Shaving off the beard is a disgraceful act. To make a man a slave, the first thing he does is to go away. It is an insult. The men must remain until it grows back. Ezra did this that the people might repent. He disgraced himself for the people's transgression. As a leader, Ezra effects the lives of many.

Verse 3 When he rent his garment and mantle both, it meant the situation was absolutely hopeless. Very seldom does this happen. When they pluck off the hairs that is still worse. "Plucked out" should be "shaved off." "When a person dies, to express affection and absolute sorrow, they shave off their heads. This is done only in the case of death of a member in the immediate family. The East does not believe in intermarriage, not because of the color, but because of the culture. If they get some other blood, their children will be wild and of a different culture. When you lose culture, you lose your religion. Culture and religion are one for them. That is why God warned them not to marry any heathen. When Ezra heard that even the princes were doing it, he expressed such sorrow that he rent his mantle and shaved his head as though someone was dead. He was going to wait for God in that condition until he heard his prayer.

Mantle—rent his robe. Outward sign of inward anger. Garment should read robe—rent my robe and mantle. Rent robe—stunned, bewildered, confounded, shocked him. Wear mantle around neck. Rent mantle—grieved, sad. Plucked—shaved—shows man under heavy grief, a sign of mourning. Spiritual application—be engrossed with God—be grieved when God is blasphemed— be concerned about this.

Hindu—brave man never hits back, but loves the man that hits him. Only worms kick back, not human beings. (Example of Gandhi is great.) We're not loyal and faithful to God's teaching today because we're not salted.

"Garment" should not be there. People do not rent their garment. They rent their mantles. Mantle— is worn around the shoulders and neck and it hangs down to the knees. We call them stoles and they are worn by church ministers.

Mantle is six feet long folded into four folds. All priests wear them in the East and Greek Orthodox church and Anglican church.

"Mantle of authority." Rending the mantle is taking off the mantle and unfolding it, tearing it in half and throwing it away. This is an outward sign of inward anger or sorrow.

The translation of Ezra 9:3 should read, "I rent my garment otherwise known as my mantle." "Plucked off" means shaved off. They would shave off hair and beard to show grief over the death of someone they love. Hair can be shaved off as a sign of consecrating your life to God.

See also: Nehemiah 5:13.

Verse 8 "Nail in a holy place" means "in a secure place." Each home has a place for the holy of holies and many of the things they have there are hung on a nail—the incense, the bell that they ring, etc. So it is symbolic of permanency. Where God dwells there is security. Refer to Isaiah 22:23.

Spear, pots repaired in the way. "Nail" is a spear, symbolic of the permanency of the Word of God and of God's faithfulness. This originated in the East. Broken pots in the junk pile in the Eastern backyard. These are pots which leak, at a potter's home. All the cracked pots are put in piles. Ones which cannot be repaired are available for the public to take. The public puts the broken pots in their garden, where junk is kept. They are hung to the wall, arranged on a spear; all of the junk can be put on

it. David says he's a broken vessel. It cannot hold water, is thrown in the backyard as junk. (Psalm 31:12). It is in the company of rags and dirt and filth. David felt he was a broken vessel. The broken vessel is not to be just any place. This is why "a nail in a sure place"—a "constant and sure abode." Some pots are slightly unnoticeably cracked. The potter sits down with his type of pot, breaks broken pot open and uses the smaller pieces and powders them. Then he gets insects which sit on ox's backs, which are large and full of blood. He mixes the powder and blood and he puts touch ups on the crack of the pot (with a small brush). Then they put it in the kiln again and it is closed. Jesus Christ's blood can be taught much better in the East because they believe in the repairing of pots. The pots are likened to human beings. This is why they apply blood to the fixing of cracks. (Samaritan woman left the water pot at the well. John 4:28.) The sacrifice of this woman is considered much greater than all of the money sacrifices that a man could ever make. To suffer disgrace and reputation constantly is much greater sacrifice, as a result of taking certain steps for God is most important. More than giving away all our money, wealth, in the name of God. This is why pots are repaired in the way.

Spears have pots hanging in a dirty place—here, contrary to custom, the pots are hanging in God's holy place (Jesus Christ). Only through him can one dwell in the shadow of the Almighty. Psalm 91:1. God's Word is this spear, secure in its holy place, settled in heaven. We are fixed up, settled in the heavens, eternal there, by our faith in Christ Jesus.

EZRA 10

Verse 11 Separate from the strange wives, those who are not of the same spirit, the same way. The Eastern law allows religious men to be separated from their wives under certain conditions: until the woman becomes of the same opinion. If a person is wrong, talk to him. (Matthew 18:15-18) Gossip would harden his heart.

NEHEMIAH

NEHEMIAH 2

Verse 1 It means he had never been as sad as he was that day when he gave the wine to the king. The king wants so many servants. One man to bring the wine from the cellar, another to wash the glasses, one to send it to the king's parlor, next to the dining hall, the next man to put it on the table and the last man to put it in his hand. The man in this verse is the man who gives the king his wine—his cupbearer.

Verses 1-7 Wine; convey me. "Wine." Marriage wine and church wine is grape juice, as is the beverage served to guests (along with pomegranate juice and coconut milk). Kings always drink a fermented wine and get drunk. The king's butler is one who keeps the wine cellar supplied. This is his job. Nehemiah was the king before, and the wine was not fermented. It was God's order.

(Verse 7) Convey me. Not necessarily transportation. It is protection from thieves and robbers. In the East, protection is needed while traveling. So letters accompanied him to get across the river. If you don't help him who has been sent from the king, you are considered to have hurt the king. The king's servants are looked upon as the king himself. (This is similar to an American in uniform while in China. If the man in uniform is insulted, not only is he insulted, but because of the uniform the country is also insulted.)

Verse 2 Servant's relationship to master. King speaking to servant. In the East, a servant is treated very wonderfully, especially when traveling; the master will make sure his servant has eaten before he himself eats. Treats the servant equally when in travel (this isn't true when at home—master eats first). King was concerned for his people.

Servants are companions for their masters—treated as brothers. They can talk and make conversation with their servants. Take walks together. Master may take a walk in green grass and servant will bear his master's sandals while the master walks in pleasure and comfort in the green grass. When walk ends, servant puts the sandals before his master again for him to put them on. (John said he wasn't worthy to bear his master's sandals.)

Spiritual application: We were servants, but now sons of God. Christ is concerned with our being, our welfare. Just as the masters were concerned for their servants, so Christ is with us. Jesus said, "He that toucheth you toucheth me." (He was speaking of the relationship, the closeness of the master and his servant.) In the East, when you touch a servant, you touch the master yourself. The master will lay down his life for his servants. Jesus died for us. We're such a precious people in his sight. We think we're lonely, by ourselves, lost, helpless, troubled. We're hid in Christ in God. (Our senses tell us these negatives. We're never lonely.)

Verse 7 "Convey" means let the governors under you take me from place to place. In the olden days, you needed to get an introduction from the king to travel from country to country.

Letters be given me. Servant always carries his master's letter of recommendation for protection as he travels. People don't look at pastor as a servant, but a present from God. People always giving to the man of God—same for a teacher. Treat the man of God out of love, not out of salary, regulation. Love produces life. These letters of recommendation help the pastor out in his journey. The people will give to him to support him.

NEHEMIAH 4

Verses 1-3 Fox, negative confessions. Our fox is called a jackal in the East. Jackals have very thin legs and are very thin animals. A fox is very weak. Do you think a fox could break down a stone wall? No, of course not. All of the questions asked are negative ones. A negative person always magnifies, exaggerates the negative side. In spite of the negatives and enemies, they completed the wall.

Verse 2 Threats. This is a negative, threatening, desecrating statement. People, the enemy, always magnify troubles. They never encourage. The enemy always wants to frighten you. We must stand firm on God's Word, not moved by the enemy.

Verse 3 This is one of the sayings in the East. They say this if they want to tell people that what they do won't last long. They say a fox because a fox has very thin legs like deer legs and they are light. They are very small, just a little bigger than our rabbit. All the Eastern animals are thinner except their horses, which are much bigger than our Western horses. Their legs are very small, too. He was just trying to frighten them here.

Fox, Tobiah. Tobiah is a big bluff. Foxes have never broken down a wall. The Eastern foxes are smaller than ours. They are very thin, the height of a large rabbit. We exaggerate many things today, just as then. Although a headache is a headache, we hear many people say they have a "bad" headache.

Foxes breaking the stone wall is a negative straight from the Devil. Hindus are not allowed to say "can't" as they grow up. They also are spanked first, then reprovved and corrected. Breaking down a stone wall is a very negative statement used in the East to frighten the enemy. "Tobiah" is a man that can bluff you into fear.

Verse 12 "Ten times" is a saying. It is a statement made to impress the people. When Jesus said seventy times seven, it didn't mean 490, but that you must forgive without limitation, like salt-without number.

Ten times. This is similar to a mother saying, "John, I have told you ten times (although she is exaggerating and only said it twice.) Ten times is used for emphasis that John has been told too many times, and yet he has not changed.

Verse 17 One hand. One hand on the weapon, one at work. When they were working, they had one hand in the work and the other on their weapon. This would allow them to defend, if necessary, against the enemy. We defend ourselves as Christians by the sword of the spirit, not with weapons. We must make use of God's light so we can help people to permanently be released from their prisons. This is why we hide the Word in our mouth and scripture in our mind. Then demonstrate it. (Hebrews 4:12) The enemy is afraid when we carry the Sword (i.e., when the Devil tempted Jesus).

In the East, there are many cobras in the way. Then they use a light to walk on the path. If Bishop walked alone, he quoted scripture. This is applying liberty to get rid of fear. Everything on earth must obey God. When we speak it will be the Word that is spoken.

Verse 18 "Sword" is "dagger." It is also used as a knife. In this verse they are troubled; therefore, Nehemiah orders everybody to have a sword. Nehemiah sounded the trumpet and when the enemy approached, all men gathered together. Night and day when the trumpet sounded, they were ready. They never gave an excuse.

Sword. There are no swords in the Bible. Sword should be "dagger," a type of knife. It is used for cutting the food that we eat. It is carried in the belt.

"And he that sounded the trumpet" was the man who blew in time of danger.

Verse 20 Trumpet sounds. If the trumpet sounded, they were to resort to a certain place. We should resort to Christ. When we resort to the Word then stand still, we see the salvation of our God. We don't ease up on the under-shepherding. Having come to the law, don't go to that place of shelter. Our God will defend us. We must get to the place where He will do this.

Verse 23 They slept, ate, worked, etc. in their clothes. They were always ready when the king called.

Put off their own clothes. Not having our own way and then ask God to do for you (II Timothy 3:16,17). It shows that all of the Word has spiritual meaning and application. We must give up our way and get to the trust in Christ. These people were so busy (must have made results), that they were only naked for bath time. They were very busy with the building of the temple. We should be similarly busy with the Word, working the ministry.

NEHEMIAH 5

Verses 7-10 Usury. Borrowing money is also salted (Hindus borrow from Hindus because they don't charge interest or mortgage houses, deeds.) If the man borrowing desires to pay back the loan, he says "covenant of salt." If he wants to swindle it, he says "mortgages." The covenant of salt won't be swindled because so much importance is placed on God. Mortgages are worldly deeds. They are broken

frequently. Easterners place no value on written agreements. Bishop Pillai is the only man who broke the covenant of salt in his community for 80 years by converting to Christianity. He is considered a renegade.

So Joe borrows \$1,000 from John. They sit down at a table with the money and the salted food. Joe says, "I can pay you back in one year," and takes the money. Joe dedicates the money to the Lord and takes the covenant of salt with the family. Why? Because they believe that if Joe dies now, the debt will fall on the family. When Joe appears before God, he can say, "My people have paid the debt, as I transferred the covenant of salt to them." They believe in the East, that if the debt is not paid on earth, God will demand it from them. Easterners have respect for their own word and for God. (The chief of the Arabs has a sword outside his tent. A white stone is representative of sin, and having been freed from that sin.)

Verses 12 and 13 (Reading already started.) Shook my lap (garment). People used to mortgage their property, loan money on usury. Nehemiah got annoyed when he heard the people did this among themselves. What would the heathen think if they heard? He told them to give it all back to their brethren. Shook my lap (garment), mantle, folded in four folds, worn around the neck and falls on the knees. Becomes a garment when unfolded—worn on shoulder. To shake the garment is to shake you out of the garment (it's unfolded and you're emptied out into nowhere).

"Shook my lap." Sanskrit Bible says, "I shook my fold." Eastern people wear a loin cloth. There is a fold in the loin cloth in which they put betel nuts, money and valuables. If there is nothing in the fold, they feel like God has forsaken them; therefore, they will borrow something to put in if they do not have anything. "That man has emptied his fold" means that there is nothing left for him, God has withdrawn his blessing." The people dread for the fold to be empty.

Verse 13 When the people go wrong, the priests call them together and tell them where they are wrong and the consequence for their wrongdoing. When they agree to do what the priest tells them they must do, they make an oath. In order to confirm the oath, the leader will say "I shake out my lap." "Lap" means clothing. It is not permissible to shake the lap or clothing in the East. If you go to someone's home and sit down, you must not shake your lap because it is a bad omen to shake your clothing. When you shake the cloth, there is nothing left there, it is all gone. So, God will shake this house and empty it of all things if you shake your lap in someone's house. From children they are trained not to do it. You are telling God you have nothing to eat or wear and don't own any money or houses. As you shake your lap, so will God shake you. Nehemiah shook his lap and told the people God would empty them in that way if they didn't keep their vow. In Acts 18:6, Paul did the same thing Nehemiah did.

Shaking the lap. Nehemiah went back to Jerusalem to rebuild the temple. He took many men and much material with him. When he was there, among his own workmen, they were borrowing and lending on the mortgages of their properties to each other. The people were concerned about this. The condition of life was bad among God's people there in a foreign land. Then Nehemiah notices it beginning in verse 7.

In the East, wherever people do wrong, the priest calls them together. He tells them they're wrong. He exhorts each man to put back that which he has stolen. Every man agrees with him.

He shook his "lap" which should be garment or raiment. Raiment is any part of his clothing. If two men come to an agreement in the East, evidence is deserved. The covenant may be avoided. Man Y may give his word to Man Z. Z will accept this and deserves to shake his own raiment. No money is paid.

"Shook his lap." A garment worn around the neck which falls on the breast with a fold in it—pronouncing an oath on the people. In the fold they carry rice or some other kind of property.

Shaking the lap was a sign to the people that if they did not do as God said, they would be emptied out just as the rice from the fold of the garment. He was binding them to an oath. See also: Ezra 9:3.

The Eastern customs are used to convey this spiritual application of those customs. Eastern children are brought up to never say a negative. They cannot shake their lap...it is symbolic of shaking God out of your life (Nehemiah 5:13).

Verse 14 "...Have not eaten the bread of the governor" means, "we have not received any wages." The governor has received the salaries, and he has not received anything.

Verse 17 Wine, trays. "Wine"—all sorts of wine. 1) Red wine; 2) White wine. They stored all kinds of wine. Once you receive a donor's bread and live by it, you become his servant. The governor's letter, if accompanying it anywhere, a man could collect money, eat a man's food, etc. Any king will supply no wine. The bondage on the people here was still larger. "Fowls" are birds on water, not on trees. Eastern birds are temporarily unsettled. They shall have their needs met, or available to be. The East had no tables, they used trays. The head of the household. Table = tray. The Easterners always ate on the floor on a tray. "The hand of him who betrayeth me is on the table"—it must be on the "tray."

Verse 18 The people paid for the food. The people who came to the temple brought their own food. "...Once in ten days store of all sorts of wine was spent...." Translation: "Now that which was prepared for our dinner daily was one ox and six choice sheep; also fowls were cooked for us and once in ten days store of all sorts of wine was used up: Yet in spite of all these expenses, I did not require the salary of the governor because the bondage was heavy upon this people." If you always depend upon someone else, you will still be a slave to them. That is what it means.

NEHEMIAH 6

Verses 10 and 11 Temple. Another threat here in this verse. The enemies came along to trick him—"Oh, come along, let's talk it over." Going to the temple, no one will come along to harm him. The enemy always tries to get us at his will to his place. We must never do this. We must abide in our place. Our place is in Jesus Christ. We must abide there. Once we leave our place, we are on dangerous ground. The enemy says, "If you remain here, you shall get old, etc." We tell him we're never going to die. The older we get, the stronger we become because we have Christ in us. He will never leave me nor forsake me. Don't ever allow the enemy to lie to you; don't fear his words. Just do the opposite of what he says.

Now, in a time of war or crisis period, people would go and hide in the temple. The Oriental methods of warfare says that the enemy cannot come in to capture you. The enemy will surround you, but he cannot come in to get you. If 10 people get into the temple, live on whatever food you have. While in the temple, you cannot be shot because you are considered to be under the protection of God, while in the house of God. The dirt and the water supply gets cut off, and no one can clean anything. This is called "abomination of the desolation." (Daniel 8:13; 9:2; 18:26.) This is a true picture at the time of war.

Verse 11 If you go inside the temple to do any business, the enemies won't come in because of their respect for you. In time of danger and disaster, they all gather in the temple. But Nehemiah said he was not going to the temple.

NEHEMIAH 8

Verse 4 The temple in the East had pulpits of wood all the time, just used for speaking. In their schools, they had a little pulpit sort of thing that holds the book up. The boys before studying a lesson put this Bible here and say a prayer. Then they read a chapter and take the pulpit and put it aside in a holy place. When reading a holy book it is always held upright. The Hindu's Bibles are not kept in ordinary places. They close and open them with dignity and say a prayer for opening and closing. They put it in a very high place and they carry it on their head. They put it away and then come back and study their lesson. For every lesson they pray, sing a song, etc. The Hindu boys always pass an examination because before they start to study they always pray and have meditation.

Verse 5 When the Word of God is read, everyone stands up. After the reading is done, they chant, "Glory be to God."

Verse 6 Amen, lifting up their hands. "Amen" existed long before Christianity. It is the word of confirmation, "let it be so," Lifting up hands (handkerchief ceremonies are Western ideas) means a surrender, persistence. The idea is, "Lord, here I am with both hands raised to receive surrender, persistence, intensity and absolute helplessness." In the East, at night when the Oriental prays, he lifts up his hands to pray while in bed.

Psalm 77:2 "sore"—hand. The practice is to keep the hands raised until the Lord heard the prayer. "Refused to be comforted" should say "was not comforted." He longed to be comforted. There is nothing to doubt when you pray with your hands raised. One of these private prayers links you up with God right away. Start day off this way!!

Verse 9 Weeping. Why did they weep when they heard the words of the Lord? Because they love God to that extent, to "tears of joy." Relatives wipe the tears of each other at a funeral. They do not use handkerchiefs. The tears are wiped with fingers. It has much more compassion than material.

Verse 10 "Send portions." This means to send something to eat to those who have nothing to eat. Eastern idea of hospitality is that if you give to someone who has a need, you are really giving to God. They will seek someone to eat with them before they eat themselves. There are thousands of people who just live off this kind of hospitality. To the Hindu, death is just passing from one stage into another.

Verses 14-16 Eastern culture, bootes. "Festival of bootes" was preceded by the Orientals. During certain seasons of the year, the Orientals make bootes on their flat roofs. During this building week, they give food and water to the people who pass by on the streets. Anybody can walk in the streets and receive a meal. (Caucasian people's festival. People who left the East through the Caucas Mountains to a country now called Europe are called Caucasian. Once, though, they were Aryan people—originally. This means they were pure-blooded, noble-blooded. Indians are still Aryans. We are Caucasian—mixed up?)

Hitler was trying to maintain the Aryan blood, pure-bloodedness. He wanted to get rid of the Jewish blood and the colored people and maintain the Aryan pure-bloodedness. This is why he stuck up the swastika." "Swastika" is an Aryan word meaning good fortune. When Eastern people get married, they put a swastika on the floor and cover it up with a rug. The bridegroom sits on the carpet. Then the holy sacrament of fire is performed. They sit on the swastika. Hitler was proud of our Aryan culture and wanted to eliminate Jewish blood. Hitler thought that Germans only were Aryan.

"Bootes" religious book of the Indo-Europeans. Parts of it are translated in English. This was done hundreds of years prior to Judaism or Christianity. The book tells how the Caucasian, Aryan, should live, how they should keep their houses clean, how they should act, etc. This book was the rule of life for the Aryan people long before they left the East. The Easterners are the source of our heritage.)

NEHEMIAH 9

Verse 4 The steps to the altar are called stairs. The man that is going to preach stands with his back to the altar looking at the people. He stands on the stairs and preaches.

Eastern temple. "Stairs" should be "steps." In the East, preaching is done from the pulpit. When announcements are given, then the priest stands on the steps of the church altar. Eastern churches and temples are built with a "Holy of Holies." The minister climbs the steps to lecture, stands in pulpit and preaches. Women in the Eastern churches sit on one side, the men on the other side, even if married. The Hindu temples have the men sitting first. Then the women, then the young men, then girls. And they stand in the Hindu church. They feel they must stand in the house of God. The choir stands in one corner of the Holy of Holies. The priests sit to another side where there is a screen. Their congregation cannot see what is going on in there for a while. When they have it arranged, the sacraments, robing, etc., then they draw the veil. It is always closed when the priest is busy preparing something for the people (this is renting the veil significance). The choir is boys chosen from the "audience" when they arrive, a "pick-up" choir. The choir sits. The food which is sacrificed to the Lord was given to the priests. The priests and choir eat together of the sacrificial meal. This is where Jesus Christ began at 12 years old (when he was able to speak to elders) to talk to the priests. Jesus Christ probably sang in the choir. At the feast, the group travels to it in companies—men, women, young men, young girls. The leader of the group is very quiet. "...I would rather lock my mouth up and suffer and fast so that my children who are under my guidance, if they have committed adultery or other sins which you know God, but I do not..." Because every idle word and sin must be punished. This means the leader's people are punished and he as the head of the family must suffer. The priest is the head of all of the families in the East. He is responsible to God for all the members in the family.

On the pilgrimage, they sleep on the floor, they cannot visit people, they eat and cook what they can (this is where "pilgrim" and "strangers" comes from), and go on marching. The distance between men and women might be a mile. Yet, for meals and sleep they are all together. After the pilgrimage Joseph and Mary discovered Jesus and they said they had been looking for him. Luke 2:27-40.

NEHEMIAH 13

Verses 14 and 15 He was telling the people he stopped all these things, that he did good works for them.

Verses 14,15,24-26 King Solomon. "Offices" are ceremonies, rituals, observances.

Verse 24: One of the curses of intermarriage here. Verse 25: "Cursed" means challenged. "Plucked off their hair" means shaved off their hair. "Made them swear by God" means they listened to and obeyed this man of God because holy men are highly respected in the East. Verse 26: King Solomon—"Outlandish women" caused him to sin. But, they were not his first step to downfall. See I Kings 10:22-29. See also a complete set of notes on "apes and peacocks" for more information on Solomon and his fall. Solomon was first drawn off by the riches of materialism. Then his many wives were the completion of his downfall because they turned his heart away unto their gods (I Kings 11:1-4).

I Kings 10:22. Tharshish is in India. Because it was a mark of prestige in his time, Solomon sent to Tharshish for apes and peacocks. Rather than relying on God for protection, he relied on apes to guard the palace. Peacocks were symbolic of continued wealth. The spread feathers symbolized the presence of God; the wealth would not diminish as long as feathers were spread. In every Hindu home there is a peacock feather and on the door is a swastika which symbolizes good fortune. (The Germans later adopted this sign for their own purposes.) Riches follow wisdom. Solomon took his downfall when he took his eyes off God and placed his confidence in riches. His downfall began with apes and peacocks. Unbelief always begins in a small way.

Verse 24 These people married other nationalities and the people could not speak the pure Jewish language. They were speaking a mixture.

Verse 25 "Cursed" should be "reprimanded them."

Verses 25 and 26 Nehemiah had a problem with his people in a foreign country when they went to build the walls of Jerusalem. The Jewish people were trying to marry outside of their own relatives which was contrary to their culture. The Eastern people marry among their own blood relatives. They marry among their blood relatives so that the girl and the boy will have the same culture. And their culture means their religion. "Flipped off their hair" means that he shook their beard. Holding a person by the beard and shaking him is a form of chastising in the East. Plucked in the Bible either means shaved or this shaking, it doesn't mean plucked.

Verse 26 "Outlandish women" are women from a different land.

ESTHER

ESTHER 1

Verse 1 "Ahasuerus" means "man of power." Some of the scholars of India say in the time of Ahasuerus some people from Persia came to India as the first immigrants, because their own people were ruling that part of the world. (Like the British went to Australia when they were ruling them.) That is what the scholars say in India. "Provinces" are what we now call countries.

Ahasuerus and history of India—very good. Ahasuerus—man of great power (ex., Alexander the Great). Sanskrit name—Arian—Persian name before they went to India. Hindu's are Arian—Persian name before they went to India. Hindu's are Arian people who went to India from Persia. When they were in Persia, they ruled the rest of the world after Babylonia. Second world empire was Persia; third was Greece, fourth Rome and fifth British. (Were called Hindu's in India.)

Their political influence, cultural and spiritual: India, Ethiopia and all of 127 provinces came under their political, cultural and spiritual influence. When the Hindu's were Persians and Medians, the Jews were under their cultural and political influence. The Persians and Medians ruled the Jews. When they went to India, their empire extended to India also. India, Ethiopia and all 127 provinces came under their political, cultural and spiritual influence.

India was as Roman Empire was in the Mideast. Buddhist missionaries influenced the people spiritually. Rest of Eastern culture stems from India because of this empire. Politics had a great impact on rest of Eastern world. So, India had effect on Palestine where Jesus lived. India is called, "Mother India" because of this vast influence. They originated much of culture, religion, etc.

Mentions five empires of the world. Persia is one. This man in Esther 1:1 is Persian.

Hindu—their forefathers nationally Persian, racially Arian. The Persians conquered India. Their forefathers reached the Indus River in India. The natives of India (now called Untouchables) called them Sindus (because the name of the river is Sindy in Sanskrit). There is no "S" in Persian language. "H" takes the place of "S". They are called Hindu after the river.

The Persians ruled the second world empire. Today they are called Iranians. Iran means land of the Arians. Persian means the same.

Egypt, Persia, Syria, India made up 127 provinces. Ahasuerus ruled these. There was one government, one country. Bible scholars say the world exists only 6,000 years. This was 6,000 after the flood. The world was millions of years before. The flood didn't flood all the world, just that part of the world.

India wasn't washed away by Noah's flood, although India had several floods before. There is no flood on record at the time of Noah.

Mesopotamia and Arabia were wiped out to Noah. This was the world to them. Whole world is a figure meaning lots, many. Noah's co-patriot in India was Manu.

"Ahasuerus" is a Persian name. Verses 1 and 3 show the Persian domination of the Eastern world at that time.

Verse 2 "Shushan" means "the place of blessing." It was located in Persia. From Persia, Ahasuerus ruled all these countries. He also came and stayed in India a little while. He went to each country and stayed a little while. The Delhi was the seat of the government of Indian kings for thousands of years. It was changed from Delhi to Asthinapor and is the place called Shushan. Shushan in Persia and Asthinapor, which is now New Delhi, which is the seat of the ancient kings of India, is Shushan. They named it Shushan during their reign and then the British government came and called it New Delhi. It is still called that. But there is a fight going on in India that they should call it Asthinapor. It is as sentimental a name as Shushan was in India. Asthinapor should be a blessing city.

Verse 3 That is not a feast. Once in a while they hold what they call "Durvar." The word feast should be "durvar." This is a well-known Oriental word. It is where the king calls for all his nobles within his dominion. It means "exhibition." An exhibition of his power and wealth before all his princes.

Verse 6 The bed here is not the bed we know. The "bed" here is a "mattress." When they have a feast, they sit down on these mattresses. It is on the floor. It may be 10" high and there is wool inside, beautifully stitched up. It is like a pillow only wider. It may be called a lounging mattress.

Verse 7 No two vessels were alike. Royal wine means the wine of the kingdom. "State" should be "dignity."

Verse 9 The women don't eat with the men. So, the queen made a separate feast in the palace for women only.

Verse 10 "Merry" should be "drunk." The seven chamberlains are like seven cabinet members, the royal cabinet. Seven of them have seven duties. Even today you can't get along without seven directors. Seven makes a complete figure for them, according to their religion.

Verse 11 Wearing the royal crown.

Verse 12 He shouldn't have sent the chamberlains, he should have gone himself and built a throne for her before the crowd came. That is what is done in the East.

Woman's freedom—shows woman had freedom of action in her culture. Four cultures of the world: Arian (Jepthah) women had authority; Semetic (Shemetic from Shem) women didn't have authority; Mongolian; and Negroid.

Chamberlain. (In verse 10, "wine" is fermented.) Chamberlain is an officer usually attached to the mayor's court in Europe and India. Also, means something else. These were in charge of the harems (girls). These chamberlains are eunuchs (neither man nor woman). If you capture prisoners in East, you make them hewers of wood and drawers of water—woman's work in kitchen. They castrate away their ability to be a man. (Acts 8:27) The queen only dealt with eunuchs, their servants and officers would never be men.

Nauesaka—not a man (Sanskrit).

Verse 13 "...Which knew the times..." should be "...which knew the law."

Verse 14 They are different than the seven chamberlains. They were the seven princes of Media-Persia. "...Which saw the king's face..." This means they were very friendly. They were entitled to go to the king at any time. The chamberlains were only allowed to see the king's face during the day.

Verse 19 Once they say something, they will not alter it. No matter if they starve to death, they won't change their mind.

ESTHER 2

Verse 8 In the palace, all the virgins that the king was to look over were kept in one house first. The man in charge of it is one of the king's chamberlains. He looks after them and he also has women under him. There were two houses and Esther was taken to the first one.

Verse 9 Each virgin gets seven maidens.

Verse 10 She was not supposed to tell she was a Jew.

Verse 11 Mordecai seems to have a job as a gatekeeper.

Verse 12 After each maid was in to see King Ahasuerus, she had 12 months of purification.

Verse 13 For every virgin that went in so many other women went in with her as bodyguards. "...Whatsoever..." should be "whosoever." She had seven maidens to look after her for the 12 months and she could pick the ones she wanted to go with her to the king. In the other case, she had to take who they gave her, but this time she got who she wanted.

Verse 14 "Returned" should be "promoted." Only those whom the king chooses are allowed to go to the second house. "Concubines" should be "favored ones." Instead of "delighted" it should be, "the king wanted to make her queen."

Verse 15 They provided Esther with all she needed to go in unto the king.

Verse 18 "Release" means "holiday." The king made a proclamation that that day be a royal holiday throughout the nation.

ESTHER 3

Verse 4 "Matters" should be "case." Jews must not bow down to any person. This is according to the religion.

Verse 7 To "cast Pur" is to "cast lots." Maybe once every 10 to 12 years they have a day for casting lots. If they want to release a prisoner for instance, they go and if the lot falls on him, they tell the king he must be released.

Verse 9 "Pay" should be "weigh."

Verse 13 "Posts" should be "carriers."

Verse 15 "The carriers" went out, not the "posts."

ESTHER 4

Verse 2 The law is that anyone in mourning cannot enter the king's gates. So Mordecai just stood outside.

Verse 4 "Raiment" means "clothing."

ESTHER 5

Verse 2 When Esther stood before the king, she found favor in the king's sight. "Obtained" should be "found." The king wanted Esther to have what she came for, but had not granted it yet. Anyone to whom the king wants to show favor, he holds out the scepter to.

Verse 3 The Eastern kings are very vain fellows. But to any woman they will promise anything up to and including half the kingdom. Jesus Christ holds out his hands with all the gifts he has at his disposal and we have to put our hand out and accept it.

ESTHER 7

Verse 8 This is not the bed where they sleep. It is the mattress where everyone sits. He fell down in despair. "Is he also going to force my wife in my presence?" (Translation) The covering of Haman's face meant that the time for his punishment had come.

ESTHER 9

Verse 19 Sending portions (gifts). Festivals—Arabs and Jews have the same (race). Arabs, children by Hagar. Jews, children of Sarah.

Hindus have several festivals. Celebrate Krishua's birthday, very spiritual. Not like our Christmas—they send goods to the poor. In every festival, the people send portions (gifts) to the poor. The poorer the people they send portions to, the better off they are. Call upon someone who can't invite you back. If you call those that can invite you back, how better are you? Even the Pharisees do the same. When you invite these poor, you've done good unto God. When you give unto the poor, you lend unto the Lord.

"Ahasuerus" means man of great power. This is similar to our Christmas. Jews have many festivals. "Adar" is our April. On this day they cook sweets and send out to poor people on 14th day of Adar. It blesses the people to give on this day.

"Portions" means presents.

JOB

JOB 2

Verses 1-9 Potsherd, sitting among ashes. God called Job a perfect and upright man. God permitted Satan to go and take away from Job all that he had. Satan did it. Finally, God spoke to Satan again here and said to spare his life. Job never complains. Job thanked God for his blessings and sinned not. Potsherd is a broken piece of a pot. The idea is that a pot which carries water was looked upon as a divine authority by the Eastern people. The pot quenched the thirst of the people, therefore they believed that the power of God was in the pot. We have an earthen vessel in ourselves; in us, God dwells. Just as water is brought in this pot made of clay, the pot carries living waters to quench the thirst of mankind. Pot is like God. When a pot is broken, it is used for the good of mankind. Each piece is used: 1) to carry water from place to place; 2) fire from house to house; and 3) smallest bit is used for scraping. If a man has sores, he scrapes his body with these pieces called potsherd which is believed to contain healing chemicals. Job never sought a physician. He always sought God (as the potsherd is looking to God rather than man). He believed that the power of God in the potsherd could heal the sickness. Sitting among ashes are symbolic of salvation by sacrifice.

Hebrews 9:13 shows that wearing ashes on the body is symbolic of putting themselves under the protection of God. We must trust and rely in God alone. This is what Job did in verse 8. His wife judged by looking at the circumstances. We must believe and stand in the power of God. We need to look away from the circumstances and look to God.

Habakkuk 3:17-18. This is exactly opposite from Job's wife's outlook. She could not see beyond the obvious. Spiritual things are eternal and change not. Material things do change. A man who believes in God, reaching the end of his rope, puts a knot at the end of his rope and holds on there rather than falling down. Job had faith in God; yet his wife had belief in materialism. We do foolish things out of despair, lacking believing in God.

Verse 4 "Skin for skin." This is an Oriental idiom. Background: People who are very poor, no land, no income, will go and kill an animal and eat it. Then they will sell the skin for grain, rice or wheat. The poor person barter the animal skin for food which will protect (nourish) his own skin.

Skin for skin. Ninety-five percent of the people in India own their own home, land and property. They are handed down to them; they are more like shacks than like our Western homes. They live in these homes, cultivate the land and supply enough food for themselves. This is the normal Oriental life. Only five percent of the people are business people, ninety-five percent are self-employed. Some people without land and who don't want to work for anybody, hunt for a living. (Hindus do not believe in killing. They feel that God creating anything with breath can bless the Lord...like sparrows singing praises to God. This is why they do not kill for food.) People who have no other way to support themselves shoot animals. They sell (or eat) the meat and the skin. The skin is used for bottles. They use the skin to barter for food. Skin for skin: the skin that they barter with saves their skin. The food they receive for the animal skins nourishes and saves the trader's skin!

Verse 8 See John 4:28.

See John 4:7-26.

"Potsherd." To the Oriental, the pot symbolizes divinity because (John 4:28— woman at well with water) it brings water to supply the thirst of the people. There is divine power in the pot. When it is broken, the pieces of it are used for the good of mankind. Small pieces are used when a person has sores on his body. They believe there are healing chemicals in the divine pot.

"A potsherd to scrape himself." This is one of the uses of the broken water pot.

Water pot costs about 8¢ and is made of clay by the potter. Holds about three gallons of water, baked in a kiln and becomes red. Tie rope to neck of pot and lower pot into the well. The pot is symbol

of divinity. If broken, all the pieces that remain tied to the rope are brought home. They think that this is God's instrument supplying water to mankind. The pot is a God-given agency. They attach divinity to the pot. If a woman leaves her pot at the well, it is a disgrace for she has forsaken God. When the pot is broken, they use all the different sizes pieces: 1) Big piece used to carry fire from house to house (see also Psalm 31:12); 2) Smaller pieces used as a drinking dipper at a pond or pool of water; and 3) Smallest piece is used for medicinal purposes (potsherd).

"And he took him a potsherd to scrape himself withal." Pot useful for all good to mankind.

Stoning to death—the laws were given on tables of stone. If use stone—tell people, we're not killing you, but the law against which you acted is killing you. Stones not used to throw at coconuts or animals because that is sin. Used only for people who have sinned against the law.

Verse 12 Rent his mantle, sprinkling dust. To rent one's mantle is the symbol of inward anger or sorrow. Sprinkling dust on head shows a willingness to die with another person.

It is also a symbol of burial; we would rather be dead, or die with this man. (in other cases, dust is a sign of cursing). They were willing to die with him, showing their sympathy for him.

"Sprinkling dust." Everyone who dies goes to dust again. This means that "I am willing to die with this man." Sprinkling dust is symbolic of willingness to die. (John 11:16—"We may die with him.") You must demonstrate love by action. These mourners were demonstrating their love and concern by renting the mantle and by sprinkling the dust.

Verses 12 and 13 See Judges 4:18.

"Knew him not"—they could not recognize him. "Mantle"—white cloth folded in four folds, worn around the neck and hangs to the knees. "Rent the mantle" is an outward sign of inward anger and grief. Renting clothes has no significance but only rending the mantle.

When Hindu is 12 years old, priest comes, places mantle over his head, gets under it, whispers a prayer and puts a sacred thread along the side of mantle. The boy is now a priest, born again.

Three classes of Hindu are twice born, the fourth (working class) is not. The top three classes have the sacred thread and the royal priesthood. To throw a mantle on someone is a call to the ministry and a sign of authority.

"Sprinkled dust upon their heads toward heaven." This is significant of the fact that the mourners are willing to die for Job. Symbolic of death.

They do not talk while eating. The head of the table may whisper. They stay their minds on God and the food He has given with gladness and gratefulness.

"Sat down...seven days and seven nights." This is symbolic of sharing grief and sympathy.

"They lifted up their voice and wept...." Satan took all away from Job. Satan told God Job only good because of what you gave him. I'll take it away—he'll curse you. God said all right—said Job was upright man. Satan took all away from Job except his wife. Job in dust and ashes—grief. Friends came to comfort him.

Verse 12: "Rent everyone his mantle" shows inward anger or sorrow. Only one piece of clothing, not all their clothes. "Dust upon their heads." Let us be nobody, as dust gone to the sky. Expression of sorrow for Job.

Verse 13: "...Sat down with him upon the ground seven days and seven nights...and none spake a word unto him...." In Eastern funerals silence shows grief. Able to keep quiet for a long time. "Hindus don't talk while eating—concentrate on God and eat with thankfulness." Sat "seven days and seven nights" and did not say a word. "In East, talk business before dinner, then eat together. Then what you promised is solidified because of eating salt with meal."

"Rent every one his mantle." "Knew him not." Could not recognize him for he was in such a miserable condition.

A mantle is like a stole (a long, narrow scarf fringed at the ends, worn by bishops, priests and deacons of the Roman Catholic and Anglican churches. Dictionary.) Western word is stole, Eastern word is mantle. It is a white cloth folded into fourths about five inches wide and four feet long, hangs around neck and falls to the knees. To rent the mantle is to tear it into two pieces and throw it away. It is

an outward sign of inward anger or sorrow. Nobody rents clothes or garments. Also used as a call to a ministry.

Comforters coming to see Job. "Sprinkled dust" is a sign of mourning. I came from dust, and I am willing to return to dust. Sitting down on the ground is a demonstration of grief. The wife walks after the husband. To walk behind is a sign of respect.

Knew him not—rent his mantle—sprinkling dust on the head—sat down upon the ground.

After his crisis, Job's friends came to visit him. "Knew him not" means that they recognized how he was already different by circumstances.

Every man "rent his mantle" is significant as an outward sign of inward anger and sorrow.

"Sprinkling dust upon their heads" was a sign of their mourning for him (I am only dust and willing to be buried in the dust because of my sympathy for your crises).

"Sat down upon the ground" is a sign or demonstration of their grief. Seven days and seven nights in silence? That is a demonstration of grief and sorrow. On the seventh day they left without saying a word. We should endeavor to understand the Eastern customs and culture to understand the Word, i.e., wife walking behind the husband, etc.

Verse 13 Sat on ground. Sitting on the ground is a sign of mourning. They did this seven days and did not speak.

"Sat down with him upon the ground." When the mourners reached Job they sat down with him and never said a word for one week. They did this to express their sorrow in his grief. Orientals are very quiet and calm people (high class). Job was a Gentile. When people sit on the ground, it is a sign of distress. When they are in distress, they sit down and put their head between their knees.

JOB 3

Verse 3 A man child is conceived born. This is prophetic from marriage that the couple will be blessed with a male child. (This is God's blessing that was wished by the people at the wedding—first child, a male!) The elders sit down and talk in the evening and decide and pray that the couple's first child would be male. (They weren't always right). They announced this as authorities that night. Job says here, "I wish I had never been born." Job was discouraged.

"Let the day perish wherein I was born." "...There is a man-child conceived."

"There is a man child conceived." Background: When man and woman married, don't come together right away as husband and wife. Date fixed by priests—a week or ten days, depending upon the stars. Coming together is in bride's home. Belief that if man child conceived at that time, it is a blessing from God.

Come together in bride's home because parents are responsible for virginity of daughter. If she isn't, he may divorce her immediately and sue the parents for damage, for the deception. Parents watch daughter, sanctity of virginity observed more in East than in other parts of world. Parents must prove daughter is virgin if son-in-law says she wasn't. Only way divorce is permitted in East. Adultery—no divorce. No greater sin than unbelief. Only fornication which is relationship before marriage. Adultery, sin of flesh—just must forgive. Sin is sin, no difference if large or small. Sin of flesh, just reconcile, forgive and forget it, and not continue again. Only we attach importance to sins—all are against God.

"There is a man child conceived." If there is a man child born in the East, they make great celebrations for him. If a girl is born, they don't make that much. Every man child is considered as God's gift. A boy is a gift from God, a lamp from God. They believe in reincarnation that it takes many births and deaths to get a son. (I Kings 15:4—a son to David is a lamp from God.) "Conceived" should read "born." "The night"—the celebration is held at night.

Verses 20-21 Misery. When misery overcomes people through circumstances, they become bitter in soul. They long for death, but they cannot accomplish it. They desire death so badly that they look for it as one who digs for a treasure.

"Which long for death, but it cometh not...." People in misery will try to die like people who dig for "hid treasures." But it doesn't come. Barren widows—despised, disliked and not wanted. They want to die.

These women not permitted to go to funeral or wedding—all secluded in one place. Supposed to be cursed by God and therefore can't take place in any beautiful ceremonies (blessing turns into a curse). Economically taken care of, but socially they are despised. They will start out walking thousands of miles to holy places. They will beg food, sleep anywhere, forsake the things of this world and give their properties to the temple. Make a real pilgrimage. Believe that if you die in a holy place you go to heaven and don't have to come back again. They just say a prayer and drop dead. They feel that God despises them because they have no children, and that husband dies because God forsakes the woman. The culture makes the woman feel this way.

JOB 5

Verse 5 "Whose harvest the hungry layeth up, and taketh it even out of the thorns." How can you take the harvest out of thorns? It is not fully explained here in the fifth verse. When they harvest on the threshing floor, corn for example, they heap up the corn that has been cleared of chaff and they cover it with thorns so that if a thief would come to get the harvest out of the thorns, he would get stuck by the thorns. Watchmen were appointed also to guard the corn. This is what Job spoke of. Job was a wise man.

Verses 11-25 Confidence in God. Verse 22: In destruction and famine you shall remain unafraid, know that God will take care of you. Assurance in God keeps you calm, quiet, restful, soiling, confident. If you believe God's promises, you will have these qualities. "In quietness and confidence is your strength." (Isaiah 30:15)

Verse 21: "Hid from scourge of tongue." Not influenced by gossip and accusations against yourself because you ward it off with renewed mind.

Verse 23: Always have peace of mind. If not afraid, animals can sense it and will not attack. Renewal of mind is as constant as breathing. (Hindus belief similar to Christian Science. If you are awakened to the truth of your being, that is salvation. "Truth" is God in you. They equate truth with Christ with God.)

Verse 18: We made ourselves sore and wounded by our own unbelief. He does not lead us into temptation—we walk into it ourselves. God heals and makes whole.

Verse 14: "They"—the wicked. "Darkness in daytime"—difficulties are darkness, changing thinking concerning them would be light. Even when things are going well, some people make it dark by their negative thinking. You are no longer in the dark when you believe God.

Verse 13: If you are crafty, you are treated as crafty. You are taken by own action of craftiness.

Verses 22 and 23 Laugh at destruction and famine, confidence in God. When destruction and famine can cause so much negatively, cause for complaining, how can you laugh? This is a man who trusts in God, lacks fear and laughs at destruction when it comes. Because of total confidence in God, He will not forsake this man. Confidence in God that when destruction and famine come, keeping eyes on God, God will change the situation; this makes him laugh at destruction and famine. This helps avoid fright and fear because they have confidence. Change of thinking and frame of mind changes the circumstances, as does prayer. This enables us to be peaceful, content and to laugh. Change from materialistic to spiritual. We could get discouraged and upset over changes of circumstances. This is why we cannot be conformed to the world. We would also become discouraged.

As believers we can laugh (not much on this). Learn to thank God in all things. To do this one must be in Christ.

JOB 6

Verse 4 "Arrows of the almighty are within me... poison whereof my spirit drinketh up...." In those times the bow and arrow was the weapon for battle. Some of the arrows were poisoned and when the arrow hit a person, the poison went into the system. That's what Job was speaking of when he said, "The poison whereof my spirit drinketh up."

JOB 7

Verses 1 and 2 Desireth the shadow, hireling. Eastern farmhand looks at his shadow to determine the time to quit and collect his wage. The later it becomes, the longer the shadow. In the East, the boss says,

"Do some more work." The laborer says, "Look at my shadow," the same as we would say, "It's after 6 o'clock!"

Verse 2 They didn't have watches so when they work they look for shadow to indicate time to quit. As the shadow lengthens the worker knows that quitting time is getting near.

"As a servant that earnestly desireth the shadow." In East workman do not have watches, so they stand up and measure their shadow. By knowing the length of the shadow, they know it is time to quit. This is why the workman desires his shadow. "And as an hireling that looketh for reward of his work." Only the hireling will look for his shadow because he wants to quit, get his money and go. Also, the Eastern man lives from day to day, he must go to work, get his money. Comes home at 5 or 6 p.m., gives the money to his wife and she goes to the market. She buys the food for that night. She fixes the meal for her tired husband and feeds him at 8 or 9 o'clock. That's why he anxiously watches his shadow, he must be quick to get home and give the money to his wife.

"As a servant earnestly desireth the shadow, and as a hireling looketh for the reward of his work." No watches in the East, so when people work in the fields they watch the shadows. When it is long, it's quitting time. Hireling looks for the shadow to get...long—quitting time. That's the time he gets his money, his wages.

JOB 8

Verses 10-14 Rush, flag. Rush = wild grass. Mire = muddy land. Flag = wild grass which produces nothing. Wild grasses do not last long. They die early. So is a person who forgets God. He has poor roots. Everyone whose roots are not in God has poor roots.

Psalms says that the wicked shall grow like a green bay tree, which is any tree that grows and dies quickly. His roots are in wickedness and not in righteousness. People who trust God are like the green olive plant beside the rivers of living waters. Their leaves wither not and they are always fed by the living waters. They are always hopeful, confident and trustful.

Verse 11 "Mire" means "muddy." "Rushes" grow in the mud. They belong to the grass family. The rush cannot grow in any land unless there is muddy water.

The "flag" also belongs to the grass family. It is used in funeral services in the East. When the man is dead, the body is buried and from that time on they have 21 days of mourning. Each day the son gets this grass, or the flag, ties it up with the fourth finger and says a prayer for the person who is dead. The flag can only grow in water like rice. You must have 1" of water when you plant the patty. The land looks like a river. Patty is the rice with the brown thing on top. The flag is symbolic of the shortness of life. A man goes quickly, dies quickly. It is green until it is cut, but shortly after it withers. The flag shows that the man he is doing the mourning for was temporary too, just like the flag. The rush comes up in the morning and dies in the evening, the flag also. As long as the son lives, on the day his father dies, he has this ceremony.

Verse 14 "Spider's webs" are built in houses and places. Whenever there is a spider's web in a king's palace, that means that kingdom is temporary. The king may die anytime and the empire may fall anytime. The spider's web is symbolic of sudden destruction.

JOB 9

Verse 25 "Now my days are swifter than a post." What does this mean? What is a post? A post was a trained runner. They could run so many miles in a certain time to send messages from one place to another. They were great runners. Job says his days were swifter than a trained runner.

Swifter than a post. The "post" was the mail runner. People are trained to carry messages and run. They run very fast. If someone dies in a family, there would be a need for a post to deliver the message.

Verses 31-33 In the Eastern towns there are three forms of government. 1) Elders of the gate (oldest system) have a little office at the town gate. They are elected every three years for the people and by the people. They sit at the gate in the mornings and hear all the quarrels of the people. 2) Federal court in the middle of town selected by the political party of that country. 3) Daysman (most ancient of all). Job 9:31-33 speaks of the daysman. This means Mahatma or "great soul." His work is to the religious affairs or disputes of the people. Because in I Corinthians 6:1-4 it says if any have a dispute with another not to go before the court, but to settle it among themselves. So the religious people won't go before the

political government—but before the daysman or the elders of the gate. Why? If they go before the political court and one is punished and sent to jail, it won't solve anything and when he returns from jail, he will be mad and bitter. Instead man needs healing of heart. Cannot heal the wound of the heart by putting a man in jail. The elders of the gate will pacify, swain, advise the people, plead to them and change their hearts, reconciling them. A court won't change your heart. They will put you in jail and embitter you.

Verse 32 "He is not a man as I am...." God is not a man that they could go before the elders at the gate or have a daysman between them, to put his hand on their shoulders and reconcile them together.

No mediator between God and Job or man and God. But now we have a mediator, our Lord Jesus Christ. He is our daysman, daystar, day spring. No other name given among man whereby man might be saved, one name above all—Jesus Christ, our lord. Spiritually he can put arm around God and sinner and say, "Father, I paid the price for his sins, paid his debt, and on the basis of my blood he is reconciled to you." Jesus Christ never stops looking after us, nothing is impossible—all things are possible. A living daysman—powerful and victorious!

Verses 32 and 33 Job says this in answer to his "friends" who came to comfort him after he had lost everything. "If God had been a man as I am, we can come together in judgment" means if He was a man, I could bring Him down before the elders of the gate to be judged as to why He did so.

We get our democratic form of government from India and the laws we're governed by come from India also. India is a country of villages (750,000). Each village is self-governed, as is the state of India.

Each village elects elders, who sit in the gate of the city. They take care of the common occurrences in the village, called "punchiate" in the Sanskrit. Means government of the people, by the people, for the people. In Palestine called elders of the gate. This traveled around the Mediterranean, finally got to the West and was known as democracy.

There are three systems of law being administered in each village:

1. The elders of the gate—democratic;
2. Police court—appointed by the government of the country—magistrate, political court; and
3. Daysmen.

If there is a case between two believers, they don't go to police court. They don't go to the elders of gate, either. The elders or police court convict by documentary evidence, witnesses, and punish him by law.

The religious people generally don't go to these two. They believe if the guilty person is punished you don't heal the wound—he'll become more bitter. Spite will come between the two of them. Punishment is no solution. But winning, converting the wrongdoers is the solution. So, in each village there is a daysman and his work in the village is to bring all the people there together as one people. He doesn't believe in punishing the wrongdoer as the courts and elders do. He believes the wound of the heart must be healed. Love heals—persuasion, graciousness, kindness. No one elects this man, neither is he appointed. He springs up in each village of his own goodness, greatness, kindness, godliness. People begin to recognize him as the daysman. Daysman means mahatma—great soul. Mahatma Ghandi was a daysman and a politician.

Usually is a wealthy man, spiritually, financially, educationally, intellectually—in every way. Highly respected and beloved man. Won't ask any names, sect, caste—not interested. Only interested in human beings, love. He believes love conquers. Love alone can heal; This is his basic teaching and philosophy. He speaks with grace.

Two families will take disputes to him. He offers them food and hospitality. Person who did the wrong comes, sits on his right-hand side and the other sits on the left side. He has all kinds of religious books on the table. All kinds. He puts his arms around them both and asks very lovingly what happened once again. Law is not love. He will convince both of the guys, separately with much love. The fact that this holy man shows so much love to each party melts their hearts. By the time he's finished, he has both crying—touches their hearts. Gets them to kiss each other's feet—a sign in the East of confessing sin and willingness to get right. He'll kiss your feet until you have forgiven him and vice versa.

That's not enough. You must not remember what has happened. All you shall remember is the love between you, not the quarrel or the forgiveness, nothing but love. Become new friends. The daysman will bring some food for the two to eat. It'll contain salt and as they eat they'll make the covenant of salt with each other. Start afresh. Both will leave as friends. If it is over a debt, he'll remind the debtor to pay his friend. The friend may not have it, so the daysman pays in his place. This pleases both parties. This process may take two to three hours.

Spiritual application: If the matter is between man (man to man) there is a daysman, there is a court. If the issue is between God and man, there is no way to bring Him down before a court or a daysman. There is no mediator between God and man. Jesus Christ is our daysman, our mediator. He has paid our debts, reconciled us with our Father, taken a covenant of salt with us, swaddled us spiritually, died on our behalf. The daysman brings the people together in love.

Christ has many names—Daysman, Mahatma, daystar, day spring, Emmanuel, the I am, Alpha and Omega and many others.

Daysman. There are three kinds of government in the East in each village. There are three systems of administering law:

1. Elders of the gate. Government of the people, by the people, for the people (this idea originated in India thousands of years ago. India is the "mother country" of the world. Sanskrit is the "mother language" and runs through all other languages.) Elders of the gate were elected. They sat at gate of city and took care of all minor offenses: disobedient children's parents, debtors, drunks, etc. They nip the evil in the bud. Most ancient system of law.

2. Court, judges, magistrates, appointed by government of the country.

3. Daysman—neither appointed nor elected. Usually very educated and godly man. He springs up from among the people. Very gracious and kindly. Interested not in the law of the land, but in the love of the people. He is concerned that the court punishes the wrongdoer, but does not heal the wound of the heart. The daysman is a reconciler. The name "daysman" is "mahatma" and means "great soul" (two Sanskrit words). Many daysmen live in the village.

Job was probably a Gentile and was an upright man before God. The Devil tried Job and took all that he had.

Verse 32: He = God. If the issue was between two men, it could be taken before the elders of the gate for judgment. But, God is not a man.

Verse 33: If God were a man, there could be a daysman to work with them both. For example, James owes John some money and refuses to pay, so John punches James in the nose and an argument ensues. They take it to the Law only if the matter cannot be settled among themselves. They would rather go to the daysman because he does not fine or punish, but he heals the heart. Daysman is very hospitable. The daysman brings peace, punishment does not make peace. He has the Bibles of every religion and deals with people according to what their religion is. He makes each party feel that the fault was his. He tells John that he should not have lent the money, but rather he should have given the money because it is God's in the first place. Furthermore, if God punched your nose for every little thing you did to displease Him, would you have a nose left? The daysman takes much time in teaching. He makes each party sorry. He tells James that John gave him money when he needed it. He tells James that he caused his brother the discomfort of anger and asks if he would be pleased to give an account of himself to God right now. The daysman has each party fall at the feet of the other and kiss his feet until forgiveness is given.

Kissing the feet is an Oriental custom for confessing sin and showing a willingness to reconcile. Then daysman brings food for them which has salt in it. They take the salt covenant and promise to forget what had come between them. The daysman would also give James money to pay John back.

Daysman. God is not a man that He could be brought before a judgment seat (verse 32). There are three systems of government in the East (especially in India, Palestine and Egypt.) (Teaching is cut off—see notes on another tape.)

A daysman is a man called "a great soul." Neither elected nor appointed, but he springs up by his example of life, his business is to serve people. He is rich and wealthy man, he does not judge or punish the wrongdoer.

Elders of the gate handle common offences and they are elected. Non-religious men go to the gate. Religious man goes to daysman to be reconciled to another.

Kissing the feet is a way of asking forgiveness of another; then you forgive and forget. Then they eat together and make a covenant of salt.

"Any daysman betwixt us...." Three systems of administering law in each town.

Judges—political party appointed.

Elders at the gate—government for and by the people, elected from village. Judge the small crimes committed.

Daysman—neither elected or appointed. Rises up through own religion, piety, etc. Godliness is influence—springs up as a man of God. Daysman is interested in everyone's welfare, loves everyone in the community, doesn't walk conflict or court of law. He believes that if you go to court and one is jailed, that that doesn't solve the problem. The man's heart remains the same. His work (the daysman) is to change the heart of the person, which law can't do. The grace of God does it.

People who are very religious will never go to the federal court or to the elders of the gate. Because they judge you according to the witnesses and can send you to jail.

Job of daysman is not to punish the wrongdoer but to reconcile the wrongdoer to the wrong. Men sent to jail and they believe his heart does not change and when he gets out he will do a worse crime, just for spite. Daysman to reconcile two men to live at peace with each other, to feel sorry for his bad deed.

Mahatma means "great soul," not an umpire, no enemies, loved by all. Not supposed to go to law against brother. We should be able to settle differences between ourselves. Every village has a mahatma.

Example of two; one owes the other money. Daysman seats one on each side of him. Before him is spread books from all religions—Hindu, Jewish, Bible. Then he asks what they are, asks to hear the story from each one. Daysman will talk and show scriptures to each one until they can see that they are wrong (each one) and begin to weep. A lot of love is shown to both by daysman. (Love saves a person, law doesn't. No love in law—based on flesh, law cannot touch the heart.) Daysman has them share covenant of salt to forgive, forget and cleanse incident from their minds. Share food together for salt covenant. Then fall, kiss feet and forgive each other.

Kissing of feet—signifies that you are confessing your sin and are willing to be reconciled with person you sinned against.

Daysman. Job was a man perfect and upright before God. But in challenge with the Devil, the Devil took away everything Job had except his wife. The wife grumbled and said, "Curse God and die." Job said, "Naked came I into the world, naked I return. The Lord giveth, the Lord taketh away. Blessed be the name of the Lord."

His friends came to comfort him, but they were natural men and were unable to discern spiritual things. They tried to talk Job out of believing in God. Job answered his friends here by saying in verse 32, "He, God, is not a man...."

In the East, there are several forms of government. Each village has its own rulership. The elders of the gate judge the crimes of the city in one form of government. Another is judges appointed by the ruling part of the country. Daysman is the third form.

If two Hindus have a problem they do not wish to go to the elders of the gate nor do they want to go to the judge appointed by the party because their method is to judge a person by producing two or three witnesses. On the face of the witnesses testimony, they then acquit or accuse the person, and fine and jail him. Fining is not a solution. Going to court by religious Hindus is not practiced—only receive punishment there. This will not heal your heart. Going to jail does not cure a disease or the bitterness in the heart of a man. They go to the daysman, a man who rises up on the strength of his own character in each community by his own piety, by his own godliness. He is neither appointed or elected, nor is he a government man. He is a man of the people. His object is to see that every person in the community must live in peace together. No person should have any animosity or bear any grudge against another or have any anger against another. Everybody must be full of love for each other. This man tells people that you can lead by love for the Lord, not by hatred. (Going to the law you are hated and not healed. Hatred is only healed by the spirit, by love.) Daysman comes up with a view to teach people to believe together

in a community in harmony. Mahatma Ghandi was a "daysman." Daysman brings to the people the wrong they are doing together by love. By love he heals the bitterness. Each village in India has three forms of rulership. Daysman is loved and respected by all of the castes.

If there is a case where John owes Jim \$10, always promising to pay Jim back but never doing it, Jim gets angry and punches John in the nose one day. John's dad (religious man) says, "What happened to you?" John explains that Jim punched him. Jim's family is religious too. Religious people do not go to court (I Corinthians 6:1). The culture of the East is the Bible. The two dads get concerned. If they go to the judge, they will be punished. Same happens at the elders of the gate. They decide to go to the daysman. He won't fine or jail, he only reconciles. So they go there with their dads.

The loving daysman is there and welcomes them. He offers them food. (Asks no questions about your caste or denomination.) The fact that you stand there before him means you are his friend. That is the way he looks upon it. He always offers you something to drink. The dads tell the story to the daysman. The man who did something wrong sits to daysman's right side, close to him. He asks Jim what happened, Jim says, "John owed me money for a long time and never repaid me. I finally got angry and socked him." Daysman says, "Did you get the money back as a result?" "No." Now the daysman spends much time asking thoughtful questions; goes over what the Bible of his religion says. He'll say things like, "If God punched you in the nose for every sin you have committed, would you have a nose left?" "No." "In the first place, you have no right to demand the money," says the daysman "because if your brother is in need, stretch out your hand wide and give to him. That's what the Bible says. You should give instead of lending. Does the Bible say anything about punching someone if they don't pay you back?" Jim begins to realize how wrong he was. Jim's heart melts. He apologizes.

Then the daysman goes to John and begins a similar discussion. "Look here, your brother let you have the money when you needed it, didn't he? Supposing you died and went to heaven and had to give an account for all of your earthly doings, don't you think you did a crime against your brother? You caused his anger...." The daysman uses scripture in support of his talk to John. He convinces John also that he is in the wrong and both are wrong in the sight of God. John apologizes. Jim is told he is wrong (in summary) on so many counts and is told to fall down and kiss John's feet.

Kissing the feet is an Oriental figure of speech meaning confession or sin (as the woman who brought the alabaster box to the lord, Luke 7:37, and kissed his feet. This is why Christ said in verse 47, "Your sins which are many are forgiven thee, go in peace." Yet she had said nothing about her sins.) Jim continues to kiss John's feet until John forgives him. Then the daysman gets John to do the same for him. Then they embrace, forgive and forget this event. Then the daysman brings some salted food out. The two make statements similar to: "I will not remember anymore what happened, I will not be spiteful or angry about anything, I will be a friend and brother forever, as this salt binds us." Then, John, you still owe the money; when will you pay it? John says, "Well, I'll get a job soon. Maybe I'll have \$10 soon." The daysman takes out \$10 and gives it to Jim, turns to John and says, "I will pay it and you owe me nothing. Go in peace." The two are reconciled as if nothing had happened.

Most people in the East live in peace in the villages because of the daysman's work. Job was an Easterner and said, (verse 32) "judgment" refers to the elders of the gate passing judgment. Job said, if God were a man, I could bring Him with me to the elders of the gate to be judged, but He is in heaven and I am here. I cannot bring Him down here for man's judgment. Neither is there any daysman between Job and God who could lay his hand upon both of them. I sinned against God, yet God cannot be taken to the elders of the gate. (Jesus Christ is our daysman who reconciles us to God as though we never sinned before. Christ paid the penalty for our sins, the blood which he shed. So that blood takes care of all my sin. Therefore, Christ tells God, "this man I died for him, too. His sins have all been paid for. Father, accept him as your son." He advocates for us. So then the man accepts Jesus Christ as a personal savior and gets born again, becomes a son of God, not on his own merits but on the merits of the daysman who pays the debt for the man. There is nothing more to pay. Romans 8:1.)

Job was looking for such a daysman! Because the issue was between man and God, not man and man. Today we do have a daysman. Jesus Christ brought us back, made me a son of God. If philosophy, morals and ethics should save a person, then 390 million Hindus will be in heaven before any Americans, because they are far more religious than we are as Christians. They want to live a perfect life before God morally, and ethically, they try. But all our self-righteousness is a lie. Unless Hindus come through

mediator, daysman, Christ Jesus, they will never meet God. Christ has paid the debt, laid his hands upon us both, so lovingly, has made the covenant of salt, who will never leave or forsake us, against whom the gates of hell shall not prevail, neither shall any man pluck us out of his hand.

Job was a perfect and upright man. Satan wanted to challenge Job before God to see if he would still be faithful to God when all of his family, possessions, etc., were taken from him. When he heard of the death of his children and animals, his wife even told him to curse God and die. This is not the kind of wife to have.

In 9:32 Job said that God is not a man that he, Job, should bring Him before the elders of the gate in judgment for them to weigh the matter.

In verse 33, Job said that there could not even be a daysman between them. A daysman is a mediator between two men. In every town and city there are two ways of judgment: 1) elders of the gate (government of the people, by the people, for the people), 2) federal judge or magistrate appointed by the government, and 3) mahatma ("great soul"), this mediator is called "daysman" in the Bible and is neither elected or appointed. He is recognized as a holy man and is well-respected by everyone in the village. He loves and serves all, regardless of caste. He reconciles the wrongdoer with the wronged. Punishment does not save the man but only makes him bitter. The daysman has all the books from the major religions and uses whichever one the parties involved believe.

He councils them and talks with such loving kindness that they will be weeping. He tells them of their responsibility to make amends. (See a more complete teaching on the "daysman".) "Daysman" is a very poor translation of this word for "mediator."

Daysman will pay it. Every village has a daysman. He gets no salary, no one pays him, he has plenty of time. Usually a rich and holy man. Job was looking for the daysman, Jesus Christ our lord, who died to save us; one who can reconcile us to God the Father, against whom he had sinned. I Timothy 2:5.

There was no daysman then, but we have one now. God restored twice as much to Job as he lost, because Job trusted God. Job 26:7.

Verse 33 Daysman. When two people have been at odds with each other and then they eat together, the past must be forgotten. The daysman is a mediator between the two and causes each one to admit guilt and ask forgiveness from the other.

JOB 12

Verse 5 Tabernacles of robbers. Robbers do not dwell in tabernacles, but in tents. "Tabernacle" should be "tent." "Prosper"—there is wealth in their tents. "Provoke" should be "trust." How could anyone provoke God and be secure? The Hebrew word means "trust" or "provoke." Must be translated according to context.

Tents of robbers may have wealth but only for a short time. Those who trust in God, however, are secure and God brings forth abundantly into their hand.

A worldly man has roots in himself rather than in God and is, therefore, unstable. (John 10:10)

People who try to get to God by some way other than through Jesus Christ make God angry. That is why Jesus ran the moneychangers out of the temple. They were actually religious men but they were trying to reach God by their own way and they rejected the way, Jesus Christ. As we trust God, He blesses us abundantly in material things.

Verse 6 "There is wealth in the tents of the robbers, and they that trust God are secure; into whose hand God bringeth abundantly." (Translation)

"The tabernacles of robbers prosper" but only temporarily, like a robber until he is caught. "And they that provoke God are secure" or fearless. They speak fearlessly against God because they have no conscience. "Into whose hand God bringeth abundantly." "Such people think their own strength is their god." (That's Bishop's translation.)

JOB 14

Verse 21 Translation: "Even when his sons come to honor, he knoweth it not; and when they are brought low, he does not know it."

JOB 15

Verse 10 It should be "...much older than thy father." "Gray headed" and "aged" means "much more wisdom and understanding." "Much older" means their judgment is much better. In the East, anyone who is older has more respect than a young fellow.

JOB 16

Verse 2 "Miserable" should be "troublesome."

Verse 4 "I also could speak as ye do: if your soul were in my soul's stead...." Translation: "I could also speak as ye do if you were in my position."

Verse 5 Translation: "I was strengthened, by my mouth, by speaking words of comfort and cheer and even if I don't say any words, I will strengthen simply by the movements of my lips."

Verse 6 Translation: "Though I speak, my grief will not be healed: though I do not speak, what comfort there is to me?"

Verse 8 In the East, they look upon wrinkles and leanness as a sort of lack of faith. Even if a man is rich and has all the food he wants, if he doesn't believe in God he will get wrinkles from worrying. If a man has faith in God, he will be free from wrinkles and leanness.

I Timothy 2:9; Isaiah 3:16. Marriage (selection of wife). Marriage is by parent choice in the East. When a wife is chosen, the ladies of the household go to the girl's house and ask her to walk forward with glass of water to see how she walks. She wears many jewels on feet. Must walk with dignity, grace, without an outstretched neck.

"Shamefaced " in I Timothy 2:9 should be "modesty with dignity and grace," making no noise with jewels on feet. Another requirement is that she have no wrinkles on forehead. Wrinkles are sign of worry, no trust in God. Christ presents us to God without spot or wrinkle.

Wrinkles, marriage customs. When a mother and father of a boy in the East look for a bride for their son, they look for two things: 1) Ask her to walk to see how she does it with jewels, etc.; and 2) They look for wrinkles on the forehead. Wrinkles are an outward sign of an inward distrust. She worried because of her lack of trust in God. Wrinkles are a witness against her because she worried and insulted God. In order to stay our minds on God, we remind each other of the power of God and we need to renew our mind. Keep our believing in God and not in the world around us.

"Hast filled me with wrinkles." The person who worries much and has no faith in God will have wrinkles on his face. When a boy is to be married (age 20,21; girl 16-19) a bride is chosen from relatives by looking at family book. Write letter to girl's father who will invite boy's parents to come and see. Boy's parents and some old ladies go to check her out. They ask her for a glass of water and listen for the tinkling of jewelry as she walks. She should walk shamefacedly. Men sit in one room. Girl is in another room with women. Look for dignity and poise and they check her forehead for wrinkles. Wrinkles show lack of trust in God. If she holds her hand high, it is a sign of haughtiness.

See also Isaiah 3:16,17 and Ephesians 5:27.

"Hast filled me with wrinkles." Swaddling clothes are placed on the child starting with the forehead and very cleverly wrapped around the body. This is done so that the child will be upright. Wrinkles are a sign of inward lack of faith. If you are swaddled to be upright, then you won't have fear and worry. Salted to be faithful to God.

Wrinkles on forehead—outward sign of inward lack of faith, trust. Denotes worry. God will present us without spot or wrinkle.

"Filled me with wrinkles." Worry causes wrinkles, lack of trust in God.

Confidence in God. Job did not have so much patience all the way through. He complained, grumbled, feared, accused God and man. But after all, eventually forgot self and looked to God and prayed for his friends. Then God was able to help him. Must look away from problem and replace it with positive thinking. Problem will dissipate.

"Wrinkles" come from not trusting God but worrying instead. A woman with wrinkles could not get married. Worry is an insult to God.

Verse 10 "Smitten me upon the cheek." Means touched my cheek. See Matthew 5:39 and Luke 6:29.

Verse 14 Translation: "He causeth me to be crushed one after the other (trouble upon trouble), he runneth upon me like a giant." "Runneth upon me like a giant" means "continually crushed by the great one." Just cannot get out from under it.

Verse 15 Sackcloth of goat's and camel's hair is sewed by certain competent men. Those who sew sackcloth have a menial job, just as those who make shoes are considered to have a menial job. Anyone in the family who wants to indicate mourning, sorrow or humiliation will put on sackcloth. Like the wedding robe, there is always a sackcloth robe in each family. It is handed down from generation to generation. Sackcloth is worn from the waist down. Translation: "I have sewed my own sackcloth and covered my shoulder, and have cast my glory in the dust." Job showed he had more humility and sorrow than anyone else by sewing his own sackcloth and having it cover his shoulders also. In this case, he was so low down and out that sackcloth was the only thing he had. That was his clothing also. "Horn" means "glory." He cast his glory down to the dust.

Verse 17 Translation: "This hath happened to me in spite of there being no injustice in mine hands: and while my prayer is pure."

Verse 18 Translation: "...blood, and let there be no shelter to my cry."

Verse 21 Translation: "As a man pleads for his friend, it would be good if there is a man who will plead for a man with God."

Verse 22 Translation: "The end of my shortened years is coming, then I shall die."

JOB 17

Verse 1 Translation: "My breathing (or my life or my days) are nearing an end, the grave is ready for me."

Verse 3 Translation: "O Lord, take my (sins?) upon thy self and me my surety: for who else will strike hands with me as my surety."

"Lay down now" means prepare it for me, arrange it for me (Bullinger says "appointed so, I pray"). Strike hands with me is an old Oriental custom which means surety. (Bullinger says this is the idiom for making a compact.) This also means assurance, trustworthiness. If you say I'll give you a ride tomorrow to here at 7:00 p.m., strike hands to make it surety.

Verse 6 Translation: "Thou hast made me a proverb among the people; and I become a disgust before their faces." "Disgust" could be "offense." It means the people did not want to see him.

Tabret: "Byword"—a proverb, common saying, talk of town. "Aforetime I was a tabret," should be translated, "and many people have spit on my face." Ridiculed. Tabret is not a good word here. Many people have been spat upon by many people because of this unwanted person.

Verse 7 "Members" means parts of the body, hands, feet, legs, arms, etc. All my members are like a shadow, they are so thin, so frail.

Verse 10 The Orientals, after talking awhile, never say I will go; they always say, I go and come. They must say come with go because if they just say go, that is a bad omen to them. They may die, they may never see you again, that is the meaning. Translation: "Now all of you go and come: there is not a wise man among you all." He meant he didn't want to see their faces, but he was gracious in saying come. The worst criminals say the same thing. They don't wish you bad.

Verse 11 Translation: "My days are past. The cares in my heart are broken off."

Verse 13 Translation: "If I wait, the Hades will be my house: I will make my bed in the darkness."

JOB 18

Verses 5 and 6 "The light of the wicked shall be put out." "The spark of his fire shall not shine. The light shall be dark in his tabernacle, and his candle shall be put out with him." What does it mean, "the spark of his fire shall not shine?" A spark is almost dead and it will not shine. "Candle" is "lamp."

JOB 19

Verses 13-21 Job's pity. It's a disease and is contrary to the will of God. Tap your own resources which are from God.

Verse 15: Even servants turned away from Job because he was down and out.

Verse 16: Usually given instruction to servant by handclap. Many times poorer relatives are servants. Then be friendly with him and talk to him rather than clap hands. Wealthy people just clap hands at servant. Servants watch hands for instruction. Job was getting no response by hand or mouth.

Verse 17: Strange—abhorring, offensive, "and also it is offensive to my children who are born of me."

Verse 18: Despise—dishonor. All children in East honor all elders in all cases. To show disrespect was very dishonorable.

Verse 20: "Skin of teeth"—gums. When talk about suffering all the time, you never get rid of it, did not solve the problem. In Acts, the lame man at the temple gate was told by Peter to "look on us"—look away from lameness and look on us. Lift your thinking. Change the center of it.

Verse 16 "Intreated" means begged or called. In the East, some of the masters don't talk to the servants. They talk by their fingers, they clap hands and when the servant looks they use their fingers to tell what they want. They stand with hands folded and look at the master's hands, not his mouth. They also speak, but most of the time they clap their hands. They must always watch the master's hands because if they miss an instruction, they can't carry it out and will get fired. It should read, "I beckoned my servant...."

Servants. (Psalm 123:2) The nobles of the East do not talk to their servants. They clap their hands. The servants wait in every room at every entrance. The servant stands with loins girded, sandals on feet, turban on head and arms folded. The servant always watches the master. Instructions are given with clapping signals. Servants, when called by a clap, look to the master's hands, not to his face, for further instruction.

Jesus Christ is our master and our eyes should always be on him so that we can follow easily.

Job went so slow that even his servants would not listen to him. They did not heed his clapping so he entreated with his mouth.

Verse 20 "Skin of my teeth" means the gums (background). He just barely escaped (spiritual application).

My bone cleaveth to my skin and to my flesh. Skin of my teeth. "My bone cleaveth..." means extreme misfortune. An expression of extreme crisis. Just like John Noble told us yesterday, when he was persecuted by the communists.

"Skin of my teeth," is another idiom. The gums is the skin. My teeth have been knocked out, Job is saying. Only skin left. This shows complete failure. You are finished.

Verse 24 Palm leaves are for writing material. Leaves are about two inches wide, four to five feet long and one eighth of an inch thick. Cut green leaves are soaked in water for three or four days. Then they are white. Write with a "pen of iron" by impressing on white leaves. Put back in water and writing becomes green. Never fades for thousands of years. Writing on paper does not last long. Job said he wished his words could be graven with an iron pen (Job 19:24). In the East, when someone had hardships, he wanted to write it with an iron pen as a warning. The warning would not fade away and no worm would eat it.

If something is written with a pen of iron, it will remain forever. See also Jeremiah 17:1.

Verses 25 and 26 These words are found in Handel's Oratorio, The Messiah—these give the impression that worms will destroy the body, yet the flesh shall see God. A better translation would be: "After my body becomes frail and deteriorated, yet without my body shall I see God." This is in keeping with remainder of scriptures which say that all shall be raised at the resurrection in new bodies and shall see God.

Southern India was the place where Christianity began in the Far East. St. Thomas came from Antioch of Syria and brought the original message to them. Thus, much of their liturgy is still in the Syrian language.

"Although my body is deteriorated yet without my flesh shall I see God." (Literal) After my skin worms, after my body is buried in the grave, worms eat up the body. Yet, in my flesh, we'll have a new body. Not of a body of corruptible flesh as we do now. We'll put on immortality.

Another translation: After I shall awake, though this body be destroyed, yet out of my flesh I shall see God. (translation not named)

"Yet in my flesh shall I see God." From the Telegru Bible reads, "After my body becomes frail and deteriorated, yet without my body shall I see God." This means that after the resurrection, he will have a new body because it is without "my" body.

"Yet in my flesh shall I see God." This verse 26 should read: After my body becomes frail and deteriorated, yet without my body shall I see God. After the resurrection he will have a new body so he will be "without my body." First missionary to India was St. Thomas.

"...After my skin worms destroy this body, yet in my flesh shall I see God." Controversial: If worms destroy this body, how can you see God with your flesh? Mistaken translation: Correction by Bishop Pillai: "Though after my skin becomes deteriorated, yet with all my flesh shall I see God." Not saying in my flesh, cause flesh gone. Means: When all rise from the grave, we put on new body, glorious body, and in that body shall we see God.

Verse 26 Dr. Pillai not saying to adapt their culture, only telling so that you can understand the Bible.

Joseph and Mary espoused...before they came together. Just had not had intercourse, married, yes. Therefore, no human father for Jesus.

Flesh. "When worms destroy my body after my skin becomes frail and weak, I will see my God without my body."

JOB 22

Verses 21-24 Lay up gold, materialism. If a man acquaints himself with God, finds peace, seek the Almighty, he will be built up, putting iniquity far from his tabernacle. Then shall he lay up gold as dust is the impression of verses. Yet "lay up" does not mean to "store away." It means to "throw away."

Verses 21-25 "Lay up gold as dust." "The gold of Ophir." Ophir is a place where there is special gold.

Verse 23: "Tabernacles" in the Eastern terms means a man is the city of God, the place where God dwells. Man is a tabernacle for the living God. "Iniquity" is our fear and our doubts, sinful negative thinking, destructive thinking.

Verse 24: "Lay up" in the Eastern language should read "throw out, throw away." There is nothing wrong with money, but we do not put our trust in it.

Verse 25: "Defence" should be "treasure, gold."

Verse 28: "Decree a thing"—God is backing up what we say.

Verses 21-28 Acquaint self with God and be at peace. When we acquaint ourselves with God, then we lay up gold for ourselves in abundance. Then God affords us prosperity and defense.

Gold of Ophir—highest valued quality of gold. Ophir is the place where special gold is "thamgal" in Sanskrit. Silver is strength.

Verse 28: God honors our decrees. We can decree anything according to his promises to us (perfect health, prosperity, etc.). God is our wealth and strength and honors our decrees.

Verse 24 Translation: "Then shalt thou lay up gold in abundance, even the gold of Ophir as the stones of the brooks." The gold of Ophir is the best gold. In his language it is "phangar." If they want to praise anyone, they say he is just like "phangar."

Verse 25 The Almighty shall defend you when you have trust in him. Translation: "But the Almighty shall be thy gold, and thou shalt have silver of strength."

Gold, silver. "Almighty shall be thy defense," should translate "defense" as "gold." "Thou shalt have plenty of silver" means "the best silver," because God is thy gold and your best silver. This is not literal about throwing away gold. It is a figure of speech meaning, "Don't settle on or depend on gold. Have all your want, but don't depend on it. Materialism should not be trusted. Trust God and don't set your heart on the uncertain riches. Don't be engrossed in wealth." Wealth may vanish one day. God never will. Wealth has wings and at times just flies away. So have your wealth, strength, power in God. These are our unbreakable riches.

JOB 24

Verse 10 "They caused him to go naked without clothing...." "Naked" to the Easterner means his coat which he wears over his underclothes is taken away, he is not fully clothed. It is a disgrace to be naked in a public place. The coat is used as a bail bond for a criminal. See also Matthew 5:40.

During the harvesting in the East, they do not harvest everything, they leave some behind. The poor and helpless and the widows will come and gather up what is left behind. The gleaners are the ones who come to gather up what is left behind. The corn is put together in a bundle called a sheaf. The wicked people will take away this sheaf from the hungry. In the East, any man is entitled to any other man's food when he is hungry. A thief would take four or five sheafs of corn while a hungry man would take only what he needed to eat. The Eastern people believe that what you have belongs to him. If he is hungry, then you are hungry. In the East, a coat and cloak go together. You put on a cloak and then you put on a coat on top of it. No man goes out without a coat. They do not walk with only a cloak. (Matthew 5:40.) You wouldn't go out without both, so don't expect hints.

Verse 20 "The womb shall forget him; the worm shall feed sweetly on him; he shall be no more remembered; and wickedness shall be broken as a tree." This is a proper Oriental idiom. Most of Job's statements are Oriental idioms. "The womb shall forget him" means about a man who is wicked; the mother will forget him. "The worm shall feed sweetly on him," "He shall be no more remembered" should read "the wicked (not wickedness) shall be broken as a tree." These are all the consequences of the wicked. The mother shall forget him. The Easterners believe there are worms in the live body and they are always eating away, then when the body goes to the grave, the worms finish up what is left. When people argue they might say, "Oh, the worms will feed on you sweetly and you'll be dead soon." Or they might say, "May the worms increase in your body." The wicked man by unjust means may prosper for a time, but this will be his end condition. Righteous people will prosper, live long, but the wicked shall prosper like a "green bay tree." (Psalm 37:35) What is a green bay tree? It is not a particular tree, it is a term referring to a tree growing in its own ground. It grows quickly in its own ground. A wicked man gets his riches quickly, but he is not blessed by God, thus his prosperity will not endure.

Verse 21 "He will entreateth the barren that beareth not, and doeth no good to the widow." Idiom—not much to it. Barren women are not very much respected. God has not blessed their womb. People don't like her very much, especially a widow. They are not respected. Children are looked upon as a blessing, as an inheritance from the Lord.

Quiver is full of them—sons—arrows. Sons likened to arrows. Sons speak to enemy at gate to defend father. Relatives will treat him well, but not outsiders. Barren women—not blessed of God, why she has no children. Widow—God has forsaken her, why she lost her husband. They can be treated with evil.

A woman in the East who does not bear children is looked upon as a barren woman. She is not treated very well by the people. They say that God has not blessed her. They believe that she must have committed some sin in her last reincarnation. She does not enjoy the privileges of a woman who has children. A woman who does not bear children is not permitted to take part in wedding ceremonies. They think that if this barren woman takes part in the wedding, then the bride will not bear children. The curse of the barren woman would be upon her. In the marriage in India, there is a holy fire there. The fire is made with the twigs from the mango tree. This fire burns during the marriage as a symbol of the presence of God. In this way, every promise that the bride and groom make is made in the presence of God. In this way, God is a witness to their promises. All the widows at the marriage must sit in one corner. Their shadow is not permitted to fall upon the bride and bridegroom. All the barren women sit in another corner. The other guests will walk around the fire seven times.

Verse 7 "He stretched out the north over the empty place and hangeth the earth upon nothing." There isn't much of an Orientalism in this verse, but Bishop says there is a tremendous spiritual application. If a man has nothing and no job, he thinks that the God who made the world to hang upon nothing will also provide for him out of nothing. It is an idiom. God will make a way when there is no way.

JOB 27

Verse 16 "Prepare raiment as the clay." Eastern people save not only silver and gold, but also raiment. Their clothing is very costly and they preserve them. They are kept in trunks made of clay.

Verse 23 Clapping means applauding and also being glad at someone else's misfortune. Clapping hands and stamping feet means you are glad someone else had trouble. Symbolic of wickedness. Hissing at someone is like a snake. They try to drive him out of his house, so he stays away.

JOB 29

Verses 1-17 Verse 3: By the light, he was able to go through his darkness.

Verse 6: When I washed my steps with butter. Butter should be "ghee," ghee is clarified butter. This means there was an abundance of butter. "The rock poured me out rivers of oil." Oil is very precious from green olives. They would take the ripe green olives, hew out a hole in a rock and use smaller rocks to crush the olives and the fresh green oil pours out. It is used for anointing purposes. He had plenty of ghee and plenty of precious oil. It states his prosperity. Nothing lacking. Overflowing abundance of everything.

Verse 8: "Aged men arose." Elders of the gate, to "hid" is a term showing respect. Young hid themselves; elders of the gate stood up for Job. He was a wonderful man of peace and charity.

Verse 9: When the princes saw him, they refrained from talking; respect out of love.

Verse 10: Nobles held their peace and their tongues cleaved to the roof of their mouths because they were awe-struck before Job.

Verse 11: A little mixed up in translation. It means when the people heard him, they blessed him and when they saw him they witnessed verbally what a great soul he was.

Verse 14: Should be righteousness was my clothing. He did righteousness continually.

Verse 15: He did all he could for the blind and the lame.

Verse 17: "Brake jaws of wicked"—he kept an eye on them.

Verse 18 Nest = body. Job was speaking about the immortality of the soul. "Die in my nest" means when I leave this body. I will be as immortal as the swan. Swan is a type of immortality. If we put a bowl of milk and water mixed before a swan, it has the ability to separate the bill from the water and drink only the milk. It is symbolic of knowing the will of God from the will of the flesh.

"Die in my nest" means they will live forever. Sign of long life.

Verses 19-25 Verse 19: That means his farming was prosperous.

Verse 22: After he have his judgment, no one ever questioned the decision. They accept it, receive it.

Verse 23: As they waited for the rain, they waited for him.

Verse 24: If he laughed, they felt they must remain very serious and they would not laugh back because they were not equal. They kept on looking at him admiring his countenance.

Verse 25: He told them what to do, he was chief among them, chief as of an army. Job 29 was the account by Job of his life and walk before he had all his problems.

JOB 30

Verse 10 They have a proverb that says don't hit the man that is down. This should not be "spit in my face," but "before my face." It means they are not embarrassed to spit before my face.

JOB 31

Verse 16 It means if I did not do what the poor asked of me. "...have caused the eyes of the widow to fail." This is an Oriental saying. A widow may come and ask something of you and they keep looking at you and expecting it. If you tell her to come tomorrow and keep putting it off and she keeps coming back, they say you are causing her eyes to get rotten.

Verses 16 and 17 Hospitality to stranger and poor. If the poor came to him and asked for a desire of their heart, he did not refuse them. He helped the widow in need. Easterners look upon widow with great courtesy and concern. God promises a good reward for it.

Verse 17: Easterners do not eat alone, but go out and beg a stranger to eat with them. Most look to meet needs of needy-seeking first the kingdom of God. Look to meet needs of others first. Job was just talking about his life. Easterners go out of way to help the needy. There is a village common with well. If no room in inn, people go to this place and eat what they have with them. Often Easterners will go here to find guests to eat with them. They beg them to come "so God will give them a blessing." Feed supper, give bed, breakfast, etc. Keep constraining to stay as long as he will. Easy to live off the hospitality of the people. Only way for us to glorify God is by our fruit of which one is love. Love will cause us to do anything and everything, whether they deserve it or not.

Verse 17 Every time an Oriental eats food, he wants someone else to come and eat with him. They never eat alone.

"I have eaten my morsel myself alone." High class Hindus don't eat until they have invited some stranger to eat with them. You bring in guest and serve him first.

"Or have eaten my morsel myself alone, and the fatherless hath not eaten thereof." Bishop's mother always invited someone to eat, not with her, but before her. Job is making the same statement. The Hindus believed that you are saved by your hospitality and good works. Job never ate any food without inviting some orphan to join him or precede him.

"Eaten my morsel alone." Refers to inviting guests to a meal before they will sit down and eat.

Eaten my morsel myself alone. Fatherless have not eaten thereof. He did not eat his food alone because, among the well educated and religious people, they must feed someone else first. This is what they consider to be seeking the kingdom of God first. The "fatherless." He called the fatherless to eat with him first. This was what Job was doing.

See Genesis 19:1-8

Verse 32 Background: In the center of every village, there is a place set up for strangers, slats made of cement, at about 6:00 it gets dark and travelers come and stay in the village center. They wash up and eat. The people of the village will come and bow down and invite them home to supper. They will give the stranger place to stay for the night and then if he is of the same caste, they will press him to stay on and on for it is a privilege to serve him. They feel they must serve and love men that they see to serve God whom they haven't seen.

"Opened my doors to the traveler." He invited home the people who were in the village common. There may be several guests at one time.

The guests are given water to wash their feet and are given a tour of the house so that they may see every room in the house. The host will say, "All that I have shown you is yours as long as you stay in my home." The host does not know the man's name or where he came from, or his religion. We are suspicious in the West so we must know these things. We say, "If you don't belong to us, we don't want you." In the East, "as long as you are standing on two feet, you are my guest."

"The stranger did not lodge in the street; but I opened my doors to the traveler." Street means park or village common. It is a place in the center of town, a few trees, water well, a few seats where the traveler can go. When the travelers go there, villagers will beg them to come and stay with them.

"Lodge in the street." Street here should be village common.

Stranger did not lodge in the street. America is the most hospitable country in the Western world. Almost every Eastern country is hospitable. People in the East believe that if they give a person some water that they are giving to God. (Matthew 25:35-39) Eastern people love to serve somebody. They never want you to leave. The more a man stays, the better than can serve the man, serve God. American hospitality is material. Eastern is spiritual. This is any other country; people take advantage of the hospitality of the people. In the center of each village there is a park and people who travel by donkey, ox cart and camels cannot travel after 6 o'clock so they stay in that park or the village common. The Word says "street."

There is a place for travelers to get water, some shade, some benches. The travelers stop to freshen up, prepare their food, etc. Hindus cannot eat their food until they feed somebody that was a stranger after constraining, one man responds. The stranger gets his feet washed at the door, has his body sprinkled with perfume and gets food, gets put to bed, etc. Then they try to keep them staying there. Jesus told his disciples, Luke 10:7, not to go from house to house. "The stranger did not lodge in the

street" means that Job's doors were opened to the traveler to the end that Job got them immediately when they arrived so he could not lodge in the street.

JOB 32

Verse 4 Respect of elders. Elihu waited until his elders had spoken first. Elders always have priority, no matter what ages are involved.

Verse 19 Wineskin; literal from Sanskrit. "My mind is like the wineskin that is open. It is ready to burst like new wineskins." Why should new wineskin burst? Only old wineskins burst if new wine is put in them. New ones are made of tanned goatskin, tied up in sun. If left too long in sun, they burst. Mind which is open only with Word is positive and strong. Mind which is open to negatives is unstable.

JOB 40

Verse 15 "Behemoth" means a river horse (sea horse), a hippopotamus (Bullinger agrees with this). In this verse, God is comparing Job with the river horse. The Hindus believe that God dwells within people about four inches above their naval.

Verse 17 "Sinews of his stones." This means the nerves of the thigh.

JOB 41

Verse 24 "Nether millstone." This is the lower millstone. The two are held together by a peg. A man can pawn the upper millstone, but the pawn broken must return it before night fall if the man pays or not. Same with mantle.

JOB 42

Verses 10 and 11 "And the Lord turned the captivity of Job, when he prayed for his friends." "Then came there unto him all...." All these people had considered Job as good as dead, because he lost all he had, he had sores upon him, etc. When Job stopped praying and worrying about himself and started praying for someone else, Job's situation did an about face. Start praying for others and at the same time your problem will disappear. "They bemoaned him;" they talked about all he had gone through. "Comforted him" means they told him to cheer up, the Lord will bless you. They all gave him money and gold to show their hospitality, love and concern. Their love was infectious. We should be that way.

Verse 11 Funerals. People came to comfort Job as if at a funeral. But at their funerals the people bring more than words. They bring material things to help him get back on their feet. We just say that we'll pray for a person. We often hide behind prayer rather than helping a person with material things, time, etc., when he needs them. Everyone must share of himself and what he has. Can't warm self at public fire in East without putting sticks on it.

Verses 13-15 Their father gave them (daughters) inheritance among their brethren. In the East, the father had to divide his property among his sons (by law it was required, while he was alive). That's why in the "Prodigal Son" the son could ask what he did. Just as the Prodigal son, so we as children of God don't have to beg God to give us something. We claim what God has given us—it's our birthright. All things are yours, you are Christ's and Christ is God's. The whole universe belongs to us as God's children. We need only claim our birthright—claim our inheritance from God. It's all here for us! We don't have to beg God for these, they're all pushing themselves to us. (Deuteronomy 28:2; Matthew 6:33) Look to God and claim your birthright our inheritance which was given to us by grace. We become heirs to all God's creation. Our Father knoweth what we have need of before we ask. We need not beg—CLAIM IT. Prodigal son said, give me, it was his legal right. We just take it! The eldest son gets a little more of the inheritance than the rest of the men in the family because the rest of the family will be under him upon his Father's death. The women get nothing. Only sons get inheritance. Even after the giving of the inheritance, the mother and father still the heads of the household until their death. No one lacks anything. The sons and their families will go and live with their father and support them. If the sons wanted to sell their land, they'd need to go to the father and check first. The eldest son takes care of the family upon his father's death. He supports his sisters and family. He secures the dowry for his sisters, etc. He finds them husbands. Every year the girl comes home and stays in the father's home for three months. She and her husband don't do a bit of work. They're taken care of by the parents. When they go home, they take enough food for the next nine months. There aren't any poor widows among the Hindu's.

They're always provided for. Daughters don't get any property, but are sustained by their protector (father, son, etc.) Everything is taken care of—from food to money.

Verse 15 In the East, daughters don't get a share of the inheritance of the father. If a man has two sons and two daughters, the sons get the property. The daughters get married at the expense of the father and they get so much money given to them and they go home with their husbands; but every year as long as they live, they come home to the father. If there is no father, to the brothers. They stay with their fathers three months without doing any work, without giving any money. When they go back to their husbands home, they take enough food for nine months, the rest of the year. The girls never get a share of the property because they get much more by the time they are finished. Job broke the law.

Inheritance. Job got the best looking daughters because God gives the best. Job was a Gentile. If a man has two daughters and two sons, as soon as sons are about 18-21, they can go to father for inheritance. Older son gets a little more. Father must give it to them then. Daughters do not get a share. The older brother educates sisters and takes care of them (marriage, dowry, gets husbands) at his own expense if father is dead. If older brother dies, they go to younger. After married, every year come back to visit older brother for three months. Then take back enough to last rest of year. Sisters are actually better off than brothers. They receive jewels which are their own property and no one has right to touch them, not even husband. Hindus take good care of their women—no work, they live off brothers for rest of life. Other easterners do not live off their brothers forever. Job broke law and gave his daughters inheritance, too, along with their brothers.

He has seven sons and three daughters. "And their father gave them inheritance among their brethren." During the honeymoon period, the son, say he lives in Spencerville, Ohio and the girl is up in Chicago. They will travel up and down, say boy's home for two months then two months in her home. They will only eat in their parents' home, no one invites them for meals outside home and family. The last of honeymoon (Bishop only use this word for our sake, they don't call it a honeymoon in the East) they spend in girl's home, then when it is over he wishes goodbye to his wife and to all who were at his wedding, the ten virgins, etc. the best man, all relatives, it's a great day, very ceremonial when the bridegroom wishes goodbye to his wife for awhile. The wife stands in front of the bridegroom and his best man and all the relatives and virgins are around. Groom then makes public statement to wife, "Let not your heart be troubled: ye believe in God, believe also in me...I go to prepare a place for you...I will come again...that where I am, there ye may be also." John 14:1-4. Jesus said that and the easterners said it long before that. "And whither I go ye know, and the way ye know." Why? Because during the honeymoon period they have traveled back and forth from her house to his house. In John 14:5, that's why Thomas said unto the lord, we know not whither thou goest, and how can we know the way? In the East, the son always lives with his father, whether he is married or single. They live in little apartments or mansions within the father's home. When the groom returns from preparing a peace, he will take the wife back to their own little mansion within his father's house.

PSALMS

PSALM 1

Verse 1 Eastern text: "Blessed is the man who walketh not in the way of the ungodly nor abideth by the counsel of sinners, nor sitteth in the company of mockers."

Verse 3 "And he shall be like a tree planted by a stream of water, that bringeth forth its fruit in its season; and whose leaves fall not off. And whatsoever he beginneth, he accomplishes."

PSALM 2

Verse 2 Eastern text: "The kings of the earth and the rulers have conspired and have taken counsel together against the Lord and against his anointed, saying."

Verse 3 Eastern text: "Let us break their bands asunder, and let us cast away their yoke from us." (Tape 56 - Side 2 - Index 273)

Verse 4 The Lord shall have them in derision. It means that the Lord shall not mock at them.

Verse 6 Eastern text: "But I have appointed my king over Zion (Jerusalem), my holy mountain."

Verse 7 To declare my promise. Eastern text: "To declare my promise, the Lord hath said unto me...."

Verse 9 If you break a potter's vessel it can't be fixed, a new pot has to be made. So God destroys a nation, He would do so as a man breaks a potter's vessel which cannot be put right.

"Break them with a rod of iron." Eastern text "Thou shalt shepherd them with a rod of iron, thou shalt break them in pieces like a potter's vessel."

Verse 12 The word "from" should be "in." "...Perish in the way; in a little while his wrath will be kindled." "Kiss the son" means "get right with him." Here it means kiss the feet, which is symbolic of repentance and willingness to be reconciled.

(Luke 7:36,38; Psalm 56:8). She kissed his feet. Easterners are entitled to greet one another with a holy kiss—a kiss on the hand, forehead or cheek which shows respect and affection. It was significant that she kissed his feet instead because it meant that she was ready to confess her sins to him. It is an act of asking for forgiveness. (Psalm 2:12) She showed a desire to be reconciled.

See also: Job 9:32,33.

Covenant of salt. Our daysman is the Lord Jesus Christ.

PSALM 3

Verse 6 Eastern text: "I will not be afraid of thousands of people who have surrounded me and set themselves against me." Thousands are better than a limit of ten thousand.

Verse 7 "Arise, O Lord my God, and save me..."

PSALM 4

Verse 1 Eastern text: "When I have called thee thou hast answered me, O my God and Savior, my righteousness; thou hast comforted me when in distress. Have mercy on me and hear my prayer."

Verse 2 Glory of God. Eastern text: "Men, how long will ye cover my glory? How long will ye love vanity? Do you want deception forever?"

Verse 4 Be angry and sin not. "Be angry and sin not; commune with your own heart and meditate upon your bed."

Verse 6 "There are many that say, 'Who can show us a good man so that he may shine upon us the light of his countenance.'"

PSALM 5

Verse 3 Eastern text: "...and in the morning will I prepare myself and see thee."

Verse 5 "Foolish" should be "proud."

Verse 12 Righteous. "For thou wilt to bless the righteous, O Lord thou hast adorned me like a perfect shield."

PSALM 6

Verse 7 "Anger." Eastern text: "Mine eye is diseased because of anger, and I am troubled by all my enemies."

Verse 10 "Enemies." "Let all my enemies be ashamed and defeated; let them turn back and be destroyed suddenly."

PSALM 7

Verse 9 "O let the evil of the wicked come to an end, and establish thou the righteous, O thou searcher of hearts and kidneys." Kidneys and hearts represent affections.

Verse 10 Eastern text: "O God who saveth the upright in heart, O righteous God, help me."

Verse 11 "God is a righteous judge, He is not angry every day." (Translation)

Eastern text: "God is a righteous judge, yet He is not angry every day."

Oriental translation: "God is righteous judge, yea, He is not angry every day."

Verse 12 Eastern text: "If he turn not from his anger, he will whet his sword and bend his bow and make it ready."

PSALM 8

Verse 2 Babes and sucklings. Eastern text: "Out of the mouth of young men and infants hast thou made thy glory because of thine enemies that thou mightest destroy the enemy and avenge it."

PSALM 9

Verse 4 Eastern text: "...Thou hast sat on the throne O thou righteous judge."

Verse 6 Eastern text: "My enemies have been annihilated by the sword forever. And thou hast destroyed the villages and their very memory has perished."

PSALM 10

Verse 1 Eastern text. "Why standest thou afar off, O Lord? And deny thy care in time of trouble?"

Verse 3 Lord is angry when wicked are blessed. Eastern text: "For the ungodly boasteth of his own desire and the Lord is angry when the wicked are blessed."

Verse 9 Snare. Eastern text: "He lieth in wait to snare the poor by the baiting of his net."

Verse 10 "Croucheth." Eastern text: "He shall be humbled and overthrow and in his bones there shall be sickness and pain."

Verse 13 "Wicked." "Why doth the wicked provoke God? He saith in his heart, 'God doth not seek vengeance.'"

Verse 18 "Fatherless." Eastern text: "execute justice to the fatherless and to the afflicted; so that man may not be destroyed from the face of the earth."

PSALM 11

Verse 5 "Wicked." Eastern text: "The Lord trieth the righteous and the wicked but his soul hateth him that loveth violence."

"Salvation; poor." Eastern text: "because of the oppression of the poor, and the groans of the needy, now will I arise saith the Lord, and I will bring salvation openly."

Verse 8 "Wicked." Eastern text: "For the wicked walk on every side, like lustful pride of the children of Edom."

PSALM 13

Verse 6 "Salvation." Eastern text: "I will sing unto the Lord because He saved me."

PSALM 16

Verses 5 and 6 Land lordship, lines and lot. Land lordship. Some Easterners own extensive lands, even up to 200,000 acres. Cannot farm all of it alone. Two or three acres are enough for the family. They have a special method of agriculture. Suppose a man owns 5,000 acres. He rents lots to other people. There is early rain and later rain. When early rain comes it is time to plow. After the rain, there is an announcement that there will be a division and renting of land. Anyone who wants to rent land goes to his farm. They all sit down on land with rope (line) for measurement. A person states how much land he wants and it is measured off with the rope. Some land is better than other land. If the land which a man receives is not very good, he must still cultivate what is good of it.

See Psalms 129:4

Lines, lot. Hindus. Majority of eastern people live by agriculture. Every family had a home handed down from father to son and a piece of land to till and produce food for family. In India, 75% had land handed down to them—Hindus are the majority and also the upper class of Hindus. Out of 450 million Hindus in India, about 60 million are the Indians (natives) of India as the American Indians are here. The 390 million are the Hindus. The Hindus conquered India and took India from the Indians. So they got all the land and had all the money. Out of the 390 million Hindus are four classes.

The first three are high caste: Last one low caste, but all are Hindus. Arians who came from Persia. The first three are the majority: 1) Priest, 2) Ruling, 3) Business (these three are high caste, own land, lead country and parliament) and 4) Working man.

Out of the first three groups, every person has his own land and home. Sometimes a man has so much land he doesn't know what to do with it (he got this land by inheritance). Say he can't cultivate the land. Some Indians don't own any land at all. These come to this big man with property during seed sowing time and ask if they can work on the land, produce, give a share to the owner and keep some for himself.

When the flood season comes, the owner tells the propertyless people to come to the fields. This is the first rains, they call it. The field, say 1,000 acres, may be divided into 100 acres. This is where you get Foxes' field, Johnsons' field in the Bible. These landless people go by groups led by one man. He'll take a group of say ten people; another man takes a group of ten and so on. They all come and find out who is in charge of a certain field. They then write a ticket out for that man and that field. They then put the lot of paper in a bag and get a little boy to draw lots to pick one. They all stand in a line and the little boy hands one out of bag to first man and so on down the line. Say Foxes' field falls to you. Then you divide the land among the 10 people who are brought to the land. Within your group of men two men will hold a rope (a measuring rod/tape). This is called a "line" in the Bible. This man proceeds to divide the land equally to his people. Some land may be better than other lots. By the grace of God, other lines are fallen to us by Christ Jesus. There are no rocks in our places, no thorns or thistles. We are in pleasant places. (The portion of our inheritance is the same as the Lord Jesus Christ's inheritance—we are joint heirs).

Spiritual application: All religion is thorns and thistles to me—the lines are not fallen to me. When I came to Christ, the lines are fallen to me in pleasant places—joy and peace, love and comfort. God planted us here as witnesses. The gospel is the land of milk and honey. To give us good land, Christ came. A goodly heritage equals a crown that fadeth not away. Incorruptible riches; unexhaustible riches.

This is regarding farming in the East. The majority of land is owned by the rich people. The latter rain is usually in October, the former rain starts in April. After the former rain, they start plowing and at that time the landlord will announce, "Tomorrow my land will be leased to those who will be present and who care to have some of the land." On the appointed day then they take the measuring rod and the landlord will say, "How many people do I have that care to cultivate my land?" He will find out and then he will divide his land accordingly. The fields always have a name in the East. For instance: foxes field, potter's field, etc. and they measure them off into lots. The measuring tape is called a "line" in the Bible. After they have measured the land off they write the name of all who come on a stone and then they mix them all up. The stones are collected and then the men choose and the number they get is their lot. Often

times the lots fall on rocky ground, bad ground, etc., but here in the Psalms it says, "The lines are fallen unto me in pleasant places...." God maintained it. The word "cup" means "mighty of all." Reins are always thoughts in the Bible. During the night season much thought arises.

Verse 6 "Pleasant places" are good land. Now the lines (ropes) are fallen to us in pleasant places. Our lot is maintained by God. In Christ, now, we have all the fullness of the Godhead bodily. In him we have salvation, fruits of the spirit, prosperity, joy health, etc. These are our portion and our pleasant places. All these good things which are our lot are maintained by God. We are heirs of God and sons, we have a good measure.

PSALM 17

Verse 11 Eastern text: "They have praised me and now have compassed me; they have determined to bury me in the ground." This is what God says referring to us.

Verse 14 Belly. Aramaic version: "From the dead that die by thy hand, O Lord, and from the dead of the grave, divide their possessions among the living, fill their belly with thy treasure so that their children are satisfied and have a portion remaining for their own children."

Verse 24 "From the dead that died by thy hand, O Lord, and from the dead of the grave, divide their possessions among the living, fill their belly with thy treasure, so that their children are satisfied, and have a portion remaining for their own children." (Translation)

PSALM 18

Verse 8 Eastern text: "There went out a smoke out of his wrath, and fire flamed from his face, and coals were kindled by it."

Verse 12 Eastern text: "Out of the brightness of his shadow, his cloud rained hailstones and coals of fire."

PSALM 20

Verse 5 "...And in the name of our God we will set up our banners...." Banners is the wrong word. It should be "canopies," because a banner is just a flag. This story comes out of the old practice. Supposing John murdered a member of Jim's family. Jim's family has been getting instructions for four or five generations, that anytime John's family murders a member of Jim's family, you should kill him. This is a tradition which is still practiced in some of the Oriental countries. Supposing James got a member of John's family about three generations later in a corner. John did not know anything about what his grandfather did to Jim's family at all. But Jim's family has been handing down the story and telling the boys that one of their duties is to have revenge on the blood of John's family. If he says he is sorry, that won't save him. But if he says, "In the name of Mahatma Ghandi, I beg pardon," and holds up both hands at the same time, he will not kill him. He may also run to one of the six cities of refuge and the other man cannot get in. If the man does not recognize the name of Mahatma Ghandi and kills him anyway and the dead man's family goes to Ghandi and tells him, he may take his army and go to the family and tell them that Jim did not respect his name and that he is going to fight them. That is a tradition that they have in some parts of the Oriental countries today. But, supposing the Jim forgave him and sat down with John and became his friend. When John went home, he could not keep quiet. He told his family so they decided to go to Ghandi and take him gifts. Then they say they want to honor him and he must come with them to their town. But he doesn't want to go. But John's family says they want to show their appreciation. Then they hold a canopy about six or eight feet long of white cloth, about two feet wide. Two people hold the corners at the front and two at the back. Ghandi walks under it. The man who was saved by his name walks in front of him and the rest walk on the sides. They beat the drums and tell everyone that John is what he is because of this man's name. When they are married, they walk under a canopy to the banquet hall. Only the bride and the bridegroom walk under the canopy. The bride holds the bridegroom's hand. Eastern people walk hand-in-hand, not arm-in-arm.

Banners, canopies, witness marriage, avenging of blood. It is not a banner; they go into the banquet house under a canopy. The canopy is about five to six yards long and about two yards wide. Two people at the front and two at the rear hold the canopy up. Only the bride and groom pass underneath this canopy, and they do it hand-in-hand. People who are born again rejoice in their salvation. They rejoice and set up their canopy.

In the East there is a law among the hill tribes concerned with the "avenging of blood." If John murdered Bill, then Bill's family will be looking for an opportunity to murder someone from John's family for four or five generations. When Bill's family finds a member of John's family, the Bill-man says, "Are you a John-man?" "Yes," he responds. Bill-man, "Well, I am an avenger of blood; your great-grandfather murdered my great-grandfather. It has been handed me by birthright to avenge the blood." John-man says, "I know nothing of this." Bill-man says, "I don't care if you know it or not. I have you now." The John-man can do one of two things: He can go to one of the six cities of refuge, and stay there awhile; or he can hold up both hands and cry for mercy. He will mention the name of a person well known and well respected by Bill-man and the rest of the community (in India, possibly Mahatma Ghandi's name would be used). Bill-man would have to forgive John-man on the merits of the man's name used. So Bill-man says, "All right, you are free now, I have fulfilled my purpose of avenging blood. Because you have called on so-and-so's name, you are free now." Then Bill-man goes home and so does John-man.

When John-man gets home he tells the entire story to his family, and says that he would be dead and buried now had he not called on that name. The family rejoices in the fact (salvation) and celebrates. They go to the man's home (whose name was used) and thank and praise him and give him gifts and then they call him out to the street and have him walk down the street. They put garlands around his neck and raise the canopy over his head. The John-man, saved walks in front of the canopy, making much noise and saying, "Come and see this man by whose name I am saved. I am what I am because of him." This is "rejoicing in our salvation and set up our banner."

We rejoice in our salvation. We were lost in sin and degradation. We were lost BUT called on the name of the Lord Jesus Christ, whose name is above every name; but are we setting up our canopy and telling people about it? Are we shamed of what has saved us from sickness, death, etc.? Are we taking this truth and making it known? James 1:22.

Be doers of the Word, not just comfortable seat sitters. Declare what the Word of God has done for you. Don't argue. Just do as the blind man of John 9: "I was born blind, now I see." They could not argue it. Prove the truth that we have been taught by our fruits. Set up your canopy. Witness! Don't try to teach it all. Just witness to the truth. This way they will want it, too.

"Who will set up our banners." "Banners" should be canopies, could be either a small banner or a canopy, depending upon the context where it is used.

If a man (A) is revenging a murder committed by (B) or someone in (B's) family, then (B) can have two ways of escape: 1) raise his hands and call on name of a well-respected person; 2) He can run to one of the six cities of refuge. If (B) uses #1 then he goes to the respected person and sets up a canopy in this man's name and the man walks under it with the saved person going in front rejoicing his salvation. The canopy is the protection which saves the man's life. The man calls upon the name of the respected person. (Revengers of blood, Numbers 35:6ff, are mentioned in the above teaching.)

Spiritual application: We call upon the name of God and He is our canopy. We testify to our salvation just as the man walks before the canopy praising the name of respected person with overflowing joy.

"To set up a canopy for someone" is an idiom which means that we witness to the greatness of that person. The more we witness the Lord Jesus Christ, the more joy we experience. Not witnessing will stagnate the believers.

God forbade the revenging of blood and it is only practiced by hill country people in southern India.

"Set up our banners," canopy. "Banners" should be "canopy." We who have been saved call upon the Lord, the name God honors and set above all others. Then we should set up our canopy; we should go on telling anybody, everywhere, testifying, witnessing that we are saved through his name. Tell everybody about it. Best testimonies are "what the Lord has done for you since you were saved."

Marriage (set up canopy)— related to salvation. Banner—canopy. During marriage ceremony, couple walks under white sheet canopy four or five feet long and about three or four feet wide, supported on posters by two people in back and two in front. A banner would be much smaller. Rejoicing is one thing. Setting up a canopy is another. If truly rejoice in salvation, we will set up a canopy in the name of God. (Song of Solomon 2:4—"banner" = canopy. People don't walk under a banner.)

There is a law for avenging of blood in East. If John murdered James, James' children would look for John's children for three or four generations to kill them. John's children have two ways of escape: 1) can put up hands before James' children and call upon name of most respected person, "I ask your pardon in the name of Mahatma Ghandi,"; 2) He can run to one of the six cities of refuge for protection until the priest of that city is dead. No reasoning or argument will save him. After begin saved on merit of a great name, he goes home and tells everyone about it. Then they all go to the house of the man of the respected name and tell him they would like to proclaim the incident to the whole city by having him walk under a canopy. The boy who was saved runs before, beating drums, and declaring that he was saved by this man's name. Everyone rejoices and bows down to this man.

We are saved by calling on the name of Jesus Christ. After salvation we must "set up a canopy" for him—proclaim our salvation. Testify to it so others may also partake. We either declare it or deny it. We must get heart knowledge rather than mental assent.

We are bound to tell if we have really experienced the joy of salvation. We cannot raise a canopy for Jesus Christ if there is no hunger in our hearts. Christ and the Word must be living and real to us. If a person has nothing, he has nothing to say.

"...set up our banners." (canopy) Must check word "banner" and decide whether it should be "canopy" or "banner." In this instance, it's "banner." A canopy is about 45 yards long; 2 yards wide. Men carry it with posters in front and bride and bridegroom walk under this canopy when marriage ceremony is over and going to the Banqueting House.

Set up banners (canopy). Banner = canopy. It is about 4-5 feet wide, 6-7 feet long, supported by two posters in front; two in back. You must tell whether it is a banner or canopy by context. It is like a sheet. (A banner is not that big.) There is an old tradition in the East which is condemned by law and by religion that "iniquity shall be from children to children" for several generations. For example, if John murdered James, children of James will be looking for the children of John for many generations to avenge the blood of Jaeras. Suppose that one day John's offspring ran into James' offspring who held a knife and said, "I am the true avenger of my grandfather James whom your grandfather murdered." John has two alternatives for escape: 1) he can flee from James to one of the six cities of refuge where he would be safe until the high priest of that city died; 2) He can throw up his hands and ask pardon in the name of a well-known, and well-respected person. In India, perhaps it would be Mahatma Ghandi. James would answer, "On the merit of Mahatma Ghandi, you are free. I have avenged the blood and my duty is done." After that, James and John become friends. Then they go to Ghandi's house to tell him that John was saved by calling on the name of Ghandi. They set up a canopy for Ghandi to walk under and they put garland around his neck. John walks in from beating a drum and proclaiming what had taken place and how he was saved. Everyone rejoices.

We have been saved by calling on the name of the Lord. We should proclaim it. In this age of grace we are saved by the name of Jesus Christ. We should set up a canopy and tell people how he saved us.

PSALM 22

verse 1 "My God, my God, why hast thou forsaken me?" The Oriental translation is, "My God, my God, for what has thou spared me? you have kept my salvation far away from me, because of the folly of my words." Salvation means "saved me from the present trouble." "Lama" means "for this purpose." "Swabatami" means spare, preserve, alone, permitted. Refer back to Matthew 27:46. Psalms 22:1, he gives the idea he would rather have died. "Eli" means God. Eloi means Elijah.

The Easterners believe that when death is near, God is closer to them. Even a condemned sinner won't cry out in defeat because they all believe God is closer to a man who is dying. That is why the Jews don't believe that Jesus cried out in despair. The Roman soldiers did not understand the language Jesus spoke. Everyone has sympathy for a man who has murdered someone and is to be hanged. He himself is fearless.

My God, My God, why hast thou forsaken me? Oriental translation: "My God, My God, why hast thou let me to live? And yet thou hast delayed my salvation from me because of the words of my folly."

This should read, "My God, my God why hast thou let me live?" This is the Psalmist's cry to God. Verses 1-17 have to do with the psalmist David. Verse 18 applies to Christ also: "They parted my garments." "My vesture"—this is symbolic of authority. This authority cannot be divided.

Verse 29 "All they that are hungry upon earth shall eat, and worship before the Lord. All they that are buried shall kneel before him. My soul is alive to him." (Translation)

Hungry. Aramaic version: "All they that are hungry upon earth shall eat and worship before the Lord. All they that are buried shall kneel before him. My soul is alive to him."

PSALM 23

"The Lord is my shepherd; I shall not want." The shepherds love and protect their sheep. They love their sheep very much and take care of them carefully. They protect their sheep from animals and thieves.

"He prepareth a table before me" They also provide them with food—in case there is no pasture, the shepherd takes his staff or crook and pulls down leaves from trees so the sheep can eat. They will not let them be hungry. They do not want—if a sheep should get hurt (breaks a leg etc), the shepherd carries the sheep on his shoulder and keeps talking to the sheep—always attends to its wants—crook provides the food—staff protects them (only those in the fold).

"He maketh me to lie down in green pastures; he leadeth me beside the still waters." Eastern sheep will not drink from running water, so the shepherd puts stones in the stream, to stop the water from running so fast—this makes a quiet pond where the sheep can drink.

"Thy rod and thy staff they comfort me." When a sheep is hurt and the shepherd has to carry it on his shoulder, he keeps talking to the sheep to comfort him. The shepherd will say, "You are in this condition because you would not listen to me. I did not make it so—you did—because you disobeyed me." Also the rod and staff that the shepherd carries are used to protect his sheep from thieves and animals.

Note: Those accepting Christ and born again are in His fold. No matter what difficulties we face—we keep our eyes on God. He will never leave us nor forsake us.

The sheep are always looking for a patch of better grass and goes two or three miles looking for better grass. They never take their eyes from the ground—just looking. (Like some people who are always looking for a better standard of living.)

"Thou anointest my head with oil." When shepherd returns to the fold with the injured sheep, this is the first thing he does, if a sheep gets cut or hurt the shepherd takes oil and puts it on the wound and bandages it.

Note: Like Jesus—heals us despite our disobedience. He still loves us.

"My cup runneth over." When the sheep reach the sheepfold in the evening, each sheep has a wooden bucket of his own. It is filled with water till it overflows (pours abundantly).

Abundant of all things. That is what Jesus Christ gives us if we would let him and believe him.

Note: the shepherd trusts only himself to take care of his sheep—he loves them so very much. He lies down (cross ways) in the passage of the fold to protect them. The Eastern shepherd acts as the door to their sheep.

We are the sheep of His pasture. We are in the fold. We belong to His fold. We are secure.

When they return to the sheepfold, sometimes there is a little water to cross of three or four feet across. The sheep will not walk in the water. So the shepherd will lift one across and then the others will follow (like people following the crowd).

Jesus Christ is the door of our life and we are the sheep of His pasture.

He maketh me lie down in green pastures. The sheep don't have green pastures all the time, only sometimes. They specially cultivate a green pasture to preserve some sheep.

"He leadeth me beside the still waters." The sheep do not drink water that is flowing. The shepherds dig a little pit in the sand where you get the water quickly, about four feet in diameter and about two feet deep. This is called still water.

"Thy rod and staff." The rod is called a crook (has a bend in the end). Has a sharp knife-like edge.

Staff is like a stick 18" long made of wood as thick as my wrist. He hangs it in his belt. When there is no green grass, the shepherd uses the rod to cut the branches of the green trees. The rod provides food. The staff is for protection to defend himself and the sheep.

"Thou preparest a table..." When there is no green grass to eat at all, the shepherd provides green branches for them to eat. The sheep like the leaves.

"...in the presence of mine enemies." Their enemies are lions, bears, etc. They are starving because they do not have anyone to provide for them. When there is nothing around at all for us, our shepherd still provides for us.

"My cup runneth over." There is a wooden bucket for each sheep for water. The shepherd pours the water into the bucket until it overflows. He doesn't pour for measurement. When we give, God pours. Provision is made abundantly.

"Thou anointest my head with oil." If a sheep falls on a rock and breaks his leg, the shepherd carries the sheep back home. The first thing he will do is pour oil in his wound and bandage it up.

There is a passage in sheepfold, but no door. In the morning the shepherd will take his crook (five feet long and with a bend at the end, with a sharp blade fixed up to it at the bend). And, he takes a rod with him—18" long made of wood) that hangs in his belt. The rod is called the staff.

In India, the Bishops use the crook to bless people in the church because they're supposed to be shepherds appointed by the Lord Jesus Christ. They carry the crook in the left hand; lift right hand and bless people. Will take a few smooth stones from the seashore and put in his belt. The example of David—he used them to kill Goliath. All shepherds carry the smooth stones in their belt. They also carry a sling and a flute made of a reed, and some food for himself for the day. Then he goes out. He calls the sheep to come out and they do. They follow him as he goes before. They will only follow the shepherd's voice—not a stranger's. They only accept the authority of Jesus Christ—just as we should accept no other voice other than His Word.

He searches until he finds a patch of grass, maybe a mile or two away. Then he lets them all graze together. Sheep always look down—never up as goats do. Sheep look for better grass all the time. (Numbers 32:24) Better standard of living. People constantly seek after this. There is no peace or joy in anything except the Lord Jesus Christ.

One sheep will go out looking for more grass. The shepherd will take his sling out, and say to the sheep, "John, John, I'm going to hit you, I'm sorry. Your safety depends on your abiding in the fold. Your eyes are on better grass only—not on lions and tigers that might attack you. You might break your neck—so come back, John or I'm going to hit you." We as Christians answer, "don't worry, I'll be in church Sunday," or "I'll be there in my spirit." "Let me alone."

The shepherd slings the stone, after several remembrances, and aims it so as not to hit the sheep at all, but pass right in front to the sheep's mouth. The sheep is scared and comes back to the fold. The shepherd says, "next time I'll hit you; this time I let you go."

When we go out and look for "better grass" and forget Christ and don't stay in the fold—the stones pass on us. The smooth stone always warns us to come back before we get hurt. Come back to Christ, depending on God.

Thieves will come to rob the sheep sometimes—the shepherd will defend the sheep with his staff.

Sometimes food is scarce and can't find any grass anywhere—especially summer, green grass is hard to find. Shepherd can't let sheep starve so he gathers leaves of certain trees to feed them. He uses the crook to bend the limbs, cuts off the leaves and feeds the sheep. "He preparest a table before me in the presence of mine enemies." The shepherd provides for the sheep. When the whole world is starving, our God shall feed us. When the world produces nothing, nothings grows; no matter how many depressions the world presents. Our shepherd's crook stands for authority—He'll feed us from heaven. He did it for Israel and will for us as long as we abide in the fold—the rest will starve.

"Thy rod and they staff they comfort me." The crook provides the food. The staff defends you—only when you abide in the fold. (Not just a member of a denomination, but to walk in his ways; seek Him first.)

"He leaded me beside the still waters." Sheep never drink flowing water. You have to dig a little pit in a sandy place—makes still waters.

If the sheep has not obeyed the shepherd's voice and gotten hurt, say broken a neck, the shepherd will put the sheep on his back and carry him on his shoulder. He then talks to the sheep. "John, you

wouldn't listen to me—It's your fault, you make it so you chose to make it so. You broke your leg because of disobedience. You stepped into the pit. To the Eastern man, the sheep is like a son. He treats them as his own children. Therefore, the shepherd takes care of them personally.

Sometimes will have to cross a small canal on the way back to the fold. Sheep won't get his feet wet—won't walk in it. The shepherd tosses one across. Then all the sheep stop—none will get wet—they follow the crowd rather than Christ; follow the Smiths and the Joneses all the time. When he gets home with a hurt sheep, he puts oil on it. That what it means when it says, "Thou anointest my head with oil." He supports and defends us and answers our prayers.

"My cup runneth over." Each sheep has a bucket. He fills them with water (to overflowing). God gives us a spiritual abundance of everything.

Back to John 10—No doors, only a passage in a sheepfold. Only shepherd can lead sheep to green pastures. Sometimes, he must go for miles before finding grass. He knows where they are and sheep do not. Sheep cannot fight the shepherd or dictate to him. Church is not a democracy, but a theocracy. God rules by way of the man of God. God ordains him and he should have authority. The man of God has authority over all of the offering received. It is his responsibility to use it wisely for his needs and the needs of the church. It is not the responsibility of the "sheep."

Eastern shepherd usually has a beard, wears a long robe and has a crook (wooden rod about 4 feet long with bend on end and a sharp blade attached to the bend), and a staff (wooden) about 18 inches long, and a few smooth stones from the seashore which he carries in a leather bag on a belt and a flute to comfort and cheer the sheep and a sling. The shepherd does not drag the sheep, but leads them. Each has a name which shepherd remembers. He knows them by sight. The sheep are concerned with the grass only; but the shepherd watches out for wolves and other dangers.

Analogy to the church: The pastor must ward off false doctrine, etc. The sheep are always looking down (eating). Do not see all that is going on. If a sheep is straying into danger and will not heed the call of the shepherd, he slings a stone which lands right by the sheep's mouth. If still does not heed, he will hit the sheep with a smooth stone. Must be smooth so it will not harm the sheep. This is chastening it to bring it back to the flock and fold. Outside is danger. Inside is prosperity, security and peace.

In the East, sheep do not like to drink flowing water. The shepherd digs a small pit and water springs up. It is still water and the sheep will drink from it (Psalm 23:2). If they must cross a water canal, shepherd carries one across and others follow even though they do not like to get their feet wet. They won't go until he does this. How much we follow people and not Christ!

Every Eastern monarch must go after the sheep for six months. If he can govern the sheep, can govern the people because much alike. David did that.

If no grass available, there are certain leaves which sheep love. So the shepherd uses his crook (rod) to bring down leaves. He prepares a "table" for them even when enemies about are starving. (Psalm 23:5) God can provide food for us even when it seems none is available—even if it must be brought from heaven.

The rod symbolizes authority. The rod and staff are a comfort to the sheep (Psalm 23:4). Staff defends; rod provides. Christ is our shepherd.

If the sheep does not heed the shepherd and gets hurt, the shepherd will carry him home on his shoulders and lecture the sheep. He soothes him with oil and a bandage (Psalm 23:5). At evening, when they get home, each sheep has a wooden bucket. The shepherd fills it to overflowing. We must learn to give as a shepherd. We should give freely and abundantly. When we ask for something, he doesn't say "I have yesterday."

Shepherds do not trust a door or gate on the sheepfold. Someone could open it during the night. The shepherd's wife or son acts as the door while he goes to eat. Someone that the shepherd trusts (never a stranger or hireling) lies across the opening of the fold and acts as the door. Does not sleep (Psalm 121:3,4). Christ presents us blameless and without spot or wrinkle before God. Shepherd gets very little sleep. God is always watching us—never sleeps.

In the East, one of the greetings is to put thumb and two fingers together and touch forehead and mouth and heart while saying, "Peace be unto you." It means, "I wish you peace in my mind, mouth and heart." This greeting is people's peace and they don't have it. We have Christ's peace given unto us.

The priests would take a three-pronged flesh hook (trident) when an offering is brought to the temple the priest's servant would reach in with the flesh hook and what he took was his. He is responsible to God. (I Samuel 2:13-14) You don't need an auditor to keep track of how he spends it.

"Green pasture" The shepherd knows where the green grass is. He leads the sheep to that place. Your pastors are called shepherds (pastors) (pastures). Pastor—one who feeds the sheep; leads the sheep.

Israel was led by Moses—people were all right—but the people wanted a king as other people had. God told them, the king will you to serve him—he will do you no good. I (God) will be your king. As soon as they got a king, they got in the soup. Starts preaching, talking—

PSALM 26

Verse 6 Wash mine hands in innocence. They do this in the Roman Catholic Church. When they break the bread in communion, and there's a prayer for it, the priest washes his hands on the altar and says these words. He must cleanse himself from defilement of sin. Pontius Pilot did this—means freedom from guilt.

When the people in the east walk out of their house, they always wash their feet upon re-entering the house. It cleans them from dust and defilement. Same here. The priests cleanse themselves from defilement of walking in the world.

The blood of Jesus Christ cleanseth us from all sin not just water. We are cleansed from all unrighteousness.

PSALM 31

Verse 12 Vessel, broken. A vessel was made of clay. The potter burns the clay. Then he checks to see if the vessels are broken by knocking or rapping on the pot. Broken vessels are cracked, broken before usage. (It would have a slight crack through which water would leak). So the broken vessels are set aside. People used these broken vessels to store junk at home, or to empty dirt, mud and such. Like a family rummage bin.) Only good enough to hold junk. David felt that he was like where all the despised and junk was thrown, and was only good enough to hold junk. I am a good for nothing man, a despised person, a contaminated person; this is taken from the custom of the broken vessels in the East and how they were treated.

"A broken vessel." A broken vessel is used (if the piece is large enough) to hold dirt, and dirty rages in the home (sort of like a wastebasket). This means "all the dirt and filth of the world is stacked or piled on me."

(Ezra 9:8). Speark, pots repaired in the way. "Nail" is a speark, symbolic of the permanency of the Word of God and God's faithfulness. This originated in the East. Broken pots in the junk pile in the Eastern backyard. These are pots which leak, at a potter's home. All the cracked pots are put in piles. Ones which cannot be repaired are available for the public to take. The public puts the broken pots in their garden, where junk is kept. They are hung to the wall, arranged on a spear; all of the junk can be put on it. David says he's a broken vessel. It cannot hold water, it is thrown in the backyard as junk. (Psalm 31:12) It is in the company of rags and dirt and filth. David felt he was a broken vessel. The broken vessel is not to be just any place. This is why "a nail in a sure place" = "a constant and sure abode."

PSALM 36

Verse 1 "The unjust conceives wickedness within his heart, for there is no fear of God before his eyes." (Translation)

Wickedness. Aramaic version: "The unjust conceives wickedness within his heart for there is no fear of God before his eyes."

Verse 2 Flattereth. Aramaic version: "For it is indifferent to him to see his sins forgiven, or to hate them."

PSALM 37

Verse 35 Green bay tree. No such tree. Any kind of tree which grows quickly in its own soil is such a tree. Any man who prospers quickly in his own business is referred to as a "green bay tree." "Oh, he's under the juniper tree" means, as a figure of speech, he is defeated and frustrated. Should not be in

agreement with the wicked. God then sent a lion to slay his disobedient servant. We today, choose to suffer ourselves. People today are wicked more than any other period. Why?

Green bay tree. Any tree which grows up very quickly in its own soil is called a "green bay tree." Any man who makes money all night by his wicked methods and deceptive plans is a green bay tree. ("Fly by night") He doesn't last long.

"Jonah's Gord"—kept Jonah in protection—it is a casteroil plant. Wide leaves, grows quickly—wonderful shade. Green bay tree is similar. They also die quickly. Diseases usually start in the mind. They filter into the body because the mind is sick. All sickness begins in the mind. There are only two ways to go—God's way, the way of life. The Devil's way—the way of death—darkness.

PSALM 40

Verse 6 (Romans 1:4). Branded. In the temple on the altar are coals of fire. This along with a hot needle is used to mark their ear for dedication (higher classes only). Called the mark of dedication—take a red hot needle and bore the ear lobe—marks you out as a Son of God. David said, "Mine ear thou has bored" Psalm 40:6 (quoted, not stated). (King James reads "opened" in the text it is "bored" or "digged.") He was ear marked to serve God. "Come out from them and be ye separate," saith God—you're ear marked to serve God, not to serve the Devil and the flesh.

"Initiated." You will continue to do this until you are 12 years old. At 12 you are initiated, twice born, ear marked, marked out, branded. Before you are 12 you are not supposed to be able to understand how to believe in God. So you cannot be born again. You must be of age to answer God in baptism; able to believe; then you are baptized. How can you believe as a baby? You can't. People were baptized by emersion years before Christ.

PSALM 41

Verse 5,6 and 9 Go abroad, gossip. Deuteronomy 23:12-14. Go abroad, paddle. "If he..." the enemy, the Devil, who comes in numerous ways. The enemy is in our heads. Verse 5—our enemies say the same thing, "when will he give up this confessing Christ? When will he give up this testifying and study of the Word?" This is what the enemy works on us. Verse 6—"...his (the enemy's) heart gathereth iniquity to itself..." he always tries to scare us, frighten us. "When he goeth abroad, he telleth it."

Most Eastern people live in one of the villages (India has 750,000). Those who live in the cities have bathrooms, just as in the United States. In the villages, they go outside the city walls to go to the bathroom. Women go to one area; men to another. The place must have a water conveyance because Eastern people do not use toilet paper, they wash (to be arguing between the East and the West is caused by lack of understanding of differences. We are not anxious to change Easterners to Western culture as we are merely to understand their background). "Goeth abroad" means he has gone to the fields to answer the calls of nature. (See Deuteronomy 23.)

If there is no running water, the people carry a jug of water with them.

Verse 9 "Familiar friend" means "a man of my peace," or "a man with whom I am in peace." A man can be familiar and not be in peace, spiritually and politically. First, he was a man in peace with him; second, he was his friend; third, he trusted in him; and fourth, he ate bread with him. A man can be in peace without being a friend.

"...he telleth it," men gossip or women gossip at the toilet. Example, "my enemy is sick; I hope he will never recover." That is why it says here, Deuteronomy 23:12-14: "without the camp"—outside city wall; "go forth abroad" — toilet. Verse 13—"thou shalt have a paddle," something to dig with. Dig a hole; remove the waste and then cover it up.

The life of Eastern people is in the Bible, the way they live in every detail of their life. Psalms 41:6: If the enemy speaks to psalmist, it is vanity, so he usually talks about it at the toilet. Verse 9: "Hath lifted up his heel against me"—he will turn against you, acting against you. (Genesis 3:15) a familiar friend; "who did eat bread"—was eating salt, a trust; if it is not honored, it is considered a breach of trust. We eat the bread of Christ Jesus every day because he gives us food, power to earn bread—and we do not walk in accordance to His will. We lack loyalty and faithfulness yet we eat His salt.

Speak evil of me. India has 750 thousand villages—it deals with the village life. To know India you must understand village life. Means his enemies talk; gossip about you when they go abroad.

(Prophecy of Judas Iscariot) covenant of salt—he ate my bread. Fulfilled in John 13:18. It is bad culture to hurt the one you eat with (his salt). "Lifted his heel" means he hurt me. We eat the salt of the Lord Jesus Christ all the time, we make the money, but who gives us the power to do it, the strength, grace to do it? Christ. Are we not eating salt? Do we not betray Him? Yes, we deny Him before men, we dishonor Him in our tithes and offering, we neglect Him—we don't seek Him first. We lie to Him, deceive Him—we say and don't do—we are all Judases. How thankless we are, not concerned about Christ. He gives me health, grace, life—in spite of myself—He gives me salt. We don't have time for Him.

We suffer loss when we do this—we have salvation, but lose in our walk; concerning health, prosperity, etc.

If you eat His salt—seek Him first!! Do the will of God, do the Word. (Be not hearers only, but be doers of the Word). We are arrogant, stiff necked people—stupid.

"Did eat my bread, lifted up his heel." Whenever you eat food, there is salt in it. To lift up your heel is to do harm. This is prophecy concerning Judas Iscariot.

See Matthew 26:22,23.

PSALM 42

Verse 7 Deep calleth to deep. At the call of the waterspouts. "Noise" should be "call." "Deep calleth unto deep" means one trouble follows after another and each one gets a little worse. "Waterspouts" are flows of water. Water that flows very quick and thick. These are the waterspouts of God. "Waves and billows" are afflictions. I am full of troubles and the troubles are going over me. He was stating his numerous difficulties. See verse 8, as God's grace and power kick into gear. Maintain peace and power in these times.

Solution is to change our thinking, renew our minds, look unto the Lord, cast our burden, to find peace, contentment, and fearlessness. It is not wrong to get into difficulties, opposition and trails. It is wrong to stay in that condition. Don't be affected by the conditions round about us. Circumstances cannot determine our state of mind. Dependence on God only to have a stable peace. We are not like the world getting scared in circumstances. Our God is able to deliver (peculiar people).

PSALM 44

Verse 19 "For thou hast humbled us a second time in the land, and covered us with the shadow of death." (Translation)

Shadow of death. Aramaic version: "For thou hast humbled us a second time in the land and covered us with the shadow of death."

PSALM 45

Verse 13 Veil, "All glorious within." Veil worn by single women. She also wears many jewels which are covered by the veil. She is "all glorious within." Much gold is used in clothing (sari). Our glory now is within because of Christ. The jewels are the fruit of the spirit. When the veil of our heart is lifted, the jewels are seen. Our salvation is demonstrated outwardly. "Education" means to bring something out from within. (See Latin word for it.) Bishop teaches here to look within for answers because of holy spirit. When Christ in you is a living reality, you have joy.

Bishop: an elder; an overseer of the church.

Pillai teaches to pray tonight that God through his spirit in us will write upon the tables of our hearts what we have learned tonight so that the knowledge will spring up in his like fountains of water in times of need.

Easterners pray before a burning lamp which symbolizes the presence of God. Never feel that God is far removed. He is within each Christian. The resource is within the Christian. When Mohammedans pray, they stand on a high place, put their fingers in their ears so they will hear nothing else and call upon God with a loud voice. Hindus pray while sitting quietly and cross-legged on the floor, lifting spinal cord and talking to God whom they believe is within.

The King's daughter is all glorious within (within the veil)—At the end of 10 days of marriage, the bridegroom gives her a silver cord. We say, "With this ring I thee wed;" they use the cord in its place: "With this cord I thee wed." The silver cord in a beautiful jewel. The groom makes a covenant of salt with the bride; then someone lifts the veil so he can put the silver cord around her neck. After he does this, he sees his wife for the first time. He lifts the veil wondering what he's going to find now. (That's what we think.) "How can a man love a woman of sin? It's a spiritual background culture that counts—not her face. Have you ever seen Christ? Do you love Him? Same thing. Marriage is based on culture—religion.

After lifting the veil he's seen her face now. Then he puts her veil on his shoulder assuring everyone and his bride that her substance and protection will be on his shoulder from now on.

"all glorious within". This refers to the daughter being covered with a veil. "Within" means inside of the veil. The husband at the wedding will remove the veil and place it on his shoulder signifying that the protection of the bride now rests on his shoulders.

PSALM 49

Verse 11 "Their graves shall be their only habitation forever, and their dwelling place throughout all generations." (Translation)

Graves. Aramaic version: "Their graves shall be their only habitation forever, and their dwelling places throughout generations. Their marked graves will be their only remembrance on earth."

Verse 13 "This their way is their folly: in the end, demanded they will graze like cattle." (Translation)

Folly. Aramaic version: "This their way is their folly; in the end, demented, they will graze like cattle."

PSALM 53

Verse 6 "These people no longer recognize evil, they have absorbed my people as bread, they have no respect for God."

Workers of iniquity. Aramaic version: "These people no longer recognize evil; they have absolved my people as bread. They have no respect for God."

PSALM 56

Verse 8 "my tears in thy bottle" David knew that God was keeping a record of his deeds so he did not need to keep a tear bottle.

Tear bottles. A woman in Luke 7:38 washed Jesus's feet with tears from a tear bottle. The Eastern people keep tear bottles in their home. Anytime the person weeps or cries or something to do with God or the spiritual vain, then they put the tears in this bottle, and preserve them. When the person dies, this bottle is buried with them. They believe that every tear that is shed for the glory of God will give them a reward. This is why tear bottles are so precious in the East. It is a disgrace to be buried without one.

Any person who uses the tears before they are dead must do it in one of these situations: 1) If they love the person, or 2) If they think of a person as a holy man; somebody who can forgive their sins and give them heavenly assurance here and now. For these reasons will an Easterner pour out his tears and wash their feet. This is an oriental custom of sin-confession.

Kissing the brethren is an oriental practice. When guests come in, they kiss each other. Kiss of affection and tenderheartedness and hospitality, and friendship. Get orientalism first, then people will come along with an understanding of the spiritual application.

(Luke 7:36,38) Tears; washing the feet. How could the woman stand behind Jesus and wash his feet and kiss them? It is because Easterners do not sit in chairs like Westerners do. They sit on the floor. The woman could stand by his side and reach his feet.

Why did she bring a gift (alabaster box of ointment)? In the East, a person would never go empty handed to visit a doctor, priest, sick person or pregnant woman. In this case, the woman was visiting her Lord.

How did she get enough tears to wash his feet? She could never accumulate enough by crying just once. Easterners keep "tear bottles" in their homes. Whenever they cry for something concerning God for which they expect a reward, they collect the tears in the bottle and preserve them there. These are

tears from weeping and praying. Each member of the household has his own bottle which is buried with him at his death. It is a disgrace among some Easterners to be buried without the bottle. They believe that the bottle goes with them to heaven and they will receive a reward for each tear in the bottle. If a woman sacrifices her tear bottle, it is more than giving all the millions of dollars in the world. It is a custom to do for a holy man that one respects very much.

See Psalm 56:8—David was telling God that whatever he did for God was recorded in God's book. He did not have to bring the tear bottle to remind Him.

In Luke again, the woman wiped Jesus' feet with her hair. An Eastern woman's hair is her glory and is very long. She was showing her humility and submission. She was saying that her glory was good enough only to wash his feet.

Tears into thy bottle. There is a tear bottle in each home, six inches by two inches preserved in the home. Before they cry, especially about spiritual matter, they cry into these bottles. These bottles are buried with them. They are supposed to get a reward for the tears they shed for the glory of God. It is a heathen practice. David says don't do this tear bottle trip; it's all in God's Book.

David is using a figure of speech to say "God records my rewards in His book and I have no need for a tear bottle.

It is a sacrifice to wash feet of holy men with a tear bottle. The woman made her sacrifice to Jesus Christ to have his forgiveness rather than rewards in heaven. Most Hindu women have long hair—glory of her head. She demonstrates humility by using her hair.

"Kissed his feet" means to confess sin with a willingness to be reconciled. It is a sign that she is asking for forgiveness.

See also: Luke 7:36-38,48,50 and Tape 64, Side 1, Index 758.

PSALM 58

Verses 4 and 5 Snake Charmer. There are plenty of snake charmers in India. There are huge snakes that live in the walls of people's houses. The people feed them. They believe if you feed them they will not hurt you—if you kill them, they will kill you—especially a cobra. They will chase you for generations and kill you (avenging of blood).

If they want to get rid of a snake, they pay a snake charmer to come in and charm the snake and take it away. They will not kill it. In verse 5, some adders do not respond to the voice of charmers. The wicked are so bad, and poisonous, they are like the adder that will not listen to the charmer. This wicked will not listen to any truth.

Verse 8 "As the wax which melteth, and drips before the fire; let them be destroyed: fire hath fallen from heaven and they did not see the light, the truth has been given and they did not understand." (Translation)

"As a snail which melteth, let every one of them pass away: like the untimely birth of a woman, that they may not see the sun." "Snail" means "wax"—wax will melt. "Like the untimely birth of a woman" means "like a stillborn babe of a woman" (one that is dead before birth—will never see the light of day). This verse is speaking of wicked people, who are born spiritually dead and remain ignorant of spiritual things. They will always live and act ignorant, (will melt away like wax—never seeing light.)

"Snail"—wax melteth.

"Lit"—like the stillborn baby of the woman (untimely birth of a woman). Wicked people are like this, live this way and the curse of God shall be upon them. They are spiritually dead. They melt away like wax, they are ignorant. But once we come to the Lord Jesus Christ, we find all we need to know about ourselves—our friends. Christ is the author and finisher of our faith. Christ is our justifier.

Verse 9 "Thorns" should be translated "heat."

Verses 8 and 9 Snail which melteth. "Snail" should be "wax." "Untimely birth" should be "stillborn birth." Because it is dead it will never see the sun. The ungodly people used this idiom to pass condemnation.

In verse 9, pots were made of clay (the one the poor people used). The rich people used brass pots. It was a disgrace to use aluminum. Silver and gold used for drinking vessels. The poor people used clay

pots on a frail oven made of three stone about five inches high. Burn grass of fields—thorns—for fuel. Could not use wood because they were poor. The thorns burn very quickly. "Before your pot can feel the thorns" (heat). Application: no chance to escape. Will be taken away before have time to straighten things out. Takes too long, cannot depend on thorns—no permanency. Shows uncertainty.

Wax. Eastern text: "Like the wax that melteth and drips before the fire, let them be destroyed..."

Snail, untimely birth. Snail = wax. Woman that produces a stillborn baby (dead in womb of woman) = untimely birth.

Snail. Aramaic version: "Like the wax which melteth and drippeth before the fire, let them be destroyed: Fire hath fallen from heaven and they did not see. The light of truth hath been given and they did not understand."

Pots feel the thorns. They have crude ovens where they place their pots. They do not have fuel gas for their cooking. They go to gather thorns of the field. Grass of the field the Bible says. Where you light these thorns under the pot, they burn quickly. There's not much strength in it. It takes a lot of this grass to get the pot heated. The wicked people will be taken away before the pot can feel the warmth.

This is called "crackling thorns" in some other passages. So, before the pot can get warmed up, the wicked shall be taken.

PSALM 60

Verse 8 "Moab is my wash pot, over Edom will I cast out my sandals." "Wash pot"—this is a defeated person. Moabites and Edomites were defeated people. This is based on the customs of greeting people into an Eastern home as in Isaiah 52:15. To be accepted by the host, the guest must be washed and sprinkled, we are washed by the blood of Christ and sprinkled by the holy spirit. The guest is under the protection of the host as long as he is in the home.

Moab is my wash pot. Wash pots are kept on the porches of the houses. On the porch, there is a servant who receives your sandals. Then he washes your feet and you can then walk into the house. This phrase, "moab is my wash pot," means Moab has been conquered. Wash pot and shoe taker is only a hired servant. Moab was subjugated in a war by David, conquered long ago. Same with Edom.

Wash pot. As a visitor in the East, get their feet washed on the porch by the servant (wealthy person's home) who has a tub of water with a wash cloth. Throw your sandals at him, he holds them or puts them next to the tub; then you get in the tub, the servant washes your feet and wipes them with a towel. This is the first thing. No guest can be accepted as a guest in the Orient unless his feet are washed first. As a poor man in the East, you present the guest with a jug of water and let him wash his own feet. Moabites and Edomites were enslaved in a war (subjugated in a war by David). So "Moab is a wash pot" is a statement symbolic of subjugation. Only slaves, servants wash feet. He is a menial servant. When Jesus took the towel and washed his disciples' feet, it implied that He was taking the place of the menial (John 13:5). Keeping this practice in the East, Moabites (Ruth was one) and Edomites were enslaved, subjugated and are menial servants as nations. In the East there is a question and response: "Do you know so and so?"—"Oh, he's only my wash pot, my slave." Which means he is NOBODY, a person of no account.

"Moab is my wash pot;" "Over Edom will I cast out my shoe." If I want to say that a nation is defeated—you say it is my wash pot. The wash pot is where guests wash their feet. There were three kinds of servants in the East: 1) High servants; 2) Poor relatives and 3) Slave servants. The lowest is the slave servant, and they wash the feet of the guests.

Subjugated people were called "wash pots."

"Cast out my shoe"—also subjugated people through ward. Every time people come in from outside, they wash their feet. The Hindus wear sandals. They believe you won't kill bugs as much by wearing sandals as you would if you wore shoes, and killing bugs is killing to them. This is the same reason why they don't eat meat. God gave them life.

Bishop talks about the importance of understanding about the Eastern way of life to be able to understand the Word. We must live with the people.

Moab my wash pot—over Edom cast my shoe. In homes of rich people in the East, on the porch is a wash pot. There is a man servant there on the porch with the wash tub (wash pot). You throw your

sandals to the servant and then step in the tub. The servants wash the feet of the guest and wipe them with a towel. In the first room, they sprinkle rose water on your head. The guest is received only when washed and sprinkled. That's why in Isaiah it says, "The Lord shall sprinkle many nations."

Isaiah 52:15—The man who washes the feet is the servant of whoever casts his sandals. This is a figure of speech here. This man is the lowest man in the family-dirtiest job. Both Edom and Moab are subjugated; enslaved.

Wash pot, cast out shoe. At any home in the East there is a man on the porch with a wash pot. He is the servant who washes the feet of guests. As the guest approaches the servant, the guest throws his sandals (not shoes) at him to be kept by the pot. Then the guest may enter the house.

"Moab is my wash pot"—a conquered people was likened to the wash pot. Moab was a nation conquered by David. It is a term used to refer to any subordinate or used to make anyone look like a subordinate.

"Over Edom will I cast out my sandal"—Moabites and Edmoites were sons of Lot. The man that takes the sandals was just a servant—another subjugated person. Used to refer to people defeated in war.

"Moab is my wash pot, Edom will I cast my shoe." Anybody who is subjugated in a war and made slaves, are likened unto the wash pot and the man who carries the shoes. Moabites and Edmoties were conquered in a war and subjugated, enslaved by David. So they were likened to wash pots and the slave men who wash the feet.

"Moab is my wash pot" Moab and Edom were defeated peoples and they are likened unto the servants who wash the feet and catch the sandals at the house of a man. A person is only a good and acceptable guest when he has been washed and sprinkled; once this is done the host will keep the guest in his protection as long as the guest stays in the house.

We have been washed by the blood of Jesus Christ, sprinkled with holy spirit and are protected as long as we remain in the house (temple - body of believers; staying in fellowship)

"Shoe"—sandal. Moabites, Edomites—Children from Lot and his daughters; they were disapproved and despised because of their ancestry. David defeated them in battle and made them slaves to wash feet and to pick up sandals. Defeated ones were called wash pots. They were equivalent to servants who wash feet and catch shoes.

PSALM 61

Verse 3 See Judges 5:24.

PSALM 68

Verse 12 "Then the king of armies shall be defeated, and the household of God shall divide the spoil."

Spoil. Aramaic version: "Then the kings of armies shall be defeated: and the household of God shall divide the spoil."

Verse 13 This saying is still in usage. The books they enage, although they may be their relatives, are doing a sort of menial task for them. Some of the Oriental kitchens are not as modern as ours. They don't have any place to keep their pots and pans in order. Sometimes they sleep there. That's what "lien among the pots" means. They are mixed up with the pots. "Lien" means "lying about." It should read, "although you are laying..." Most of the cooks that cook for them sleep in the kitchen. They don't know any outside culture; they only know pots and pans. The cook puts the food just outside the kitchen on a table and one of the ladies comes and takes the food to the table. The cooks can't even bring the food to the table because that is their way.

The doves were the first tame bird, easily attainable and faithful. They send messages and they bring them back. Nobody hurts them because of their peacefulness. They are pets also and some people tie up their wings with some silver coins to beautify them. They don't have dogs and cats for pets, but doves and peacocks. They decorate the feathers and flowers with yellow gold. It is not real gold, but inferior gold. It is very cheap. Ophir gold is real gold. Yellow gold is used for decoration. In this case, silver is a symbol of strength. It means, "God will bless you, lift you up." As the doves are decorated, so will you be. Doves are so well accepted and loved by everybody. You will be like that.

Wings of a dove, covered with silver, feathers with yellow gold mote. (Referred to Matthew 7:3-5 about finding the small faults in someone else's life, yet ignoring the huge problems in our own life). "Though ye lie among the sheepfolds yet ye shall be as the wings of a dove covered with silver, and her feathers with yellow gold." The sheepfolds are where the children of Israel sat between them as where an ass would sit. Anyway, every morning when the sheep are led away from the sheepfold, there are always some servants there to sweep away the dung, and all of the trampled grass, etc. With the waste grass, they toss it outside the sheepfold. The ass, rather than getting his own fresh grass, waits lazily on the old grass. (Israel). You are now living in the mud and muck and dirt and dung of this world by being in the sheepfold means that they are tied up with the materialism and prosperity of this world which never satisfies.

In spite of where Israel was, the psalmist says they will live a long life like a dove, etc. Peace, strength and prosperity. Christ takes us away from the mud, muck and dung (Egypt) to the land of milk and honey (Christ within). He put peace within, gave us a song of joy in us, gave us strength and glorious liberty as the sons of God. In spite of their enslavements, God delivered them from Egypt. Materialism (religion too) could only put misery, fear, dread, lack and want in us. Christ Jesus lifted us and gave us a song and a joy and stability and peace, contentment, liberty, prestige, honor—all of these were added. Christ took us away from the sheepfold and delivered us to the land of Canaan.

Verse 14 Salmon is a mountain. "When the Almighty scattered kings for her...." For the Church and the people. The Salmon Mountain is always white. So it will be when God deals with a sinner; He lifts a person from the pots and pan, the smoke and dirt and He will lift them up white as snow. These two verses mean the same thing.

Verse 18 Captivity. Aramaic Version: "Thou hast ascended on high, thou hast carried away captives. Thou hast blessed men with gifts. But the rebellious men shall not dwell before the presence of God." Ephesians 4:8 is taken from this verse but is not exactly the same.

PSALM 69

Verse 4 "...hairs of mine head..." means his enemies are too numerous to count. "...then I have to restore that which I took not away." This means because my enemies are too many and mightier than me, they made me come and give back that which I had not taken. He was helpless.

Verse 20 "O Lord, heal my broken heart; and bind it: and I looked for some to take pity, and there was none; and for comforters, and I found none."

Heart. Aramaic version: "O Thou, heal my broken heart and bind it. And I looked for some to take pity and there was none, and for comforters and I found none."

Verse 22 "Table become a snare"—usually while eating, covenants are made. If table becomes a snare it is because they are planning evil at the table and someone at the table goes and tells the man whom they are going to harm. Then this man sets a trap for the conspirators.

Table become a snare. In the East, no tables and chairs used for dining. People sit on cushion on floor and eat from little individual desk-like table. Sometimes a person will plot against another person and involve several people, one of which remains secretly faithful to the person plotted against. He replays the information and prepares the man to meet the danger. Then the man plotted against gets a group together and wipes out the schemer who planned to harm him. His table (his planning) became a snare to him. "Table" means his planning because they plan while they eat. He had made plans while eating and the very plan destroyed him. He reaped what he sowed. The law of karma is "what you sow you reap." Philippians 4:8: "Whatsoever you even think is returned to you. Psalm 37:4—Delight in the Lord and receive the desires of your heart. Don't delight in anything bad. It takes the same breath to say good or bad. Whatever you want to be, think those thoughts. Thoughts are seeds. If you don't get what you sow in this life, Hindus believe you will get it in the next. Buddah said don't desire and you won't come back to this world.

Table be a snare. Table stands for food. They have no tables in the East—not like ours anyway. If people in the East want to plan something, they will come together and talk about it. They will talk first, then eat. If they ate while they talked, they would be salted. Example: If a group is planning to ruin somebody. One man doesn't eat with them. This man runs and tells the man that the plot is against. So, this man plans on cutting their throat before they cut his. Therefore, their table becomes a snare for them.

They will talk something for the ruination of someone else and it becomes a trap because the man that was with them goes and tells the man about it and he plans to get them before they have a chance to get him.

Whatsoever a man thinketh, that shall he be. Whatsoever a man sows, that shall he reap. What we think is a seed. What we think becomes reality. Delight thyself in the Lord and He shall grant thee the desires of your heart. The man who went to tell the plan of the group of men did not take the covenant of salt—wasn't bound.

PSALM 74

Verse 5 "Thou knowest this as exalted one who sits on high, they have hewn down doors with axes as they would cut the trees of the forest." (Translation)

Axes. Aramaic version: "Thou knowest this, as the exalted one who sits on high, they have hewn down the doors with axes as thou would cut the trees of the forest."

Verse 11 "Bosom"—You lift part of the front part of your robe and make it into a pouch. Then you fill it with corn and hold it. In this case it means another thing. In the robe they wear, there are two pockets, one on the right hand and the other on the left. That's what the bosom is in this case. "Madiyael" means the pockets which are in his robe just on his waist. He puts his hand in the pocket there. It is symbolic that his hand is closed down. His right hand of power is hidden in his bosom.

Verses 10 and 11 Right hand. Literal: "Why do you keep your right hand closed? Bring it out and destroy the wicked." People who do not want to help will cup hand in bosom and close the hand. The psalmist is saying that because they did not act, the wicked were reproaching the name of the Israelites.

PSALM 77

Verse 1 I cried unto God.

Verse 2: "Sore" should be "hand." They raised up their hands in surrender to God. When you pray, take your time until you have the assurance on the inside that God has heard your prayer, until you have comfort on the inside.

"My soul refused to be comforted." He would not stop praying until he was sure that he had the comfort on the inside. There is great fun in driving the mind.

Verses 1 and 2 Sore ran in the night. "My sore ran"—my hand went up. When an Easterner puts up his hands toward heaven, he is signifying full and complete surrender as a servant. This custom has been carried over into oath taking officials and "hands up" command in war. They signify complete surrender to serve by raising the hand. I Timothy 2:8, surrender to God without any doubt. Refuse to be converted (unless God answered prayer), we must remain surrendered to God.

My hand ran in the night. "Sore"—hand. Should say, "...my hands went up in the night while they were in the bed. Putting up your hands is like when a soldier is captured. It means complete surrender. "My soul refused to be comforted," until they were satisfied that God had comforted their soul, and God had accepted their surrender. That's why we should take our time when we pray. If we believe when we pray, we have comfort before we receive the answer. We know we believed because we have spiritual assurance in our hearts.

Lamentations 2:19: "Arise, cry out in the night: (because you can do it better) in the beginning of the watches pour out thine heart like water before the face of the Lord, pray earnestly): lift up thine hands toward him for the life of thy young children (Psalm 77:1,2), that faint for hunger in the top of every street. When the starvation, poverty, hunger comes, lift up your hands before God. And "for the children who faint in the top of every street" is during a lack in anything, lift up your hands before God and refuse to be comforted until God hears your prayer and the children are released from the famine.

Verse 2 "In the day of my trouble, I sought the Lord: I lifted up my hand before him all night, ceasing not to think on him: yet my soul refused to be comforted." (Translation)

Many of the Eastern people pray on their bed. They lie on their back and use two, three or four pillows to keep their head up and stretch their arms and legs and keep them limp as if they don't belong to you. Then you can lift your mind easily and then pray. After your mind is clear, you raise your hands. Hands up is a sign of surrender to God. Before you lift your hands, you must get right with God. When

you put your hands down, you go to sleep, "...my sore ran in the night,..." means "I kept my hands lifted up toward God." They pray until they have the evidence that God has heard their prayer.

"Ceased not" means to "never cease but always fully surrender." "My sore ran in the night, and ceased not" means you put both hands in prayer and when you do this, you aren't keeping anything behind you, but you completely surrender to God. You are fully dedicated to God, in spite of anything or any difficulties.

They would put up both hands to signify complete surrender to God in prayer—fully dedicated to God in spite of everything. Sore—hand. And ceased not to be fully surrendered to God.

A Hindu prays first thing in the morning and last thing at night. He lifts his hands to pray and does not stop until he finds peace with God and is sure God heard the prayer. See Psalm 77:2. "Sore" should be "hands." Hands were not taken down until peace found. "My hand went up in the night and did not cease...." Indians ruled self for about 6,000 years from time they came from Persia to India. They then ruled all of Asiatic world except China and Japan. They never went out to conquer other nations.

(Nehemiah 8:6) Amen, lifting up their hands. "Amen" existed long before Christianity. It is the Word of confirmation, "Let it be so." Lifting up hands (and handkerchief ceremonies are Western ideas) means a surrender, persistence. The idea is, "Lord, here I am with both hands raised to receive surrender, persistence, intensity and absolute helplessness." In the East, at night when the Oriental prays, he lifts up his hands to pray while in bed.

"Sore"—hand. The practice is to keep the hands raised until the Lord heard the prayer. "Refused to be comforted" should say, "was not comforted." He longed to be comforted. There is nothing to doubt when you pray with your hands raised. One of these private prayers links you up with God right away. Start day off this way!!

"...my sore (hand) ran in the night...." My sore should read, "my hands went up in the night." Eastern people pray until they fall asleep. Put up both hands to God. Full and complete surrender to God. Continued keeping hands toward God until comforted.

PSALM 78

Verse 58 "For they provoked him to anger by sacrificing in high places, and made him indignant with their graven images." (Translation)

Images. Aramaic version: "For they have provoked Him to anger by sacrificing in high places and made Him indignant with their graven images."

Verse 63 See Judges 11:30-40.

"Maidens were not given to marriage." If a girl reaches the age of 30 without being married, she is considered to be cursed. Here the maidens not given to marriage indicates the absence of God's blessing. They believe marriages are made in heaven. If there is no marriage in heaven, then there is none on earth.

Maidens not given in marriage. The Eastern people are anxious to get their daughters married, starting around 14. They look for a mate for her. They like to get her married before 16-18. After she passes 18, her parents always tell people she's 18, even if she's 25, etc.

Why are they in a hurry to get daughters married off? So they can enjoy married life. If they're not married people will think God did not bless that girl. They think God put a curse on her. This is punishment for disobeying.

Fire consumed them. The whole 78th chapter tells of God's wrath against the disobedient. As a result of the wrath of God, the young men were consumed, because of their disobedience and maidens were not given to marriage. Disobedience brings punishment or a curse; fruit of disobedience. If daughters are not married by the age of 13 to 16, it is considered a curse. (Fire is anything that consumed you.)

PSALM 81

Verse 10 "Open thy mouth wide" is a figurative, not literal statement which means that we should ask largely and God will bring it to pass—God will fill it.

"I am the Lord thy God, open thy mouth wide." "I am the Lord thy God" means He is as certain as His promise. As sure as I am, my Word is. Egypt was a land of poverty, disease, oppression, depression,

crisis, chaos, fear, worry and all. He brought us out of all this. Anything outside of Christ is the land of Egypt. "Open thy mouth wide" means ask largely, believe for great things. There is no limitation with God. The reason we fear is that we don't believe.

"Open thy mouth wide." This is a figure which means to ask largely, ask great things of God.

"Open thy mouth wide." Ask largely of God, ask for great things.

"Open thy mouth wide and I will fill it." Means ask great things and I'll fill it. We don't think we can believe that big. God is able to grant all grace. (II Corinthians 9:8)

PSALM 82

Verses 5-7 "Ye are gods." Most Orientals believe that all human beings are gods (got a spark of the divine). That spark of God is dead in some people because of sin. In order to get it back, fasting, prayer and living godly sober life is necessary. "Although I have said you are gods, and children of the Most High, you shall die like men because of sin." Enjoy your liberty in this land as opposed to the negative and fear connected with the land of Egypt.

Verse 6 Ye are gods. God lives in the people—Eastern philosophy, understanding. We're all children of God, Eastern philosophy. All made in likeness of Him. God is our father for mercy, not salvation. We're sons of God by second birth.

PSALM 83

Verse 13 "O my God, make them like a 'whirlwind'" (not wheel). Make them completely blown away, utterly destroyed, this is what "whirlwind" means.

"Make them like a wheel." "Wheel" should be whirlwind. This means make the people to be nowhere so they cannot be found.

"Make them like a wheel." "Wheel" means whirlwind. This means to blow the people away after the judgment of God so that they cannot be found.

PSALM 84

Verse 5 "Blessed is the man whose help is from thee; and in whose heart are the ways."

Heart. Aramaic version: "Blessed is the man whose help is from Thee, in whose heart are Thy ways."

Verse 10 A doorkeeper is a position of respect in the East. There are doorkeepers for temples, palaces, the houses of God. This is not a sign of humility (Western idea). A better translation would read: "I would rather sit at the threshold of the house of God, than live in the tents of the wicked."

Beggars sit on both sides of the doorways. This is an attitude of humility, not necessarily poverty. They hope that God will hear and answer their prayers and supplications. In the third chapter of Acts Peter and John knew what the lame man really wanted—new legs. Thus, they ministered to him accordingly. To sit on the threshold shows humility and an attitude of begging at the house of God—willingness to supplicate to God. Often princes and wealthy men sit and beg in this manner.

"Tents of wickedness" means the wealthy, sinful living of the wicked in the sight of God. The Psalmist says that he would rather be humble before God than to live with these sinful people.

Doorkeeper. Many think that doorkeeper is lowly position. But it is a very honorable position. The text should read, "I would rather sit at the threshold of the house of God, which is a humble position. It is a place of beggars. They sit there waiting for God to heal them. Many generals and high officials are doorkeepers.

"Rather be a doorkeeper." To be a doorkeeper is a position of honor and respect. There is no humility in this position. This verse really says, "I would rather sit at the threshold of my God."

The beggars in the East and those who are there for healing sit at the threshold of the temple. "Tents of wickedness" are the homes of rich and sinful people.

"Be a doorkeeper." In the East, the doorkeeper position is one of honor and respect. Beggars looking for healing will sit at the temple gates. Should read—"I would rather sit at the threshold in the house of my God" (Acts 3:2). To sit in the gate of the temple is a humbling thing. "Tents of wickedness" are households of rich, sinful people of high social prestige.

Doorkeeper. Not talking about a doorkeeper here. People think it is a humbling job. Many doorkeepers in India are princes in the palaces. What about a doorkeeper in a church? It's not humiliating. "I would rather sit at the threshold of the house of my God than to dwell in the tents of wickedness." (Literal.) To sit at the threshold of the house of God is more than a humble position. It is where the beggars sit. Example, Peter and John came into the temple and the lame man was sitting there. I would rather be a beggar in the house of my God than to dwell in the tents of wickedness.

Doorkeeper. Western people think this is a position of humility. (Like our ushers.) Yet in the East, in the temple, princes are the people who greet. Literal—"I would rather sit at the threshold of the house of my God, than to sit in the tents of the wicked." Beggars in the East are at every temple; they sit on both sides of the road. Some come and sit in the threshold of the temple (inside); but the beggar who is suffering from a greater disease is always brought and kept at the threshold. So it really says, "I would rather be a beggar than dwell in the tents of the wicked." This means humility, extreme humility. Not a church usher.

Doorkeeper of the house of God. "I would rather sit at the threshold of the house of my God" Not "doorkeeper." In the East, the beggars sit on both sides of the passageway up the threshold to beg alms. Only beggars sit at the door of the house of God.

Doorkeeper of the house of God. Should be: "I would rather sit at the threshold of the house of my God than to dwell in the tents of wickedness." Beggars sat at the thresholds of houses. David said he would rather be a beggar in God's house than to prosper in the tents of the wicked. This verse is not talking about a doorkeeper.

Doorkeeper. Western people think this is a position of humility. (Like our church ushers.) Yet in the East, in the temple, princes are the people who greet.

PSALM 89

Verse 47 "Remember me from the time I was created: for thou hast not created all men in vain." (Translation)

Vain. Aramaic version: "Remember me from the time I was created, for Thou hast not created all men in vain."

PSALM 90

Verse 10 See Acts 9:17, 18.

PSALM 91

Verse 1 "Secret places of the most high God, green tree." "Secret places...God" means in the bosom of the Father, the Father's affection, which is known to us through Christ. Which is abiding in the shadow of the Almighty (just as people in the East abide under the heavenly tree for their protection). The shadow of the Almighty spreads everywhere.

"He that dwelleth in the secret place of the Most High, shall abide under the shadow of the Almighty." If you are in Christ Jesus, which is secret place of Almighty, and if he is in you, you are dwelling under the shadow of the Almighty. How much greater is shadow of Almighty than tree which can spread one to three miles wide. God Almighty shadows all over the world. Wherever you go, you are abiding under His shadow. He is our heavenly tree, and in Christ we are abiding in Him wherever we go. Never alone. Sleep—don't sleep.

Secret place of the most High; the bosom of God. Today we must ask personally. No matter where we go, we are in the shadow of the Almighty. The Lord Jesus Christ is our secret place, and the confidence we have in him.

Verse 11 See Psalms 125:1.

PSALM 92

Verse 12 (Matthew 22:8-14) Robe of righteousness, marriage. Writers of the Bible were Eastern and used their customs and ways of thinking, etc. to illustrate and get ideas conveyed.

In Psalm 92:12 it reads: "The righteous shall flourish like the palm tree." The Word also says that there is no one righteous, no, not one. Then who are the righteous? Good works are not righteousness. It

cannot be earned. Righteousness is imputed to us by grace through faith in Jesus Christ. Self righteousness is a filthy rag and not acceptable to God.

At marriage ceremony in the East, every guest is given a robe and must wear it to be accepted. We must put on God's robe of righteousness given us by Him. At a wedding of royalty, must wear robe issued by king. Cannot wear own robe. In other weddings can wear robe handed down through own family.

Palm tree (righteous flourish as a palm tree). Everybody says they are, but the way to tell if you are righteous is if your flourish as a palm tree. See "palm tree" for details—same tape.

Palm tree. Prayer. See "robe of righteousness" also.

Way to tell if righteous is to see if flourishing as a palm tree. Shall know them by their fruit. We all (Christians) have righteousness by faith through Jesus Christ. Are we flourishing as palm trees?

American palm trees are not the same as Eastern palm trees. Several kinds in the East. Plantain palm (banana). More than one kind of Eastern banana. American banana is apology to it. Date palms and coconut palms. There are a couple of kinds of all these three, but only one kind of this: THE palm tree which is distinct from all other varieties.

"Righteous shall flourish as the palm tree." Coconut palm and the palm tree are about the same height (80-90 feet). Coconut is cultivated while the palm grows wild. Takes long time for coconut to grow and produce fruit and it requires much labor. No labor is required for growth of the palm. If someone throws ten seeds, they become ten trees. Therefore, no one owns them because it is God's labor alone which produces them. Waters them and sustains them, therefore anyone can eat from the palm no matter whose land it is on. Coconut varies in thickness from bottom to top while the palm does not. Spiritual person does not vary—same on Sunday as Saturday.

There is a bend at the end of the coconut palm and insects bore into the trunk. No crookedness in the palm and worms and insects cannot make holes in it. Same with righteous person: no crookedness, strong, no varying, no holes in him. Says what he means and means what he says.

The palm is used for good of man from roots to leaves. Everything use for medicine, building, food, etc. Stronger material in trunk and the roots are for medicine. Palm leaves are for writing material. Leaves are about 2" wide, 4-5 feet long and 1/8" thick. Cut green leaves and soak in water three or four days. Then they are white. Write with a "piece of iron" by impressing on white leaves. Put back in water and writing becomes green. Never fades for thousands of years. Writing on paper does not last long. Job said he wished his words could be graven with an iron pen (Job 19:24, not stated). In the East, when someone had hardships he wanted to write it with an iron pen as a warning. The warning will not fade away and no worm would eat it. In Hindus temples now there are records on palm leaves. Leaves also used for roofing. House built of teakwood (strongest wood) but would not last more than ten years because of termites. If beams and rafters are made of palm tree, the white ants (termites) will not destroy them.

The fruit of the palm tree is shaped like grapefruit—little bigger and it lasts all year. The first quarter of year (January-March) you can break it and drink milk. Second quarter break it and eat meat, like coconut. Third quarter, peel it and eat it like an apple. Fourth quarter, eat it like a plum. Same fruit in different stages. Grow in bunches. When picked, grows back in week or so—abundantly produces. Always has food. If a person could not reach the fruit or climb for it, there were certain people who would climb up like monkeys and help people get the fruit. If these people were offered a tip, they would say, "No, God gave it freely—I give to you freely also."

Like the palm tree, a righteous person should be useful in service from head to foot. Comes from dedication to God. We should abundantly produce and be giving all the time. If you go to the palm tree one day and again the next, the tree does not say, "Oh, are you back again? I already gave and must save some for myself." Palm trees gives to everyone who asks. "Give to him that would borrow from thee."

We have power to produce as the palm tree through Jesus Christ and the power and wisdom of God. The palm tree is never uprooted by any amount of wind or storm. It bends and comes back up. So must the Christian be. God sustains us from falling, as He does the palm tree. Our source of supply is Jesus Christ, unlimited. Our inheritance is eternal, inexhaustible and incorruptible. Can always draw from the power of God.

In prayer stay mind on God by filling with positives of Word. Keep self linked with God by renewed mind so can draw from Him as resource. Can manifest peace and joy in any situation and give glory to God because of Christ in us.

Most people when praying have wandering minds because it is un-renewed. Put His promises in mind and drive out all fears, despair, depression, lack of confidence, etc. Think on abundance and security, love, etc. A prayer with un-renewed mind goes no farther than the ceiling. Our mind and heart must be one with the Word and then will not have wandering thoughts but will be centered on God. Negative thinking drags us here and there. We magnify the Devil by saying, "He caused this and he made me do that." Feast on the Word.

Righteous, palm tree. The righteous are those to whom righteousness is imputed by grace through faith in the Lord Jesus Christ. (Romans 4:3) We believe Romans 10:9, then we become righteous. No one is "naturally" righteous. If a man is righteous it cannot be seen by his works. It can only be seen by his fruit, for, "The righteous shall flourish like the palm tree...." Date palm coconut palm, and plantain (otherwise called "banana") are different kinds of palm trees. However, the palm tree is different from every other kind of palm. Coconut palm is cultivated. The palm tree is not cultivated. It is as large as the coconut tree, yet it grows haphazardly. God plants, waters and cares for the palm tree. He by His grace allows it to produce fruit. A believer who is made righteous by the grace of God which makes up a new creation, like the palm tree. We have no righteousness in itself.

The palm tree is public property, despite whose property it is on because the owner of the land did not plant them. The coconut tree also is 60-70 feet high. The trunk circumference is sporadic. The palm tree is absolutely uniform all the way up. Palm leaves have been used for thousands of years as writing materials. The leaves are 4-5 feet long and two inches wide and one inch thick. Put them in watch and it becomes useful. Writing is done with a pen of iron. The palm tree produces fruit in abundance. The first quarter cut the coconut, drink its milk; second quarter eat the meat of the coconut. Third, peel it like in eating of an apple. Fourth, peel and cut it like a plum. The character of a palm tree is to be fruitful 24 hours a day. The palm tree is a tree of protection to those seeking shelter and protection.

See also: Job 19:24; Jeremiah 17:1; Psalm 128:3.

Palm tree. The palm tree produces fruit all through the year. The fruit is a little larger than grapefruit. From January through March one can climb to top of tree and drink milk of the fruit like coconut milk. During second quarter, it can be eaten like a peach, during third quarter it is like an apple, during fourth quarter the inside can be eaten like a coconut. Palm trees produce fruit all year around (same fruit in different stages) and anyone can eat from them freely, no matter where they are. Hindus cannot climb the trees but the Indians can.

If a man wants some fruit but cannot reach it, he may ask an Indian to get it for him. The man who climbs for it will accept no money for his service. He says, "God freely gave it, so it would be wrong for me to charge anything."

The Christians should be as the palm tree. His life is for the benefit of others. We should always produce fruit and freely give it; and, as the palm tree, the more fruit we give, the more we produce again. We become fruitless, joyless, powerless, by trying to satisfy ourselves with things. Only the spirit satisfies, and through the spirit we have an unlimited resource to draw from. The righteous shall flourish as the palm tree.

The palm leaves are about two inches wide, four to five feet long, one eighth of an inch thick. Before paper was invented, palm leaves were prepared in a special way and used in record keeping. The leaves are cut to a certain length. An iron pen is used for the writing. There is an art to it. (When parents are arranging a marriage, the girl's father asks the boy's father, "What can your son do? Can he write on palm leaves?" If he can, he has all the spiritual qualifications.) With the iron pen a man writes on the leaf. It is then soaked for three days, after which the leaf is white and the writing is green and it always will be—for hundreds and thousands of years. Job mentioned writing with the iron pen and how what is written is preserved.

Palm beams are used for house roofs. The white ants do not eat palm trees. Wooden houses would not last 10 years in India because of white ants. The roots of palm are used as medicine for many things. They are ground to a powder.

The palm tree is used for mankind from top to bottom. They stand strong against hurricanes because of their roots. They stand straight, free from crookedness. They never die unless cut down. The righteous (us) shall flourish as a palm tree. Palm trees can grow where no other tree can grow. We who believe in Jesus Christ shall never die.

Different kinds of palm trees:

1. Date palm;
2. Banana Palm (Plantain)
3. The Palm tree;
4. Coconut Palm.

The palm tree is distinct from all others. We do not have this in the Western World.

We can't earn righteousness, it is given to us by the grace of God. All our self righteousness is like a filthy rag. (Isaiah 64:6 deals with filthy rags, mentioned but not stated or taught.) (Some of palm tree teaching is lose here in going from side one to side two.)

No birds or inside will make holes in wood. God's own tree is the palm tree (there are other trees which are God's trees). Coconut tree produces fruit every six months or so. Palm tree flourishes the whole year round—fruit is a little bigger than a grapefruit.

January to March—break fruit and drink milk and then throw it away. Second quarter to year—break it and eat the meat inside of it, like the coconut meat. Third quarter—you peel it and eat it like an apple. Fourth quarter—you eat it like a plum, it has a big seed in it. The more you cut the fruit, the more it produces. Leaves of Palm tree are used for roofing of the poor people's mud huts. Used also for writing material. Leaves are four to five feet long, about two inches wide and one eighth of an inch thick. Leaves are cut to right size and then put in water and it will turn white. It remains forever always fresh. Engrave upon it with iron pen—this is an art and it is required for a person who wants to be a Hindu. After you write on it with an iron pen, then the writing becomes green and leaf remains white.

The leaves never get eaten by worms or germs. Temple records kept in palm leaves.

Righteous flourish like a palm tree. A palm tree is a very distinct word in the Eastern language. The palm tree looks like a coconut tree, but the coconut tree must be cultivated, cared for. God cultivates the palm tree. It grows wild in places where no other tree would grow. When birds or man eats the fruit, the seed will fall to the ground (this is how God plants the seed). They are 80 to 90 feet high. It has fruit throughout the year. January—March the fruit is eaten like a peach; April—June the fruit is eaten like an apple, it is peeled and eaten; July—September the fruit is eaten like a coconut, break it and eat the inside; and October—December the fruit is eaten like a vegetable.

"The righteous shall flourish like the palm tree: he shall grow like a cedar in Lebanon." Palm tree: different or several kinds of palm trees—coconut, date, banana and plantain. The palm is a kind different and distinct from the rest.

Who are the righteous? Word has said all have sinned and come short of the glory of God and there is none righteous, no not one. No one can become righteous by their own deeds. All our self righteousness is a filthy rag. If you can't become righteous yourself, and there isn't any one in the whole world righteous, then who are the righteous and where are they? God gave us the way through Jesus Christ our lord. To whoever receives him may put on the robe of righteousness. Have been made righteous by grace through faith in the Lord Jesus Christ. Whoever receives Jesus Christ and becomes the sons of God. Abraham believed God and it was counted unto him for righteousness. May become righteous only one way and that's God's way by accepting Jesus Christ as own personal lord and savior, then righteousness imputed to you by grace through faith (believing). Not of works lest any man should boast, but only redeemed by the blood of Jesus Christ. It is his blood that cleanses us and makes us acceptable and righteous in the sight of God and it's all of grace.

The righteous and the righteous alone shall flourish like the palm tree. Differences in palm trees: Coconut palm: takes time and trouble in cultivating. Palm and Coconut—80 to 90 feet high. Coconut tree is planted, man waters and helps it to grow. Palm tree grows wild, nobody plants, seeds or waters it or helps it grow. God plants the seed, waters it and helps it grow. Both have same size trunk, about 13 inches in diameter. But in coconut tree the trunk size varies even 10 inches or so. But the trunk size of

the palm tree does not. So, a believer is righteous not by own effort, anymore than palm tree grows by own effort. God plants and waters. A believer who has been made righteous does not vary at all because Christ is the same yesterday, today and forever and Christ lives in the believer. Coconut tree—some bends, crooked and worm holes, also holes by other insects. Palm tree—no bends, no crookedness and no worm or insect holes. So a believer—no crookedness about him—should be even and have his lips (what he says) agree with his heart. We should be perfect because of Christ within by grace of God.

All of palm is used for the good of mankind, it does not live for itself. Thus, we should do all for the kingdom of God, and not do things for ourselves, but for the good of mankind. We are not saved to live for ourselves, but for the kingdom of God. Question: living for God, Christ, salvation of man or for yourself? Examine yourself.

Bishop asking people if they are saved to raise their hands, but said these could be none, because none are flourishing like the palm tree and not can flourish but shall flourish. Absolutely!

Roots are used for incurable diseases. Inside trunk, sponge like stuff, used in medicines. Leaves—always green about four to five feet long, about two inches wide. One eighth inch thick. Soak in water (after cutting to size you want) for couple of days. It becomes white and engrave writing on leaf with pen of iron. Leaf is like wax, so engrave and not use pen. Put it back in water and writing becomes green and the white (the leaf remains). This will never change. It is forever and will never fade away. Paper and ink will face. All records in Hindu temples are kept on palm leaves. That which was written thousands of years ago looks fresh as yesterday's. Reason because it is God's tree, it will not fade or be destroyed.

Believer can compare self to palm tree to see if you are righteous or not. If you are not flourishing like the palm, there is no way of proving it. Leaves also used for roofing for poorer people. Fruit produced throughout year. First quarter (January through March) cut fruit and drink its milk; Second quarter (April through June) fruit can be cut and eaten like coconut meat; Third quarter (July through September) can peel and eat like an apple; and Fourth quarter (October through December) can eat it like a plum. No other tree produces fruit of this kind—it's like four different kinds. The more you cut it, the more fruit it puts out, brings more fruit almost immediately. So as a believer gives, because as you give it will be given unto you, pressed down, shaken together and running over, because if we don't give, we don't prosper. Palm tree produces more, the more it is picked. The palm never refuses—neither should the Christian—"I gave last year, are you here again?" Word says to give to everyone who asketh of you and don't turn him away. Carnal mind will tell you, you will go broke. But that's not the truth, it's a lie from the Devil. God says as you give it will be given unto you and you shall prosper—absolutely! Palm never refuses, or says I can't afford it. People who say they are Christian but have not been made righteous why never produce fruit. Palm never grumbles because God's own tree, never refuses. Believer is God's own man because God saved you and gave you power to grow and to prosper, to flourish.

If send young boy up to get fruit for you, he will not accept tip because believe that you freely have received, so freely give and so do not charge for labor. In India, wooden houses last only about 10 years. If in teak, which is best, will last 30 to 40 years but no more because worms will eat up the wood. Why they use bricks and stone for building materials. Use palm trunk for rafters and beams because no worms will touch it, no insects eat it up. It remains forever. Believer is saved eternally because of Christ in us. Because he lives in us, we live also. Palm tree never retires, never stops producing fruit as long as it is standing on ground. Possible for believer to live forever! Can live until over 100!

Believer, live the way God wants you to believe, says because Christ lives in me eat the right way, simple life, you will remain strong and vigorous in your life.

Righteous person—there should be no old age, no retirement, continue to give and produce fruit forever. Christ in us gives us all things (gives us courage, all the grace, all the strength) that we need to keep producing fruit like the palm tree does. Palm tree never dies, only when cut down! It is never uprooted in great storms, bends and comes back up. It is never defeated or frustrated. Christian should never be defeated or frustrated. Can go through any storm, economic storm crisis of any kind, any depression, any distress, can go through anything and still you are more than a conqueror. You stand up, you may be in it, but you are not of it. You may go through fire of persecution but you are never defeated or frustrated because of Christ in you, the hope of glory. Christ pulls us up and out and you can stand unafraid, more than a conqueror. Just as a palm tree stands.

We all go through trouble and trials more so than people of the world because we can trust in God. Others are talking negatives and bad days to come and they are afraid and scared to death about what's to come. Believer can be in the midst of it smiling and rejoicing, because he knows in whom he has believed and has this confidence in his Master who is in him and gives him power to stand up on both feet unafraid.

A believer goes through storms as a palm tree—no uprooted or defeated. He is more than a conqueror because one man with Christ makes a majority. While others fall in misery and despair, the believer who is made righteous he alone has the power to stand through it all. When he does, Christ is glorified and God is honored and people will look at you and ask how you can smile while everyone else is crying. Christ gives me courage, he gives me strength, he gives me love and peace. I stand because he is in me.

This is the way all believers should all flourish as a palm tree. Jesus Christ said by their fruit ye shall know them, not by their words or church membership or hymns or prayers—all good, but that's not the fruit.

Our fruit is love, joy, peace, meekness, gentleness, faith. Man made righteous by God and has the perfect love, the perfect peace that passeth all understanding in the midst of all storms and depressions. He has a joy in his soul, through a faith in his master.

Palm tree. In the East there are many more fruits and vegetables grown than in the United States. The palm tree in the East is like the coconut tree. It grows wild. It grows in places where no other tree would grow. Nobody plants it; it grows to 80 to 90 feet high. It has fruit through the year, about the size of a volleyball. They have the same fruit with four grads: January-March, eaten like a peach, throw the pits out; April—June, eaten like an apple, peel it and eat; July—September, eaten like a coconut; break it open and eat it; and October—December it is all like a vegetable, used as a vegetable.

There are four grades of fruits from the production of one tree! "The righteous shall flourish like the palm tree..." is immense. Men don't plant this tree, they grow wild. God plants it, God waters it, God fertilizes it, God produces fruit all through the year without any man's support. If we are righteous in Christ Jesus then we produce fruit all through the year. The palm tree gives all the time; therefore, it produces more fruit all the time. The Christian can flourish like this; the more he gives, the more he can get. This is linked with prosperity, too. We must give to receive.

PSALM 102

Verse 7 Sparrow. When a sparrow is in difficulty, a crisis, he doesn't go mingle with the other sparrows. He waits until he works out his problem, alone on a housetop where there are no people all the time, and no danger. They are waiting on God on the housetop. It must be a terribly difficult time, though. Alone, depending on God, all by himself.

Verse 9 "Ashes" are put on after bathing. Symbolic of the forgiveness of sins and the protection of God. The merit of the sacrifice which has been made. Holy men may put ashes all over body. Most people put them on the forehead only. To the Easterner, the ashes have the same power as the blood does to the Westerner. You sit in dust to show God you are willing to go down and that you have gone down. That is why they pray sitting on ground, on deerskin. Lowest type of humility.

Sackcloth is made of camel or goats hair. It is rough material and a sign of mourning and fasting. They don't only put ashes on forehead, but after prayer they eat a little to cleanse and purify within. "I did not cease to cleanse my insides." (Translation) Weeps so much that he is clothed in his drink. Show contrition. Usually mingle one or two drops of tears with drinks if they want to know something. Refer to note on Isaiah 44:20.

Ashes. Hindus and Jews both have ashes. Hindus make them out of cow's dung. Jews make ashes out of the cow. The significance is the same—salvation through sacrifice. Put ashes on body for "protection." When sit in ashes, a man is sitting on the sacrifice and relying on its significance. Some people eat ashes, signifying putting the soul and heart under protection of ashes.

David was saying that he was continually putting his soul under protection of God. Leaned hard on God, deep in meditation on Him.

"Mingled my drink with weeping" means wept hard over confession of sins, broken hearted over sin. As he drank, his tears fell into his cup. We should be always concerned and dependent on God, constantly abiding in His protection.

Ashes, mingled my drink with weeping. Ashes are symbolic of salvation through sacrifice. The kings sacrifice horses, they make ashes out of them. In the morning when one prays he applies ashes on the forehead, the arm and the chest. This is when they pray before breakfast. They're placing their body, soul and mind under protection of the ashes which is salvation by sacrifice. It's the same thing with the blood. They place themselves under the blood. Just as the Jews have the Passover because of the blood, so do the Indians have it. They pledge their heart, mind and spirit—everything inside is placed under the protection. They don't place their bodies under this protection, only the spiritual aspect. You place the ashes on your tongue. This means that you are protected both inside and outside. You are constantly devoted to God. I am always abiding with God. I am constantly devoted to God. "Mingled my drink with weeping," means constantly repenting of sin and faults. The tears roll down cheeks and into the water he is drinking. Both these mean he never forsook God. Always engrossed, devoted to God. Always look to Him, rooted and grounded. It's a walk.

PSALM 103

Verse 5 Youth renewed like the eagles. When the eagle's feathers become burdensome, after five years, feathers become frail and weak. They must abandon their feathers and become youthful. They drop themselves down from the tops of the trees into the water, beak first. When they enter the water, they have lost their old feathers, but when they come up, they've lost all their feathers. The birds are helpless now, can't fly or swim, struggle to shore. Takes six weeks to grow back. People care for the birds. Thus, their youth is renewed. They shall walk and not faint. Run and not be weary because their youth is renewed as they abandon their old feathers and wait on God for their new ones. Firstly, to renew their strength, they lose their old feathers. Secondly, by waiting. Then they gain their feathers and are strong again.

Renewed like eagles. "Who satisfieth my mouth," who—God. Strength of the eagles is in their feathers. We should be strong, youthful all the time. Renew your mind. Don't confess negatives; don't talk yourself into sickness. "Whatsoever a man thinketh, so is he," Jesus said.

Eagles that every five years they abandon themselves with their heads down and their feet up and by the thousands dive down into the water. They do this themselves. They dive down almost in despair. As they go into the water, the religious people watch them as "holy eagles." When the eagles come out of the water, there is no feather remaining. For six weeks they begin waiting for new feathers, people feed them. Eagles lose all of their old feathers first. Then they wait. They do this voluntarily. We are not saved by anything we do. We are saved by grace and faith in the finished work of Christ. (Old feathers are like PRIDE. Bartimaeus threw off his pride as evidenced by throwing down his robe.) We are not saved by traditions or customs. Nevertheless, if you understand these customs, you will see more easily what God's emphasis is. Preaching on giving up feathers.

PSALM 106

Verse 28 Ate sacrifices of the dead. When dead is buried, food is not cooked in the deceased house, someone bring food. That which is left is put into one bowl and taken to the grave and put in the grave of the dead person. This is called sacrifice to the dead. Today they believe when someone dies they are an angel for two to three days that visits and watches things. This was the case when Peter was imprisoned and escaped and knocked at the door.

At the third day, they go to the grave and pour milk on the grave. They believe he's still around. People will go and eat this food, a great crime in their society. Only the lowest will do this. This is to eat the sacrifice of the dead.

Verse 45 In the Bishop's translation it says he felt sorry for them. The word "repent" is not used in translation.

PSALM 112

Verse 9 Giving. Eastern people believe that to earn righteousness that you will become prosperous, that you will be on top in the world by giving to the poor. This is referred to as "dispensing." Easterners give

much time to this. This is why there are more beggars and bums than anywhere. They believe only by giving to the poor (God loves the poor), God will honor us, give us good health and good home and good prosperity, good honor; our horn shall be exalted means our present honor. Like a cow has horns; our honor will be multiplied and exalted in the community by giving. This is one of the Eastern traits... give, give, give to the poor. They believe salvation is only by good works.

PSALM 113

Verse 7 See Mark 9:43-47.

Dunghill. (The poor would get up early in the morning and get any food that had been taken there.) The fire is set, it is always burning, it is never quenched. And in the dunghill there is a red worm, a "fire worm" which is in the dunghill and never dies.

PSALM 116

Verse 15 Precious. Death of his saints. Precious means costly. We are all saints. Living saints. Not canonized. A saint is a forgiven sinner, saved by the grace of God and remade a new creation in whom Christ dwells. He is a saint. You could have done more here on earth for God when alive, not while dead. It's costly for God to lose an ambassador. You cannot do anything for God once you're dead.

PSALM 119

Verse 105 They Word is a lamp unto my feet and a light unto my path. So we should walk in the light of God's truth, not in the sparks that we kindle. Our sparks are symbolic of man walking in sense knowledge. If we walk that way, we are sure to stumble because flesh is contrary to the spirit. The wisdom of man (flesh) is foolishness before God, that's walking by the sparks that we kindled. Walking by God's truth we shall never stumble in darkness because there is no darkness. Walking by sense-knowledge is symbolic of walking in the self-made sparks. Christians who walk this way are "lying down in sorrow"; defeated, frustrated, unhappy, depressed, oppressed, etc. This happens because man chose to reject God's Word and walk by his own senses. As long as sense knowledge is the same as God's Word, it's okay.

PSALM 119

Verse 83 Bottle in the smoke. Bottle—made of goatskin tanned inside. Cut of leg skin at knee and sew up knees. Pour water in at neck and tie it up with piece of rope. Men carry this on back. Women carry water in clay pitcher on head. Never interchange. Mark 14:13, if Jesus had said that they would meet a woman bearing a pitcher of water, they might have met 100 of them. But this was a man with the goatskin bottle, a very clear cut sign.

The Hindus almost all have own house and land—greater percentage than any other people. Handed down in family. Every Hindu has own well on land. The poorer people must beg water for drinking when city water is de-plenished. Must buy at market sometime during drought. Carries it in goatskin bottle to his small mud hut. No good ventilation for cooking smoke to go out. His animals live with him too. Must crawl into the low hut. Crude stones form an oven. Heated by grass of the field—crackling thorns which do not burn long. Much smoke results from thorns burning. No chimney so the skin water bottle which is suspended from ceiling is blackened by smoke and heat. Becomes useless after a while. It cannot defend itself or speak for itself. It is helpless. (Matthew 6:30; Luke 12:28)

Such is a man in a helpless situation. God alone can deliver. Seek God first because He can deliver when no man can help.

Bottle means skin bottle from goats skin. Woman's work is to carry water in pitchers. Men's work is to carry water in goatskin bottles. Poor people in low mud huts will hand up bottles (skins) of drinking water. Wife does cooking over fire and all smoke goes up to bottle and the bottle becomes black and discolored. The bottle cannot fight back, just hangs there helplessly being covered and scarred. Wife uses thistles and thorns for fuel.

Idiom means man is in tremendous crisis and cares when he refers to himself as "bottle in the smoke."

Luke 22:10—"A man bearing a pitcher of water." This was a real sign post of the men because it was a strange thing to see a man carrying a water pitcher.

Idiom—"Like a bottle in the smoke." Background: Eastern bottles are made of goatskins. (Skin goat, turn it inside out and tie off the legs, pour water into the neck, holds two or three gallons of water.) Poor people who don't have a well will take this bottle to town and buy water. Women carry water in pitchers on their heads, men carry water in skin bottle on their back. Unusual for man to carry water in pitcher on head.

"For I am become like a bottle in the smoke, yet do I not forget thy statutes." Bottle in Bible—not bottle of glass. Made of skins. Skin a goat, turn it inside and sew up knees of four legs, pour water through the neck and tie neck with rope and carry on your back. Might hold two to three gallons of water. Men carry water in bottles on back and women carry water in pitchers on their heads. Women never carry on back and men never carry on head. Disgrace for man to carry on head and visa versa for women.

"...Yet do I not forget thy statutes." In the midst of it all, the mess I was in and nobody could help me, yet I did not forget thy statutes. Still seeking and looking for God. Seeking kingdom of God first, relied on God, trusted in God, honored God, obeyed God. Did all what God commanded him to do. He knew that only God could help him, that no man could. Looked to God, relied on God and God changed the whole situation for him. We get in that and begin to grumble about situation from beginning to end. Talking about and looking at troubles and have not turned to God. The moment you turn to God, deliverance will come.

Can't say, as soon as I get out of what I'm in I'll do something. Example: Tithing. Do it now, while in midst of it, not saying wait until I get out of troubles I'm in and then.... God will help, only when you seek him. Won't help when you won't seek Him. Do His will. Must first approach Him and begin to do His will. The deeper we go into own troubles, the less concerned we are about the kingdom of God. God will intervene, will deliver us. He lifts us up from that condition, puts a joy in our hearts and even peace that passeth all understanding.

Only when we can say I am...bottle in smoke yet...In spite of everything I will do God's will. Seek ye first the Kingdom of God. Honor Him. Difficulties will disappear by themselves because God takes care of us. God's way is Jesus' way. Things only seem to be impossible when we don't look to God. We are more than conquerors provided we begin to live and move in Him and become conscious of the fact that He is in us and He is greater than all and this confidence will lift you up and make you happy and content, rejoicing while you are still a "bottle in the smoke." If you seek the kingdom of God and do His will, walk uprightly with Him and do His blessed will in all things.

Bishop relates how grandfather wouldn't for anything take money that had been set aside for tithing. Let own wife die!! Just dare not touch. If you are honoring God, God will give you what you need. But if you cheat God, you are a thief. God will destroy you. Better to die doing the will of God than outside the will. Put Christ first—salvation—day of deliverance—brings all joy, success and victory. God does not enter this way into our culture. Christ has no room in the Christian's life because we don't give him room. We don't give him place and that's the reason why we are what we are. We should honor God in everything we make, give preeminence to Christ in all things.

In India, ladies up at four, have a prayer meeting, start cooking. Men up at 5:00, then do the same things. We call heathen and pagan, but have a better culture than Christians have because they are taught to seek kingdom of God at all times, in all circumstances. Children are taught to get up early.

In America, stay up late. Saturday night is Devil's night. Could not get up! Sought Devil and flesh, not kingdom of God. Little wonder—nervous, frustrated, defeated. Because there is no peace and not God in everything. Seek God's way and see how prosperous you become and what a witness, what a joy. No doctor bills. God will take care of you in every situation and details as you seek him and honor Him and bless His name and praise Him in all things. We Christians have a mighty shelter—the Lord Jesus Christ. Do not have to grumble and complain. Hindus—training thinking from culture to be calm and peaceful in the midst of conflict. Christians who are born again and who don't rely on Christ would not trust in Christ, would not do his will or seek him first, therefore we run on our own and get into trouble. Look to God and Jesus Christ. A Christian solution is not from outside. Education means that you bring something from within.

Bottle in the smoke. Look within yourself at the spirit of God. Stay your mind on God. Trust God in every situation and don't look at the sense-knowledge situations around you.

Bishop talks about how he was a bottle in the smoke when he became a Christian. His parents forsook him, he had no money, no relative would have him, no hotel would have him, not even if you pay. No restaurant will let you eat there. You are excommunicated, considered dead to them. Christians and untouchables were barred from these things. There was no welfare. American people don't need God. They push a button and they have what they need. Some never work in America. If they break the law, they go to jail and are fed. In India, not so. In India if you become a Christian, nobody will have you—you starve to death. Bishop never starved no matter how bad the situation looked. He was worse off than the bottle in the smoke. God supplied all his need. He opened the doors, brought people across his path and they helped him. As Bishop clung onto God, he became a living reality. Rely on the Word of God. There was nowhere else to go. The Lord is a rewarder of those that diligently seek Him. If you don't seek Him diligently, He cannot be your rewarder, your substance, your help. He becomes your help in time of trouble, He becomes your refuge in time of persecution. He becomes our all in all. (Ephesians 1:23)

Jesus did it all for me. For this reason we can be in the trouble, but not of the trouble; who in this world can be persecuted but inside be full of joy, peace. It's Christ in you. He'll never leave you nor forsake you. (Hebrews 13:5)

When we fully trust in God, rely on Him living with Him, behaving our being in Him, being conscious He'll never leave us nor forsake us, having a constant assurance of His presence, nothing can frighten us even though we're as a bottle in the smoke.

In America, it means nothing to be a son of God. Our major concern is to join the church if the weather is good—shame religion. We become as dead hearts. We drag this dead heart day after day. We say praise God I'm saved! Saved from what? They don't know what they're saved from.

Fear keeps us from walking out on the promises of God, before we ever turn the key to see if the car will start. Christianity should be a way of life. The truth shall never let us down. The Word only is truth. We need not struggle in life, only believe. The moment we start doing the Will of God as revealed by Christ in the Bible, we become triumphant. That moment our believing rises and we start living. If you take God and His Word, your life will be victorious. God's can't change you unless you will to change—your free will is involved. Let yourself be lost in the power of God. You must know what's available to claim it. Example: Bishop on ship with another Hindu man who didn't know what his ship far included, so he hadn't eaten for 21 days or had a bath. He could have used everything if he had known what was included in the fare. If we don't know what we have in the new birth, we can't claim God's promises to us either. Your father knoweth what things ye have need of.

Why starve spiritually? When you do all you have is agony and fear. When you don't starve spiritually, you have peace that passes understanding. People are starving spiritually, that's why they're fearful at every turn and don't know where to go. (Isaiah 45:22) As we turn ourselves over to Him, He becomes our lord and master and we should keep doing His will from there on, regardless of our condition in life. And, He will take care of us and He will see us through. He said that we were the apple of His eye. He said heaven and earth shall pass away, but His Word shall remain forever. All may forsake us, but God will not forsake us. This one assurance we have. If we only believe this much, this will lift us up and make us joyous although you may be as the bottle in the smoke. Still you can enjoy the peace of God. This is the victory.

We must put on the Word; the mind of Christ. Believe what we have. People carry their dead hearts around day by day. Just as the man pushed the car along instead of turning the key to see if it ran, so do Christians today walk around without the reality of God in their life because they fail to believe God's Word. We must walk with Christ Jesus moment by moment and He must become a reality in our life.

Look away from your troubles and look unto God. When we look to the redemption work in Christ, we're lifted as a bottle out of the smoke.

Bottle is goatskin. Carry the water in it. They skin their goat and tan it inside properly. Tie the four knees and pour water in the neck and tie neck with rope. This is for poor people who can't afford to have well of water of their own. They have to buy water when theirs runs out. They fill their goatskin bottle and hang it in their ceiling of their small hut. They cook with a crude oven and use the grass of the field as kindling to cook with—a space about 10x10. They cook, eat, sleep, live in it. The roof is a low-

thatched roof—can't stand erect. The bottle is hanging from ceiling and gets covered with smoke. It can't speak—or defend itself or send for the union to fight for it.

Just as the bottle in the smoke was in a situation—helpless, full of crisis, so was David. He had no control over the circumstances nor could he come out of it by himself.

"Yet do I not forget thy statutes." Although I'm in tremendous crisis, helpless, yet I do not forget God. He knew only God could lift him up, deliver him. We say let's wait till everything is successful before we give to the Lord. David said I'm in a situation that's humanly impossible to be delivered out of, yet I did not forget God. Seek the kingdom of God first and He'll lift you from any crisis. God will help, be your strength.

"Bottle in the smoke." Bottles in the East are made of leather. They skin a goat, tan it inside, take hair off of skin, cut legs off at knees and sew up the four knees. They put water through the neck of the skin and tie it up with a rope. Men carry these water bottles on their backs. Poor people cannot afford a well in their yards, so when the city water supply fails, they must buy water at someone else's well. The wells of wealthier people are handed down through their families for thousands of years.

Many poor people live in mud huts about 10x12 inches (?) with roof made of hay or coconut palm leaves. There is no chimney. The man lives there with his family and goats and chickens, etc. One must bend down to enter the hut through a small entrance. The wife cooks in one corner in a crude oven made of stones. Crackling and heat fills the house because there is no chimney. The skin water bottle hangs from the ceiling and looks like a goat when it is full. The bottle, hanging helplessly, becomes charred and scarred and begins to leak in a few years. To say that one is like a bottle in the smoke is to say that he is in great crisis which he cannot escape from or control. (A similar Western expression is "up against the wall.") In the midst of this suffering, David went on to say, "...yet do I not forget thy statutes."

Whenever we seek God, He delivers us. Must think of God and Christ and the promises, not about the problem. We are "above only" because we are spiritual. We are joyous and liberated people because we know God whom we have believed. Knowing Him delivers us. The more trouble is thought about, the more trouble grows.

Verse 122 Surety is like collateral or a cosigner at the bank. Surety stands only while you repay the loan. God is a surety for good. Security forever (for good).

PSALM 121

Verse 1 (Psalm 125:1) Mt. Zion; paganism. All the hairs of head are numbered because they belong to God who is in you. And no plagues shall come nigh they dwelling because Christ in you, you are the Mt. Zion. He'll keep His angels charge over you that your foot slip not, because He keeps an eye on you. You are the Mt. Zion, He wants you. He sought you, He bought you, He loves you. He wants you. Everything concerning you concerns Him because you are Mt. Zion. (Just as the people take care of this mountain where their temple is, so God through His angels takes care of us who are the Mt. Zion. Let Christ come into you and abide in you; his is how you become Mt. Zion. People cannot come nigh you because you belong to God as Mt. Zion. This kind of security is available when we become the Mt. Zion and He lives in us. Because God lives, we live.

This hill where the gods lives. "Should I lift up mine eyes to the hills (because there is a temple there)? Whence cometh my help come?" Not from the temples—from the Lord. Pagans only look to the mountain in times of desperation.

Translators mistake. It should read "Will I lift up mine eyes unto the hills? From whence cometh my help." Only heathens look unto the mountain.

"I will lift up mine eyes." This should read "shall I lift up mine eyes unto the hills? from whence cometh my help?" The pagans thought that God was only in the temple on the mountain.

The hills are where the pagan temples were built. If a person is involved in a crisis, he will look for a hill with a temple on top. He will stand near it and beat his chest, complain verbally of the crisis, "Lord what have I done to deserve this?" The psalm should be, "Shall I lift up mine eyes to the hills?" This is what the pagan people did, thinking their god could only be in that temple. David asks if he should do this. "Whence doth my help come?" Answer—"My help comes from the Lord (not from a mountain, temple...from the Lord"). God, today, is where there are believers.

Lift up eyes unto hills; temples. Should be two questions: "Shall I lift up mine eyes unto the hills? From whence should my help come?" In the East, many of the temples are built on top of the hills. The people look up to the hills where the temples are because they think God lives in the temples. We do not have to look to the hills or temples, we look to the Lord. That is what David was saying (verse 2). The Hindus believe that having a monument helps keep mind stayed. We are masters of our minds and can learn to discipline our minds. God gave us the faculties and we are the masters.

Verses 1 and 2 Temples, lift up mine eyes. Should read "Shall I lift up mine eyes unto the hills? From whence does my help come?" Two questions in first verse. Answer in second: "My help comes from the Lord...." Most temples or places of worship were built in hill or mountains by the heathens. They sought God there as if He lived there. David did not want to follow that practice because he knew God is a Spirit and did not dwell in a particular place.

In the East many temples are built on top of some of the mountains. There is one on top of seventh hill. Many people walk from great distances to go there.

Mountain, pagan worship. This psalm is upside down. In the East, many temples are built on mountain tops. People look up at these hills with great veneration and respect. They believe that the mountain belongs to God, who is on top in the temple. In time of danger, when sad news is received, the people go to the foot of this hill and cry, "Oh, Lord, why did you allow me to suffer this," because they feel God is sitting in the temple within the four walls. This is done only to mountains which have temples on them. There are two questions inverse one and the answer is in verse two. "Shall I lift up mine eyes unto the hills? From whence cometh my help?" NO! This was what the pagans did. David said, "My help cometh from the Lord, which made heaven and earth." David's help did not come from the mountain, it came from God. We must be looking at God and not to the churches or temples or mountains.

Reeds are in abundance in the East; it belongs to the sugar cane family. Reed grows wild in the marsh Land. They are about 4-5 feet long. In the daytime they bow down to the ground. In the evening, when the East wind comes, they all raise up tall. It is a beautiful sight and many people go to watch them. Matthew 11:7. Jesus asked what people went to do in the wilderness. To see John the Baptist or a reed shaking in the wind? Did they go to keep their eyes on John or the reed shaking in the wind rising up in the evening? The same here in Psalm 121.

"I will lift up mine eyes unto the hills...." Shall I...? From whence...? Both are questions to himself. Shall I look to the hills like the heathen? Think God is there.

My help cometh from the Lord who made heaven and earth. Heathen—anyone who doesn't worship true God. No one can go to God without Christ, no matter if as religious as the Hindu's (most religious people on this earth.) Salvation doesn't come from hills, or temples made with hands, but from God. That's where our help comes from.

"Lift up mine eyes to the hill." When Easterners receive bad news, they go to the temple and cry to their god whom they believe dwells in the four walls of the temple. These are the pagan religions. So David asks here (literal): "Shall I lift up mine eyes unto the hills? From whence cometh my help?" These should be questions. The temples are always located in the hills. Then David answers in verse 2, "No, my help comes from the Lord." David did not practice the heathen custom. (Acts 17:24)

Verse 6 In the East, people sleep covered from head to toe. Face covered so sunlight or moonlight will not strike the eye.

Sun and moon. When the Eastern people go to bed, they will always cover their faces so that the moonlight will not strike their eyes.

"Sun shall not smite thee." The heat of the sun in the East is very terrific and the light of the moon is very bright. When they sleep outside at night, they will cover their heads.

Sun, moon. In the East, the sun's heat is very terrific. They believe that the light of the sun and the moon would blind. Whereas in Christ Jesus, God is our shade, God is our light, protection, refuge, strength, our all. Full protection is assured. They always covered their eyes.

PSALM 123

Verse 2 "...Eyes of servants...." Servants always stand with loins girded so their loose robes would not hinder them when they ran at a moment's notice. They have their hands folded and shoes on their feet, always ready to go. The servants have a special place where they must stand and watch their master.

In the Orient, instructions are given by the clapping of the hands and different signs given with the hand. Therefore, the servant must always be in position looking. He must look keenly or else he may miss his master's signal. The hands are folded for readiness to be used for the master's service at a moment's call.

Eyes of servants look unto hand of their masters. In East, the servants are not spoke to at certain times when on duty at home. They get their instructions when their master claps his hands. The masters make signs by their hands. Servants should look at master's hands at all times to receive instructions. They must keep their minds stayed on their masters as to get all their instructions that they might carry them out. If you don't get the instructions, you can't act on the instructions. If you don't act on the instructions, you become a disobedient service so you're fired. As eyes of a maiden unto the hand of her mistress (same as above).

Spiritual application: Just as the servant's eyes wait upon their masters, so should we wait upon the Lord our God. We have to look to Him and to His Word for instructions. If we don't look to God, we'll fail. We must keep our eyes on the Lord. We must wait upon Him to find His will. Then we must act on the Word. You can know the solution to a problem but not act and the problem will never be solved. The more we act on the Word (will of God), the more power we'll get. The closer you walk and practice the presence of God, the more you'll operate the power of God in your life. Keep your eyes upon God and act upon His Word. Only when you act upon it shall it come to pass. Walk on the Word and let it hold you up. If do this, you'll have peace.

Eyes of servants—hands of their master. In the larger houses, the master gives instructions by hand claps rather than by words. The servant responds quickly if they are watching very carefully. So, "The eyes of servant look unto the hand of their masters, and as the eyes of a maiden unto the hand of her mistress," so that they may receive instruction and obey orders. So our eyes must wait upon God...not on things but on Him so He may guide us into all the truth. We may follow His instruction, His still small voice and as we hear, we will follow; as we follow, we will have the victory and solution to our problems. The name of Jesus heals our wounds and drives away our fears.

Gates of hell—fear, worry, anxiety; shall not prevail against the church. If we are in Christ Jesus, fear, worry and anxiety cannot prevail against us. They try, but cannot. I John 4:4. If they do prevail, there is nothing wrong with God. There is something wrong with our renewed mind. We must ACT, believe that Christ Jesus did what he says he did.

Job 19:16. Servants. The nobles of the East do not talk to their servants. They clap their hands. The servants wait in every room at every entrance. The servant stands with loins girded, sandals on feet, turban on head and arms folded. The servant always watches the master. Instructions are given with clapping signals. Servants, when called by a clap, look to the master's hands, not to his face, for further instructions.

Jesus Christ is our master and our eyes should always be on him so that we can follow easily.

"Eyes of servants look unto the hand of their masters." Servants are not spoken to but hand signals are used instead. (Loins girded means ready to go at any time.)

"Hand of their masters." Taught but not stated. The servants look for directions from their master's hands.

Eyes of servants look unto hands of their masters. In East people don't talk to servants. They give instructions by clapping hands. So, the servant must always look to master's hand to get their instruction. So, our eyes should look to God.

PSALM 125

Verse 1 Mt. Zion, temples. Jerusalem called Mt. Zion. It is also called, "Zion, hill of God." Jerusalem is built on mountain. Any mountain on which temple is built is called Mt. Zion. "A mountain where God dwells."

Fig tree; Mt. Zion; temple. Whenever you read "Mt. Zion" in the Bible it does not always just mean "Jerusalem." It can mean any mountain with a temple on top of it. Zion, hill of God, is Jerusalem. The city is built on top of a mountain and has a temple there. Hence, any mountain with a temple on top is Mt. Zion. Almost all religions built their temples on mountain tops. On such a mountain or hill there is a low whitewashed fence running around it about 50 feet from the foot. The gates are always left open and people go up to worship night and day. Many wild animals live within the gates, but they never molest any worshippers. The people believe that God has shut the mouths of these lions, tigers, etc. Within the gates are fruit trees. People may pluck the fruit and eat it immediately, but they cannot carry any away or it would be stealing. No one can destroy any tree on the mountain. Everything within the fence belongs to God: trees, grass, stones, animals. The fig tree is especially sacred. They believe that if one cuts the fig tree with a knife (even in gathering fruit) or if one curses the fig tree so it dries up, he will bleed in his nose and drop dead. (That is why Peter was so astonished when Jesus cursed the fig tree; it withered and he did not drop dead—Mark 11.) Everyone in the town near the mountains help to care for it. The women, especially, carry water to the trees during the dry summer. No one asks them to do it but they do it because they love God. Everything on the mountain belongs to God.

In Psalm 125:1 it says that those who trust in the Lord shall be as Mt. Zion. We become the Mt. Zion from head to foot. Everything that concerns us concerns Christ in us. It is a joy to be the Mt. Zion which God in Christ dwells in. We then belong to God as we trust Him and accept Jesus Christ as our savior. As the people care for the literal mountain so carefully, God cares even for every hair on our heads. All of our needs are supplied because we belong to God. Psalm 91:11 says, "For he shall give his angels charge over thee, to keep thee in all thy ways." God in Christ abides in the heart which is the top of the mountain. He is healer, provider, defender. He does not slumber or sleep. Any mountain can be removed except one with a temple on it because the people will not allow it. We are as Mt. Zion which cannot be removed because our protector will not allow it. We abide forever because we believe in Christ who died and rose again.

Temples in India built on mountains. Mt. Zion means mountain where God dwells. There is a temple on top. People around it take care of the mountain, water the trees, etc. Wild animals never hurt worshippers. When we are born again, God dwells in us so we are Mt. Zion. "Cannot be removed," cannot be destroyed.

Jerusalem is called Mt. Zion. Custom—Mt Zion is any mountain with a temple, a mountain where God dwells. Every tree, every blade of grass belongs to God. Everything on this mountain belongs to God. You never destroy any tree.

"Shall be as Mt. Zion...." Jerusalem is called Mt. Zion because temple built on mountain and God dwells there. Also, any city that has a temple on top is called Zion. Means a mountain where God dwells. Bishop talks of going to Hindu temple when he was young. Long walk over seven hills. Now a road. Went with several Christian friends. In India since 1947, no segregation or untouchables. Thousands of people going to temple. No membership or tithing. Yet look at all those coming and giving money or collection. Throw money in treasury that is tied up to ceiling, hangs like a lamp. It is a brass vessel made of five metals—represents the five senses. Can only reach to put in and no one can see how much you put in—humanly impossible!

High caste Hindus give freely of their money, do not need to be asked. They put God first and people give the best that they have. St. Thomas—first missionary to Indian in 30 A.D. Built church on mountain called Thomas Mt.

Any mountain that has temple on top, people take care of it. All and everything on mountains belong to God. Grass, stones, animals—nobody dares to take anything. Very well groomed. Trees, flowers, gates always open. If a drought, thousands of people bring water to save the trees of the Lord. They do it themselves, no one has to ask them. They are taught seek ye the kingdom of God first, so everything else comes second. In times of distress, go and cry unto mountain with temple on top because believe that God is there.

"...Shall be as Mount Zion which cannot (returns to) be removed, but abideth forever." Man is able to remove and dig up mountain with machines. It's not that they couldn't do it. "Cannot" here does not mean impossible, but something else.

Mountain has temple on top, the people look after like the apple of their eye. They won't let anyone touch a stone because it belongs to their God. Only touch a stone on the dead bodies.

Spiritual aspect: If you let Christ come into your heart, then you are the Mt. Zion from head to foot. He dwells in us by His spirit. All that I am belongs to God who is in me. He protects me. So know as Christ is in us will keep his charge over us. He will supply our need (Take care of us as heathen do their mountain top temple and grounds—so that they are willing to give their lives). Every item of our life is taken care of by him who is in us. Neither shall any man pluck us from out of His hand. We are rooted and grounded in Him. (John 10:28)

Mt. Zion. Jerusalem is called Mt. Zion. Mt. Zion means any hill with a temple on top; a mountain where God dwells. These mountains are taken care of by the people who worship there. It is like the apple of their eye. Every tree, herb, fruit tree, animal is precious to them because they belong to God. The animals never bother the people; they are tame-like. There is gold and silver and diamonds on their idols inside; there are golden stairs to the temple. Inside no one ever steals. All trees on the mountain are called "trees of the Lord." When they die or begin to die from a draught, all of the women carry water up the mountain (on their head) to water the trees, without being asked. They believe they are serving their god. Not allowed to cut any tree or chisel any stone on this mountain either. They belong to God. When building an altar, stones must come from these mountains, yet cannot be chiseled.

So, anything that confronts you as a Christian cannot bother you. You are "the temple of God," and you are as Mt. Zion, nothing can touch you.

PSALM 126

Weeping. Opens in talking about the current witnessing program in India. He advocated that \$30 per month is what people should put aside to aid in this program. They work hard holding for the gospel and they go over very rough terrain. They love Christ so much that they give away their last dollar to the cause of Christ, rather than save it for milk for their starving children. They weep because they do it for milk for their starving children. They weep because they do not save the dollar, but give the dollar away.

"Weeping" is to go without.

Tells of his friends who believed. These men went out sowing precious seed and reaped bountifully. They went to strange countries without anything. God blessed them.

Verses 3,5 and 6 Why is "weepeth" in there. In the East, poor man has a small piece of land and they have concentrated farming. These people are mostly in debt to money lenders who come and collect interest. He must save some seed for next crop. He cries because he must sow the seed and cannot give any to his starving children.

Spiritual application: We as Christians bear the Word as the precious seed. We may weep when we give away our last dollar for the ministry. We weep when making sacrifices for the ministry, yet we shall receive rewards. We are willing to do anything for the ministry even if it will hurt. If a believer is sold out and willing to give away his last dollar for the ministry, God would never let him get down to his last dollar.

Verses 5 and 6 Sow in tears. Reap in joy. They save their seed from year to year; they plant some and save part, instead of eating it. They save it for next year's crop, next year's sowing. So, for a while (a short period before the planting of the seed) there is a time when they leave very little food, if any; and he that weepeth is weeping because he won't go to that seed to eat; for he must have it to sow. Even if we are to starve and weep in order for others to have a chance to hear the Word (by giving your last dollar), for the truth to be spread everywhere and for others to open up our understanding. Give even if it means you cannot pay for food (which may bring tears). Give so the ministry may go forward that the whole world might know what the truth is and that Christ may be glorified. If you do so, you will come back rejoicing. God will honor you. God will make good for every sacrifice you make. God will make us richer, spiritually, financially, physically and every way. This is how we come back rejoicing, bearing sheaves. Demonstrate the power of God. Step on it! Walk on it. See the power of God made manifest in our life to greater measure in our giving, in our loyalty, in our faithfulness, in our solidarity, the truth in all our ways. Now, Eastern farmers live in the village, not on the farm. So each day they "go forth" when they go to work. Precious seed is the seed to be sown.

Verse 6 Precious seed. Eastern farmers do not live on the farm but in the village. They go in the morning and work all day, then bring oxen, implements, etc., home in the evening. "He that goeth forth"—he must go forth because he does not live there on the land. Many of the poor people do not own land and must rent it. Why does he weep as he goes forth? They must pay the rent, cultivate the land, sow the seed, harvest, in order to get enough to feed their families. Many of them are deep in debt. A landowner does not have to pay rent. The renters must pay by the seed and borrow money for it.

There is a very high interest charged by the money lenders. They must also engage laborers. At harvest time the money lender comes to the field and takes his share first. Not much is left for the family. Some of the seed must be saved for the next planting season. The family may be starving, but the seed must be saved. As he carries the seed to sow in the land, he looks at his starving family and weeps. He comes back "rejoicing, bringing his sheaves."

Our business is to sow the seed so that others may be saved. The seed is the Word. If we cannot go we may help someone else who goes. We may have to go without some comfort to send the sower. It may cause weeping until we rejoice at seeing the harvest. Pillai gives a wonderful example of an incident from his life to illustrate this point. He has phenomenal believing!

Precious seed. India produces mostly rice, then wheat. Rice is India's staple food. Each person has own home and land handed down from parents. Largest number of homeowners in world. Indians who aren't Hindus are untouchables. No unemployment except in cities where people do not want to dirty their hands. Idea of Hindus is that education is not just to get a job. Even those with degree often go back to work on farm. Rice is grown: plow land, fill with water, plow in water, fill again with water half inch on top of ground, very muddy. Rice called paddy. Leave thin brown husk on paddy to sow it. Soak paddy for three days in water in barrel. When paddy sprouts in water, it is ready to be sown. Psalm 126:6 speaks of the precious seed.

Goes forth from village to farm. Live in villages, not on farms. If have excess of land, lend it to poor people to cultivate and receive one third of their produce. Landless people are in a sad condition. Live from hand to mouth. Family is hungry. That is why he weeps. We should go out bearing the "precious seed" of the Word and come back bearing fruit and rejoicing.

Almost every Eastern city is walled round about. The upper classes live together. The lower class lives in a different style of house. Each village used to have an "untouchable section" attached to it. The untouchables did menial tasks.

Women arise at 4:00 a.m., bathe and have devotions and start breakfast. Servant washes floor because they believe it is unclean to cook when floor is dirty. Men arise at 5:00 a.m., bathe, have devotions and eat breakfast (till about 7:00). In upper classes, women do very little work. Have servants.

Different castes for different tasks. Washer man caste comes to homes and picks up dirty clothes, washes them and returns in evening. This service is free because the village has given the washer man land. Same with other castes which perform various tasks. This practice occurs in villages. If you understand the village life of a country, you will know something about the country. Can't go to Chicago to understand America. Must go to small town.

When Mohammedans pray, they put their fingers in their ears so they will not be distracted. They make noise when they pray—speak loudly.

PSALM 127

Verses 4 and 5 Children of thy youth. These are children born to young women, maybe 16 years old. These children are stronger, fresher blood. Orientals get married early because they believe their children will be stronger.

"Quiver" is what they carry arrows in. The idiom here means that the man has many sons.

"Gate" is the place where the elders are. Disputes are taken before the elders to be settled.

Children of thy youth are children born to the young people (16-18 years when they become parents). They are stronger as youth; they have "fresh blood" in them. This is the reason Easterners get married sooner than we do. The children will have more vitality, be stronger, more powerful, they are freer from fear and giving their life for protecting the parents. Then "a quiver" is a sheath designed to hold arrows. A quiver full of arrows means "happy is a man with plenty of sons, children." They shall

not be ashamed to stand in the gate to speak with the enemy if the enemy attacks them (and their parents). They are stranger. The gates are where the doors are shut in the evening, opened in the morning. The place where the courts are and the elders of the gate reside. If anyone wants to fight you, you go to the gate and face him. "Your name is good in the gate" means, at the gate where all of the hundreds of people meet, pass on till they speak about you... your public opinion of you is high (in favor). These children can face the public.

Verse 5 Quiver - children, family. They will stand for their father against enemies.

PSALM 128

Verse 3 The vines from the vineyards are planted everywhere, in the temple courtyard by the sides of the homes, in gateways. It is symbolic of God's presence and also of prosperity. Some vines do not bear much fruit and others do. As the vines by the side of the house which are beautiful to look at, are prosperous, so your wife shall be prosperous bearing much fruit. All the children and grandsons, etc. eat together. Before the olive plants get old, a lot of olives shoot up from the roots by themselves. There is a bush or plant around the trunk of the olive tree which holds it up and keeps it from dying. So the children in the East are round about the parents. When the parents can't support themselves, the children are like olive plants and support the parents.

Vineyard, olive plants, fruitful vine. In the courtyard, grapes are grown, as are figs. The vines are always growing up the house and onto the roof and bear fruit. "Fruitful vine," vines grown in the courtyard are always fruitful, are always sumptuous, always prosperous. So the good wife will be so prosperous to the family just as the fruitful vine in the vineyard. "Olive plants" bring forth fruit up to 80 years, before they become old. Small chutes come up around the trunk of a barren olive tree, just as the chutes grow up to produce fruit for the barren adult tree and strengthened the old. Our children must be so. When the son in the East is old enough to work, the father no longer works. If the father worked it would be a disgrace to the son. Sons never leave parents before father and mother are dead. An Eastern's train of thinking: mother—father—wife—God—this is the order of prominence, responsibility. The son would be stoned to death for not honoring (supporting) his parents.

The Eastern homes are built with a courtyard in the middle. There they plant fruit trees and vines. The vines creep up to the housetops and bear fruit. They do this because they believe that wherever the vines are, the presence of God is. The vine that brings forth fruit year round is referred to as the "fruitful vine on the sides of your house"—symbolic of prosperity and presence of and blessing of God in the home. This is what the wife is. The children like olive plants about the table. Olive tree brings forth fruit for about 80 years. It begins to retire after that, bearing no more fruit. About that time, little sprouts come up from the roots, all around the tree, maybe 20 to 30 of them. They begin to bear fruit; they hold up the parent tree, which has retired, by standing around on the roots strengthening it and producing fruit for the parent tree. This is how the well-trained children are!

The children uphold the parents, they love their parents, they do everything for the parents. There is no retirement for the believer, just like the palm tree keeps bearing fruit.

Background: Eastern house has a courtyard. There you find grapevines on the wall. Spiritual application: Grapes are a symbol of presence of God. Wife shall be as beautiful and graceful as the presence of God. This wife will be as good and generous as this fruitful vine.

Says that the wife will be like fruitful vine. If anyone is sick with an incurable disease then a leaf of a branch is engraved on a piece of gold and this is put in the nose. This is done by people who have committed a lot of sins or people who are going among thieves because they think if they do this God will be with them.

Vines, olive plants, fruitful. Most Eastern houses are built with a courtyard in the middle. There they plant olives and the vine. The creepers of the vine fall on the roof. They plant these because presence of vine signifies the presence of God to them.

Fruitful means graceful as well as producing children. Blessed, joyous, graceful, charming and loving are characteristics of the vine. Wife is like the vine—always peaceful, calm, quiet, restful, gracious; she smiles and receives guests as unto God, feeds him; blesses him and her home is everybody's. Her children follow their mother—not angry, spiteful, resentful, gossip; these do not belong to "fruitful vine." The olive tree produces fruit for 80 years. During this time, all around the olive plant,

20 or 30 trees sprout up and begin to produce fruit and also hold up the parent tree that it may not fall. So our children must do—produce food, bring money in by earning wages, support the parents, obey the parents, help them, hold them up, love them, respect them. This is the way the Eastern children are taught.

PSALM 129

Verse 3 Plowed upon my back, persecution. Talking about the persecution it was like people plowing up on his back.

See Colossians 3:3; John 10:28. "Plowers plowed." Figure indicating the distress and difficulties and persecution from enemies; something enemies did, said not wrote which is hard to bear.

"Made long their furrows" means the persecution is continued over and over for a long time, everyday.

"The plowers plowed upon my back: they made long their furrows." Simple idiom: People persecuting another; a man is trodden down by enemies through persecution; oppressed. Enemies walking over enemy. Leaving absolutely no chance to get out.

Verses 3-7 Plowed furrows; cut cords of wicked; grass on housetops.

Verse 3: The persecutors persecuted so much that his problems are as wide as furrows. Burdens are carried on the back. "Plowed" made furrows (problems) wider and deeper.

Verse 4: "Cut asunder the cords of the wicked." A cord is a line or rope for measurements of land to obtain inheritance. The wicked will receive no inheritance when their cords are cast asunder or cut.

Micah 2:5; Psalm 16:6; Isaiah 57:21.

Verse 5: "Grass on housetops." The roofs are flat cement floors. If mud collects in corners, plants grow. When the owner discovers it, he pulls the grass up. The grass is destroyed before it grows up. Likewise, the wicked do not last long.

Grass is said to wither in the evening because that is when Easterners gather it to feed their livestock. They bundle it in huge bundles that are so big they almost cover the man who carries them on back. Only the legs can be seen. He can hardly see the road. Mark 8:24—they looked like trees because of the bundle on their heads.

Verse 6 Grass on housetops. Grass grows on the housetops in the East in the cracks or space or corner. A small bit of grass will grow. Yet it dies before evening. So a wicked person, unbeliever, shall be like this grass. It has no roots and no one to water it. (Green bay tree.)

Grass upon the housetops. The housetops have cracks in it—grass grows and withers soon. This is like a curse.

PSALM 133

Verse 1 Brethren dwell in unity. Eastern men take an oil bath on Saturday and women take one on Friday. Olive, coconut or linseed oil. A massage is given. The oil is poured all over the body and then take a hot water bath with soap nut which comes from a tree in East and the soap nut takes off the oil. It makes a person calm and peaceful.

"Skirts"—the underwear worn during the massage.

When oil is dropped on body and massage and bath, then all tension is gone, there is calm and quietness. What has oil got to do with unity? The consequence of the oil is to bring you peace, restfulness.

Verses 1 and 2 Every Friday have an oil bath. The poor women pour oil on the head of the woman and shampoo, wash whole body. Last for about an hour and a half. The oil runs down and over body, soaks in for another hour. After that, they go to sleep. Sleep about two hours. When they get up, they are renewed. Feel great, peaceful, cleansed in soul and mind. Then you can work hard till next Friday. Women don't loose their hair because of the way they care for themselves. They also use a bitter herb for their teeth to protect them. They take time to care for themselves. They eat right foods, too. No sweets.

The Eastern people believe their body was given to them by God and they are responsible to keep God's house. God dwells in them—God's house.

They believe man can live as you want. For us, Christianity has become a religion and not a way of life. Every hour of the day has to be a walk with God.

The men have their bath on Saturdays. They oil themselves for hour. Then they bathe with the soap nut, eat dinner, sleep a couple of hours. Then they awake and are relaxed; as light as a feather, nerves at ease. Can do any kind of work now because they have a delightful body and mind.

Oil bath, dwell together in unity. The Eastern countries, the Hindus everyday the women bathe three times a day prior to meals. They believe God dwells in their bodies and that for that reason they are responsible for keeping it clean. In addition to these three baths, daily, on Friday the women bathe in a different way. They get perfumed oil, a special servant, hair shampoo and soak in oil. After an hour or so of soaking, they take soap nut which cleans faster than our soap. Then dinner is eaten, then they rest. This brings peace and contentment to the soul. The men also bathe Saturday. They also clean the teeth with a bitter herb for about half an hour. The Easterners take time to do these things. This is the custom. When clothing (like bathing suit) gets bathed, the oil goes down to the garment. This peacefulness which comes during this oil bath makes one restful. So when you dwell together in unity with the brethren, it will be poised, restful and peaceful to us. It will be like this man who took the oil bath; resting peacefully, no hatred, no animosity, no nagging, no spitefulness; peace, calm, quietness, dignity, poise, power in our soul—so will the unity of the brethren affect us. When the inside is in tact, the outside is in tact.

"Behold how good and pleasant it is for brethren to dwell together in unity." Key is first verse; the unity is like the precious ointment.

Must know about precious ointment, head and beard. In East, one special bath a week. Men bathe Saturdays, women on Fridays. Called oil bath. Man comes with oil and pours it on head as a shampoo—works on head, neck, nerves—massages so well! Oil runs down from head (no skirt) just towel. Massages all over with oil—oil ears, eyes, feet, takes out all the dirt. Let soak in, then hot bath, no soap, a nut from a tree. Washes oil off faster than soap does. After bath, dinner, nice sleep, get up, calm, light as a feather. Calm—peaceful mind and body! Pleasant, gracious, lovely—lasts for a week. No more troubles, not irritable, all vanished away. Most don't loose hair cause of this bath. Clean teeth with bitter herbs. Kills germs—no dentists in India. They take time in India, spend time, cause body is given to them by God. God dwells there. I'm a steward of body.

Lightness and delightfulness of body the way it is for believers to dwell together. Happiness, goodness, gentlemen, no animosity, no hatred, no problem if together as brothers and sisters in the Lord Jesus Christ.

Oil bath. After a person has been anointed with oil (given a massage with oil) he is bathed with soap nut which is power when mixed with hot water it becomes soap. This soap will take off the oil very quickly. Women take oil baths on Friday, men on Saturday, but for the guests it is done when the guest comes on the first day.

Brethren dwell together in unity. Ointment upon the head. On Friday, the women bathe, oil bath, shampoo. They use olive oil, linseed oil. A woman comes and pours oil all over her; eyes, ears, entire body. It takes about an hour. They don't use soap here. They use soap nuts from that tree. They grind these nuts and make a powder. They mix this with hot water on the head and it becomes soapy—cleans out oil very quickly. Afterwards they put on some thin clothes, eat a nice meal and go to sleep. They got up about 3 o'clock and are as light as a feather—no anxiety or agony—they're rested. Saturday the men do the same thing.

The "skirts of his garments," is a towel they wrap around their waist while they're being washed with oil. This treatment "gets you together—at peace." This is how the brethren ought to dwell together in unity. We should bathe each other in the love of God in manifestation.)

Weekly bath ointment upon the head, soap nut tree, Aaron' beard. Second verse is an explanation of how precious it really is. The Eastern people take their time to do everything. They brush their teeth with a bitter herb (margosa). The bitterness kills all germs. Crushed ends of twig of magosa tree used as toothbrush. Children of Israel spend time on this matter. They ate their Passover with a bitter herb

(Exodus 12:8). They never lost hair in the East because they took very good care of the hair. Every Friday, all women in the family have oil bottles, a trained servant woman gives massages (on the head) to soothe all of the hair. The oil is running from the head, through the cheeks and then all over the body. Every week they are trying. They pour oil in the ear and eye to get the dirt out. On Friday, they soak for half an hour in oil and then they take a hot bath. They do not use soap. They use soap nut tree nuts. The nut is ground up into some powder. Soap nuts help roots of hair. After bathing they eat and sleep. They awaken fresh and as light as a feather, refreshed, soothed, nervous system is relaxed. Women do this on Friday. Men do it on Saturday. Men had a towel down around their loins, not a garment or robe. They used coconut oil, linseed oil, peanut oil and olive oil (expensive). The soap nut tree has a black nut with many seeds inside. When they are ripe they dry up and then the custom is to make them into powder. A little powder and water makes much suds. Mentally they keep in peace by this practice. (However the peace of heart they are missing. This peace comes with the forgiveness of sins.) If men are like this bath, it should be good and soothing and positive and pleasant. There are no backbitings, animosities, gossiping, negativism, running down one another. Peace of heart and mind is possible. If you have the peace of God (Christ in you the hope of glory), your fellowship with other brothers will be good and pleasant, as if a man takes this bath, eats and rests. He can wake up refreshed and last the entire week. He can think intelligently because the oil has soothed his mind (the oil is symbolic of the holy ghost—Pillai) it heals the mind and drives away fear. We have the resources of heaven operating in us; we should be the best people. "Aaron's beard."

"Precious ointment." The Eastern people take time to do things like clean their teeth with a bitter herb—Margosa tree has twigs which are used as a toothbrush. They spend 25-30 minutes brushing their teeth. The hair is taken care of also by pouring oil on it; oil is poured in the ears and eyes. Coconut oil, olive, peanut, linseed. The oil is cleaned off with soap from the soap nut tree.

PSALM 140

Verse 5 Snare. A snare is a trap; with a string attached to it (the cord) you stand hidden somewhere. When the enemy, bird or animal comes near it, then the bait (gin) on the inside lures people into the snare. Then the cord is pulled. The enemies are referred to here. A net is a wider snare. The proud today is our mind affected by the Devil becoming submissive to the Devil. The snare is a trap to our thoughts.

PSALM 141

Verse 5 Excellent oil. Righteous will only smite you to correct you. Excellent oil—green olives before they've ripened. They crush it and get the oil out of it. This is called green oil, fresh oil or excellent oil. It has these three names. All kings are consecrated with this oil.

If the righteous man reproves me, it'll be as excellent oil, it'll soothe, heal me, it'll soothe my sorrow. You should not be offended if a righteous person criticizes you, but what he says is out of love for our own good not to break our head.

PSALM 144

Verse 7 "Stretch forth thine hand from above; deliver me out of great water, from the hand of the ungodly." (Translation.)

Aramaic version: "Stretch forth thine hand from above. Deliver me out of great waters from the hand of the ungodly."

PROVERBS

PROVERBS 3

Verses 9 and 10 (Tithe; first fruits.) When harvest is fathered they eat some right then and there on harvest threshing floor and then take out one tenth that belongs to the Lord. Tithing is not only among the Jews but also Arabs, Indians, etc. Tithing is provided for the benefit of the people: as you give, God will honor and increase. The priest doesn't have to ask the man to give the one tenth. He brings it automatically because he's been taught from a child how to give. The priest knows nothing about it. They teach you that if you seek the kingdom of God first, God will multiply and provide an overflowing abundance for you—it's a law. Give it shall be given to you. As you believe, you'll prosper. Christianity is a way of life, not a once a week religion. It must be a part of your life. More blessed to give than to receive.

PROVERBS 4

Verse 7 With all thy getting, get understanding. "With all that you earn"—with all your substance (Lamsa). Spend all that you earn in order to get understanding. Invest all you have in finding understanding.

PROVERBS 5

Verses 15 and 16 Cistern is storage for water, fountain is where it springs up. Water from a well can't come up and disperse itself and run down the street. (A fountain can do this.) Verse 6, literal: Can thy waters disperse abroad and run in the streets? It can't from a cistern or well.

Spiritual application: Christ in you is a fountain you don't have to look around to drink. The waters in you can't run out. It's always there to satisfy you. You have no lack of spiritual water.

PROVERBS 6

Verses 1-5 "...Stricken thy hand with a stranger..." If you have made yourself to be the collateral for a loan for a friend, made a contact, you are snared and taken by your own words. You should go and tell him that you're sorry that you are unable to do it after all. Apologize and tell him that it's against your religion, but don't sleep until you tell him because when snared you are like a "Roe from the hand of the hunter," a bird in the hand of the fowler. Get rid of anything, cleanse yourself—if get self in a commitment against Word, get out of it quickly, don't stay ensnared, withdrawal the promise.

The Lord will not take care of it if it is possible for me to do it. He does only those things it is impossible for me to do.

Verse 13 The word "eyes" should be singular. It is bad manners to wink at all according to Eastern culture. "Feet" should be foot. If he wants to tell the truth to his friends, his friends look at his foot when the man to whom he is talking is telling a different thing than what he is saying. He writes with his foot. They write certain code letters with their foot. Suppose they are talking about the price of a cow. There in the market the people usually write with the foot, wink with the eye and also teach with the fingers. The man who is selling the cow sits down because Eastern shopkeepers always sit down. The man who has come to buy stands up. The man will offer a certain price and the other will write with his foot and ask his partner if it is all right. They will be talking and be putting two fingers down or two fingers up and only those who know how to handle the fingers know the truth. All three of these things are done by very bad business people.

Speaketh with his feet. How can you speak with your feet? The shopkeepers, businessmen tell their assistants the price to sell things for. A business language not understood by laymen. Not good culture. Not supposed to blink eyes.

Verse 20 "...Keep thy father's commandment; and forsake not the law of thy mother." Children closer to mother; she nurses, feeds, bathes, teaches them, loves them. Mata—mother; pita—father; guru—teacher. Davum—God. Children trained to be obedient to father's commandment and mother's law. Christianity means having Christ in you, not culture. Family teaches children in religious tradition.

Verse 21 "Bind them continually upon thine heart and tie them about thy neck." Simply: Never forget them; keep them close, don't depart from them.

Verse 22 "When thou goest, it shall lead thee." These will stay with you—all inside, their teachings and loving you.

Verse 23 "For the commandment is a lamp; and the law is light...." Get lamp and light. Lamps similar to hurricane lamps.

Verse 26 "To a piece of bread." Figure of speech.

Verse 27 "...Take fire in his bosom, and his clothes not be burned?" Anything with whorish woman will burn you—figure of speech.

Verse 28 In India, fine moral people. Religion taught so they will never take advantage. Fine daily teaching—so gets into their blood.

Verses 29-35 Shall not be innocent if go into neighbor's wife. A thief won't be despised if stealing for food, but if found shall restore sevenfold. Commit adultery, destroyeth your own soul. He will be dishonored, it will be a wound on him the rest of his life; may be forgiven, but never forgotten. If husband finds out, great rage, law against God involved. He will not accept any ransom, nor can he be content; though he gives many gifts. Have to change mind so that will not be depressed by that thought. The fact that I've committed is always in me—can never be wiped away. Don't remember bitterly the venom, but find peace in regard to that matter. But will remember in heart how wicked had been. Christ removed the sin and guilt, but the memory is still there. Scar doesn't hurt but is still there, can never forget it. (Christ came to save us from the consequences of sin against the law.) When someone wrongs us we may forgive but will never forget; just remember without anger or bitterness.

PROVERBS 7

Verses 1-27 Parable on wisdom. "Apple of thine eye." The apple is the pupil of the eye.

Verse 3: "Write them...heart" means take care of them.

Verse 4: "Kinswoman" means familiar friends.

Verse 6: "Casement" is a lattice made of bamboo which covers the open window. Middle class homes have wooden windows which are closed at night. Only wealthy have glass.

Verse 7: "I" refers to wisdom in verse 4. (Wisdom is the principal thing, understanding is an emanation from wisdom.) "Simple" means without understanding.

From verse 6 on is a parable. Could refer to prostitution or any other evil. A parable is not something which happened. A parable is used to convey spiritual meaning.

Verse 10: Harlots in the East dress up differently than other women, comb their hair differently. The harlots do not wear a veil or cover the top of their heads with a sari.

Verse 14: "Peace offerings" means I have made peace with God. She is trying to show that she is a good religious woman.

Verse 15: Evil diligently seeks out the people.

Verse 20: "The day appointed" should be the new moon. When the Easterners go traveling, they will return at the new moon.

Verse 22: "Correction of the stocks" means the prison house where they are handcuffed by the hands and feet.

Verse 24: Wisdom is saying, "Hearken"

Verse 26: "She" this is evil.

PROVERBS 8

Verses 17-21 Riches and honor, wisdom. Wisdom is talking. If a man is wise, he has both riches and honor; Solomon had all three. Any wise man can have honor and riches with it. Don't become rich by wanting or working, hard labor. Riches are gifts from God. (Riches, wisdom, honor) Verse 19 is not literally fruit—it is the result of having wisdom. "Revenue" is income.

PROVERBS 10

Verse 22 God has nothing to do with sorrow. Second part of verse should read: "Man's labor (or toil) cannot add to it (does not improve it)." Two percent of man's nature is physical—food, raiment, roof over head. Ninety eight percent is spiritual life—joy, happiness. He will keep in perfect peace whose mind is stayed on thee (not who has food to eat). The spiritual side is greater—that's the blessing of God that maketh rich and man can't improve it. How can we improve the peace of God?

Blessing of the Lord. God's blessings make us rich and ..."He addeth no sorrow with it" should be read as it is written in the Sanskrit, "Man's labor cannot add anything to it." We cannot improve on what God blesses. We cannot even reduce it!

PROVERBS 11

The proverbs which you read are mostly of an Arabic, Hindu, Persian or Jewish origin. In Syria they might use a few more proverbs than they use in India. The spirit is the same.

Verse 17 This was being used long before the Bible was written and is still being used. This is a usual saying in India. A Hindu must always have someone to eat with. He wants to be merciful to this fellow so that he will have many friends when he dies, and hundreds of people will show mercy to his children. That is the reason Eastern people and especially Hindus, are so kind to people. "The merciful man doeth good to his own soul." Translation—"The man that has mercy for others will get it back." "...But he that is cruel troubleth his own flesh." Translation—"If he is nasty to you and destroys your character, and gossips about you, although you may not know it, he will be suffering night and day if you are eating my insides out."

Verse 21 This is another Eastern proverb which is in daily use in the Orient. If you go to the market and want to buy 100 sheep at \$10 a piece but don't have the money with you and you give them \$2, that is called "earnest" money. Easterners never believed in financial agreements. It is a sin. Most Eastern people believe the word of mouth. After paying \$2 the man that is going to sell takes his hand and touches the other fellow's hand. That is the way promises are made in the Orient. That is known as "striking hands." God forbids "striking hands" because your word is enough, you don't have to strike hands. It is against the Jewish and Hindu religion. That is what is meant by "touch hand join in hand" You may make many covenants by striking hands to suit you both, but if it is not a good thing that you are striking hands for, God will punish you for it. You may strike hands if it is truthful and based on the Word of God.

Hand join in hand. Means you must not strike hands for a wicked cause. You'll be punished if you do a wrong deed whether or not you strike hands.

Verse 24 Every Sunday morning they take a collection in India. They read this verse because they think the people will put more into the offering. They do not believe in receiving things for nothing.

Verse 25 See Exodus 12:35-36.

"He that watereth shall be watered also himself." In the summer months in the East, the women build booths on the street with coconut leaves and so on. They put pots of cold water there and sit in the booths. People that are traveling, thirsting, come to them and are given a cup of cold water. They believe they're employed in God's service and they receive a blessing for it. They're acting on a law that God doesn't change. They give water to the thirsty and God waters them with blessings. See Matthew 25:35-40. Truth has always been in the world, but Christ is the truth personified. Truth dynamic—Christ. Truth personified.

He that watereth shall be watered. You get what you give. When Job prayed for his friends, his captivity turned. Do for others and you'll get it back.

Verse 26 "He that withholdeth corn..." should be "He that holdeth corn." They had two curses in India: the first were the untouchables and the second were Rajah's slaves. They made them work for 6¢ a day. Democratic government is the only government that can help them.

PROVERBS 12

Verse 10 Translation: "A righteous man protects his livestock: but even the tender mercies of the wicked are cruel." This proverb is based on the custom of the people not to kill animals to eat. They do not believe in eating meat because it involves killing. They think it is enough to take the milk from the cow. They also get milk from the sheep and the ass. It is not all drunk, but used for other purposes.

PROVERBS 13

Verse 3 Keepeth his mouth. Proverbs is a collection of the way of speech of Easterners, especially Hindus. What Christ did was new, not his words.

No other religion has had power to give life—only Christ can do that. John 10:10b is unique and fresh to mankind. The "shroud" on the Word must be understood to know what the Word is saying. The "shroud" is the Oriental culture which is used to convey spiritual application.

"He that is peaceful in his speech saveth his life, but he that is belligerent shall have destruction." Sanskrit translation of this verse.

He that keepeth his mouth keepeth his life. In East, these proverbs are taught as a child. You can go to jail in one minute by saying the wrong things. You can offend in five seconds—words are powerful.

God says His Word goes out and does not return void. Our word has the same power—good or bad. Keep your mouth shut unless you can say a wise thing. Edify people, build them up. Whatever you say will come back to you. Words bring results. Words are like seeds sown in the ground. You'll get what you sow.

Verse 24 "...Chasteneth him betimes." "Betimes" means often. In India the grandfather always carries a rod about 18" long with him all the time. Whenever they see the child doing something wrong, they hit him with the cane. If you do not punish son, you do not love him. Use of rod proves love for child.

If older man passes by the young man will get up and bow down to the older man. Respect for the older. If two boys are quarreling in the town anyone can scold them and send them home. That's why they don't have any delinquency. "He that spareth the rod hateth his son." You don't have to know the child or the parents. The parents would thank them for correcting their children.

PROVERBS 14

Verse 30 "A sound heart" is a heart of kindness, sympathy, love, generosity. You do good to yourself and to the other man. "The rottenness of the bones" means envy and jealousy within a person. Eats up the inside of you. In India they say, "You are looking very miserable, what is eating you?" This means, "Who are you envying against." When you gossip you hurt the other fellow and you degrade yourself. The Hindus are not as prosperous as the Western peoples because in their religion they are taught that this world is only temporary. Proverbs 17:12. The East won't take the Western way of life because they won't have time for the spiritual things if they have too many material things. There are two groups of Hindus, one is the lower and the other is the higher. The higher group visits no temples, no priesthood, no sacrament, no rituals, etc. Only God and him. That is what they call Avikism in India, and Iseeism in Palestine. To the Oriental mind anything which is not God is an idol. They do not have crosses and candles in their churches for this reason. Their people would rebel against it. Nothing will stand in the way of the people in India. They will die for the sake of God. They don't compromise with anything as long as it is in the way of their religion. They will not kneel before a human being.

Verse 31 Poor. India was under foreign power for 250 years. They believe it was because they oppressed their own poor people and made them "untouchables." What you sow you reap. When a person oppresses someone else, he reproaches God who made both people.

He that oppresseth the poor. Another teaching in humility. If you insult a man, you insult the maker of that man.

PROVERBS 15

Verse 1 Soft answer. It is wisdom to use meek and gentle words. It is not wise to raise the voice, especially when someone is against you. It kindles a fire. But you must not be double-minded. Must feel meek and gentle when using soft words. Accomplish by renewing the mind. A real gentleman is one who has the ability to knock his enemy down but is meek and gentle instead. Although many people have had this philosophy, they still had no power to save from sins. Need Jesus Christ for that.

Soft answer. Needs no explanation—they're practically applied in the East. If someone speaks harsh words to you, they suffer, not you.

Verse 13 Merry heart. What goes on inside shows outside. Quietness, gentleness, undisturbed attitude accomplished by resting in God. With assurance in God, the heart is merry, no reason to be anxious in anything. That which is within shows on the face. By relying on God, one is confident and unperturbed. Heart is restless when it has no foundation which must be the Word. The Word sets the heart free. To have abundant life, must be receptive and assimilate it. "In quietness and confidence shall be your strength." "Thou wilt keep him in perfect peace whose mind is stayed on thee."

Verse 19 The Book of Proverbs was collected from proverbs that existed among the people before it was in a book. The truth existed in the world before this book was written. Thorns = present difficulties, disease, poverty, famine, troubles. Proverbs, Ecclesiastes and Psalms talk about natural man. Christians shouldn't be slothful anyway. When we walk by senses and get slothful, we get a hedge of these troubles. (Preaching on walking spiritually.)

Verse 4 Lord made all things for Himself. God created everything for its own particular purpose. Those that are not godly people are waiting for the day of destruction. God didn't create the wicked.

PROVERBS 17

Verse 12 "Let a bear robbed of her whelps...." A bear loves her whelps very intensely. If you want to get a bear after you, go and touch one of her young ones. She will kill you. Hosea 13:7. If a leopard wants to catch a victim, he waits until evening. They wait behind a bush along a public highway and then jump on a man. To meet a fool in his folly is worse than to meet a bear robbed of her whelps.

Bear robbed of her whelps. He's contrasting two evils. If a bear loses her little ones and meets you, she'll tear you to pieces. It would be better to be torn in pieces by the bear than to meet a fool in his folly.

Verse 17 A brother is born for adversity. Sanskrit—"A true friend will love you without a break (constantly). Such a friend will be your brother in time of adversity."

Verse 19 He that exalteth his gate seeketh destruction. The Eastern monarchs are vain people. They build fancy show-type front gates. The thieves look and see who has the fanciest gate—they're the richest. Then they will plan to rob this man. The man is in trouble because of the fancy gate. Pride goeth before destruction. A boastful man is also seeking to fall. Exalt the Lord and be strong. Exalt yourself and fail.

PROVERBS 18

Verse 18 The lot is the only thing that can peacefully settle an argument. Any problem can be solved this way. No one will argue the outcome. Lot settles all contention.

Verse 21 Death and life in power of tongue. Words are powerful. Your words kill or give life.

PROVERBS 19

Verse 17 See Mark 10:21.

Giving. Pity on the poor. Challenge for everyone! Pity means giving. The Lord will pay you back. You do have something to give. God wants you to sow so that you can enjoy reaping. How can you reap if you do not put in.

PROVERBS 20

Verse 14 Already into teaching about buying. Bargain in the East is expected. Seller starts very high and buyer starts very low while he belittles the article being bargained for. If the price is unsatisfactory, the buyer walks away down the street and the seller runs after him and reduces price. Much time is spent this way.

"Naught" means "very bad." The same article which the buyer said was very bad at the market is taken home and boasted about by the buyer. Take pride in ability to reduce the price. This practice was maintained in America until Quaker's established the one-price system. They believed their speech must be "Aye, aye or nay, nay" and nothing more. No bargaining or compromising.

See Isaiah 55:1.

Five yoke of oxen. In the East, the people will always bargain and argue about the price before buying. The buyer will say, "It is bad, it is bad." He will do this in order to reduce the price and once the price is reduced, he will boast of the great deal that he made. (The oxen must be dedicated before they are used to work the field.) (See Luke 14:16-24)

It is naught. This means, "It is bad." This deals with Eastern business (small). There are no price tags on anything. They'll argue the price. Every time you want to reduce the price, you have to run the price down. When the shopkeeper finally gets down to the price he's willing to sell for, he'll say, "In the name of God." When he gets home, he'll boast over his good buy. Jews do this in the U.S. today.

Verse 17 "Bread of deceit." This is bread obtained by deceit. This is an everyday saying in the Orient. If a man is not making money by honest means, his mouth will fill with gravel by and by. People are afraid when you say these things. If their mouth is not filled with gravel while they live, their children or children's children might be.

PROVERBS 22

Verse 26 "Striking hands." This is a sign of ratification of the financial way. "Touch the palm" instead of "striking hands."

Verse 27 "Take away the bed" means "taking your property." They are not supposed to take your bed where you sleep or any property belonging to your wife.

PROVERBS 23

Verse 1 What is before thee. Should be "who is before thee." Remember in whose presence you are eating with, the ruler.

Verses 1,2,5,6,8,10 "Eat with a ruler." "What is before" should read "who" is before thee (the rulers). Consider in whose presence you are.

"Put a knife to thy throat." This means do not be greedy over your food when you eat with a ruler.

Verse 5: "That which is not." Refers to material things.

Verse 6: "Evil eye" refers to a jealous person, green-eyed person.

Verse 8: "Vomit up" means you are displeased, upset with what you have eaten with the jealous man.

Verse 10: Eastern farms do not have fences, but rather they have landmark (a stone) to separate the lands.

The way of life has to do with their religion. The culture is the religion, the religion is the culture. They dedicate a new set of clothes before they will wear it.

Verses 1 and 2-10 "What is before thee," should say WHO is before thee. Remember in whose presence you are.

Verse 2: Make up your mind not to eat too much. You would rather not eat than to be gluttonous. If you believe to be rich, you'll be rich.

Verse 5: Setting your eyes on "things which are not," referring to materialism (here today, gone tomorrow). Do you put confidence in materialism and the amount of money you have? That may be here today and gone tomorrow. Don't set your mind on things which are not, which are unreliable and destructive. "Evil eye" is a person of jealousy. "Don't desire his dainty food. If you do eat with him, you are contaminated with him."

Verse 7: He will invite you to eat with him.

Verse 8: You will "vomit it," be displeased with it, and you'll be sorry you ate it. "lose your sweet words," you are who you are because of your associations. If you sit, eat and associate yourself with a

jealous man, you will vomit so you will lose your graciousness, loving kindness, sweet words and generosity.

Verse 10: In the East, there are no hedges. "Remove not the old landmarks." These areas are marked by a stone or stake. They can encroach on each other's land by moving the landmarks of their neighbor. In the East, the culture is the religion, and their religion is their culture.

Verse 2 Put a knife to thy throat. A man given to appetite. That means "make up your mind not to be greedy." "A man given to appetite" means one who is gluttonous. Remind yourself to be the opposite in front of a ruler.

Verse 4 "Any man who by wisdom alone becomes rich by scheming and without trust in God, shall fly away."

Labor not to be rich. Materialism. If a man makes up his mind to be rich, and believes, he will be rich. Set your mind on anything and you become that which you have set your mind on. (Colossians 3:2.) Don't work to be rich; see verse 5.

Verse 5 An eagle being king of the birds flies higher than any other bird. "Toward the heaven" should be "toward the sky."

Set your eyes upon that which is not. Materialism. Is called materialism—"that which is not." Materialism is not reliable, steadfast, sure. Don't rely on things that are here today, gone tomorrow. But rather set your eyes on the spirit. Riches will make wings and fly away.

Verse 6 Evil eye. Jealousy. Dainty meats. Evil eye is the person who is jealous. A green-eyed person. Don't eat food or go along with the jealous person. If you partake with him, you are contaminated with him.

Verse 7 Thinketh in his heart, so is he. His heart is not with thee. The jealous man thinks thoughts of jealousy, so he is a jealous man. When the jealous man says eat and drink, his heart is not with him.

Verse 8 "Vomit up." You are displeased, upset with what you have eaten with the jealous man.

Vomit up. Lose thy sweet words. Even if you eat with a jealous man, you shall vomit it up. This means you are displeased with it, sorry you ate it. "Sweet words" are lost because you are sweet in contrast to the jealous man. Because of association, you are who/what you are because of your association. If you associate with and eat with a jealous man, you would rather vomit it all up so you would not lose your sweet words, your graciousness, loving kindness, generosity.

Verse 10 Eastern farms do not have fences but rather they have landmarks (a stone) to separate the lands. The way of life has to do with their religion. The culture is the religion, the religion is the culture. They dedicate a new set of clothes before they will wear it.

In the East, hedges are not used for land marking. In the East, a claim is made verbally and marked by a stone. If an encroachment was to be made on another's land, that stone can be moved. Religion dominates the Eastern culture—not having the culture dominate religion. They knew consequences of sin would follow if they broke these laws.

Everybody had a piece of land. John 1:45-49. Every man who sat under his own fig tree denoted security. Every man has his own fig tree. There are no boundaries like hedges to separate one man's land from another. The markings are made by stones placed on the ground. Encroachment is not a problem in the East because of what God said in Proverbs 23:10, although it would be very easy to do (move the stones). The reason they are honest there in the East is because they honor their salt agreements.

PROVERBS 24

Verse 16 Just man falls seven times (teaching already started). You cannot remain in defeat forever—it's impossible. You fail because you use your senses and your senses let you down. The moment you realize your failure and turn to God, you'll rise up again. This is what this means here. The wicked man is one who is not born again, who has no life, is in darkness, doesn't know God. Without God and hope in this world. Has no vision of God. Therefore, he doesn't get up. He's not rooted in God. Self-centered, doesn't look outside of himself. When he fails, he has no hope, he can't get up. The just has more resources than just his flesh, but the wicked is unjust—not justified and has no other source of strength than himself. The just may fall seven times, but by the power of God he can rise back up. The wicked has no hope. Seven times means many times, not just seven.

Just man. How was someone justified before Christ? It was Hindu philosophy that every man had spark of God in him, so every man was just. But only some claimed this justification because others were ignorant of it. "Just man" is one in whom God dwells.

Christian view: No one justified except through Jesus Christ. God dwells in people only after new birth. All have sinned and come short of the glory of God.

Verse 20 Inside the houses there is first a veranda, then the first room, a hall with three rooms on either side of the hall. A sitting room is in between somewhere. Inside every Eastern home is a lamp that burns all day long. It is an oil lamp in a little saucer with oil (olive oil) in it and a little flax wick. They believe light is symbolic of God's presence. If the light goes out, the belief is that God has withdrawn from the home. The Bible calls them "candles"; that's a Western idea. When God says the candles will be put out (Proverbs 24:20) it means God will withdraw His presence from the house.

PROVERBS 25

Verses 6 and 7 Presence of a king. Don't try to rub shoulders with royalty thinking you are equal with them; rather be humble. If at a social affair, don't take the highest seat of honor: take the lowest seat. This way, when you are called "up hither," or higher, you receive worship of them.

Verse 11 "Apples of gold" had nothing to do with apples. These are a kind of orange we grow in Egypt, Syria and India of which there is no English name. It is gold in color, and does not last long after it is ripe and can't be exported outside of the country. Very tasty, we make sherbet of it, and it is easily smelled when ripe on the tree. They are very beautiful to look at. Quenches the thirst quicker than any other juice. It was called apples of gold because there was no other English word.

Apples of gold should read: "A word appropriately spoken is like oranges placed in a tray of silver."

Before these proverbs came into the Bible, they were spoken by other people in other cultures. It was daily speech of Eastern people. God used them to convey His Word in the written Word.

The apple is only about 300 years old. There are several types of oranges in East. One is as big as grapefruit and has a very sweet fragrance and is gold in color. You can smell the fragrance of a ripe tree very far away. It has a Sanskrit name—KITCHILIK. Makes a refreshing drink which soothes and comforts.

So a word appropriately spoken to a weary or troubled person will refresh, soothe, comfort, revitalize, strengthen. The Word of God is the only "word fitly spoken." It will lift a person out of trouble and despondency. The Word will help only when a person is willing to receive.

(Song of Solomon 2:1-4) If you open up a rose or a lily, you will find a few little insects. Rose of Sharon and lily of the valley have no insects. Bishop says Christ is showing how spotless he is.

Verse 3: Apple in the Bible is always some kind of an orange, a little bigger than a grapefruit. It's grown in the East but must be eaten right away and can't be exported. They make sherbet out of it. It has a very sweet taste and is very refreshing for people who are tired. It's gold in color. Drinking the juice is very relaxing.

These oranges are placed in a tray (not pitcher). You put these gold oranges on a silver tray and it is very beautiful. Then you drink the juice, it's refreshing and soothing. That's what a word appropriately spoken does for people.

Song of Solomon 2:3. As the orange tree of this kind (kichilika is the Sanskrit word for it) is among the trees of the wood, so is my beloved.... It is so soothing, hope creating and uplifting. So is Jesus Christ. Among the sons of men who are drab and down, some are walking dead, etc. The words of Jesus are light and spirit. They refresh and relax like an orange. He is God's own tree among the sons of men.

"fitly"—appropriately. In Bible times, there were no apples. Apples should be read as an orange.

There is a special orange tree called Kitchilika tree, sweetest of all oranges, beautiful to look at, make sherbet or juice out of it. Can't export them because they spoil easily. It is about the size of a grapefruit, a little bigger.

These oranges are placed on a bowl of silver and you have a beautiful picture. "Pictures" should be a bowl.

See Song of Solomon 2:5.

Apples of gold. Fitly—appropriately. Apples are not native to Western world. They came from China about 300 years ago. "Apples" here should be "oranges." There are three kinds of oranges in the East. The particular orange spoken of here is called "kitchilika" and is the size of a grapefruit, gold in color, and has a sweet odor that can be easily smelled when the fruit is ripe. It makes a very refreshing drink that strengthens mentally and physically.

"Pictures of silver"—trays of silver. Words appropriately spoken (to a troubled person) are like golden oranges in trays of silver. They are refreshing, strengthening, pleasing, uplifting.

Verses 21 and 22 Romans 12:20. Coals of fire. All the proverbs in the Book of Proverbs were known before they got into the Bible. Solomon collected these from other countries, from India and other places. They were and still are in usage by the people.

Coals of fire. This is before the time of matchboxes. Before matchboxes, one family in the village would strike one flint stone against another and get a spark. This would catch in the cotton wool. He starts the fire in his house and makes coals of fire out of the sparkle. The rest of the community don't have fires at all—neither do they have stones to start their own—only one family had these. This person who starts the fire supplies the rest of the village with fire. He's called a village fire carrier. They put a thick cushion on his head (leather), on top of this they put an empty bowl full of clay, on top of this they put a bowl of coals of fire. His head is protected by these. He then goes to houses. He balances the bowl on his head and doesn't need to use his hands. When he gets to a house, he'll sit at the door. Someone in the house comes with an instrument and removes a coal or two to start their fire. This man supplies the whole village. This fire on the man's head warms his body, warms him all over, his personality even.

Spiritual application: If you "heap coals of fire on your enemy," you'll warm his heart. You'll change his thinking. Do good unto him even though he doesn't deserve it. Fire is symbolic of love. Warm enemies with your love. Melt his heart with the warmth of your love. Read I Corinthians 13. Love never fails you. All may fail—but love shall stand. It won't burn him up, it will warm him.

(He says he's explaining the background of this idiom, then he explains the idiom "beat around the bush" is from hunting and beating bush to drive animals out.)

Heap coals of fire upon his head. How? All idioms developed from separate circumstances. Fires were started with flints. The family that is the only one with flint, requests to supply coals of fire to the rest of the city. (Strike the one stone against the other; sparks of fire come and catches to the cotton or wool and starts the fire—the coals of fire of a family.) The village fire carrier takes the fire on his head. He has a large thick cushion of leather on the top of his head. On top of the protection is a bowl full of coals of fire. The carrier sticks around and gets warm himself. That warmth is called love. Coals of fire is symbolic of love. Love warms a person's heart. (See also Romans 12:20 and Psalm 119:105).

Verse 22 See Matthew 5:25.

PROVERBS 27

Verse 8 Bird wandering from nest. All the proverbs were already existing in the other religions and cultures before the Bible was compiled. It is believed that Solomon actually collected all of these proverbs which existed in the speech of the Jews, Arabs, Hindus, Persians, etc. A philosophy of life of Eastern People, dealing with morals and ethics is "proverbs" and is taught a person from a very early age at home. The Orientals use these as a part of their lives even though they do not know the Bible. Verse 8: Very few among the United States population is of Eastern background. The basic reason for this is verse 8. A man who travels from country to country (migrates) is considered to have no stability, no integrity. Eastern people, therefore, are trained to stay close to home and are much more closer to their families than we are. Eastern people intermarry and are much more close. We lack the family life or tie in our home life, our nest; stability and integrity, is the Lord Jesus Christ. We who are born again, no matter where we travel, should abide in him. Our place of security, joy and freedom is in Christ. But if according to our own will we forsake Christ and wander away, then we have no integrity, no stability and no security. Chinese had a culture without God. They had philosophy until Indians brought Buddhism 500 years before Christ. This is why there are mostly Chinese immigrants in the United States (from East). Spiritually we cannot wander away.

Verse 10 Poor (no reason to be). One brother makes himself rich or poor—God doesn't. God did not make one man rich and another man poor. By negative thinking and living which is greatly due to

environment, people have sickness, poverty, etc. Thoughts are seeds. What we sow, we reap. We insult God by confessing weakness, sickness or lack. God has supplied abundantly, and it is up to us to step in and possess it as God told Joshua to do in Joshua 1. We have inherited a great inheritance. Cut ourselves off by not believing what He promised to us.

Forsake not a friend in the day of calamity. A neighbor will be glad to help "Far off" doesn't mean physically. Forsake not a friend. We are friends because of what a person is, and not what he gives. Friendships of latter type are not spiritual. They are based on materialism. In the day of calamity if you are not prosperous, your brother will not respect you in the community. In prosperity, go to your brother but in calamity, he will despise you. We are abiding still in God, our mind is stayed on Christ Jesus; these are not poverty conditions, or disease or variance in our fortune. Our fortune is the same forever and ever because Jesus Christ is the same. There are no poverty conditions for the believer. Prosperity always for the believer because he is never alone; Christ is in us.

Verse 14 Question: Curse to bless with loud voice in morning. When shouting, it is usually not a blessing. It is not really a curse as such, but it does not bless. Should be quiet and genuine.

Loud voice rising early in the morning. In the East, early in the morning all people go on top of their temple or mosque (Mohammedans) and loudly bless the Lord and praise God. They put both fingers in both ears and then loudly praise God. Hindus praise God at the same time (5 a.m.) inside their house. This early morning is due to God; not for human beings. If you loudly bless a human being, early in the morning, it is a curse unto that person. All praise and glory should go to God early in the morning. The ark of the covenant which Philistines took as booty from Israel in a war became a curse to the Philistines. A blessing to Israel was a curse to the Philistines. The blessing that belongs to God early in the morning becomes a curse to you and other man if you praise him with a loud voice.

Verse 19 In water face to face, the heart of man to man. As when looking in a calm pool, as man can see his reflection, so also is a heart of man to man. Even if the distance is far, a man thinking of another, the other man will think of him. Thinking good of the other person brings a pleasant return.

Verse 24 Riches are not forever. A man may be very rich, yet have a son who is a scoundrel, who might waste it all. Has anyone been rich forever? "Riches make wings and fly away." God told the church at Laodicea (Revelation 3:14-18) to buy gold from God "tried in the fire" so they could be rich: the gold is faith in God not in gold. The faith in God produces everlasting riches. "Crown" represents the empires of this world.

Verse 26 Lambs for clothing. Goats are the price of the field. From the (sheep) lamb we get wool from which we make clothing. The goats are sold and then a man can buy land with the money from sale of goats. Why did the man not sell sheep to buy the land? Sheep are like children to the Eastern man; shepherd never allows anyone to "baby sit" his sheep. Sheep are for clothing and milk.

Verse 27 Goat's milk for thy food. Goat's milk was richer and stronger from any other (healthier, richer and cleaner). Ghandi took his goat with him when he went to England. Goat's milk is easier to digest because it is homogenized inside of the goat and not by man. Cream never rises in goat's milk. Sheep and goats are in the same sheepfold. The sheep are on upper pasture, goats on lower field. The sheep can go in and out, but must stay within the sheepfold enclosure. Goats walk by the side of the shepherd led by a he-goat. Once they reached the place where they eat, the goats go one way: the sheep another with the shepherd. Sheep are only led by the shepherd. Goats, especially at night, are led home by one of the goats. Zechariah 10:3. The shepherd doesn't care properly for the sheep, God is angry against the shepherds. (Those who preach the Word, instead dish out rubbish to the people, receive God's anger.) God punishes the goats because goats are the world and goats are responsible for the leadership. Sheep are responsible to the shepherd for leadership. The world has its own leadership and has nothing to do with the shepherd's leadership. Verse 27 (Proverbs) "enough for thy food" means God's blessing here. Goats will supply enough milk for the whole family, provided you have God's blessing. You shall have abundance of everything, to us, to our servants, maidens, etc. Prosperity with God's blessing is abundance. Without God's blessing it is helpless.

PROVERBS 28

Verse 1 "...But the righteous are...." The righteous are those who have been made righteous by grace through faith by accepting Jesus Christ, those in whom the seed of the spirit dwells and walk according to

the Word of God. Therefore, the righteous are bold as a lion because Christ is in them. Lions are very courageous, very bold and very unafraid. If he has to quit a fight, he does not turn his back on the enemy. He does not run away, but backs off looking at the enemy all the time and fighting him. They have a regiment in India made up of bearded fellows called Penchabees. Their names end in "sing." Whenever a Hindu's name ends in "sing" it means the word for lion. They fight like the lion, never turning their back on the enemy.

Verse 27 Giving. Giving opens the doors for blessings. Often when one sees a poor person, he looks away quickly so as not to have to give the poor anything. Easterners believe any bum could be an angel of God. Doing good to poor is doing good to God. Basis of Eastern hospitality. Become frustrated if miss opportunity to do good. That frustration is the "many a curse." Don't have to be Christian to operate this law. The Christian has joy in doing good. Reap hundredfold of what sown.

Concern for poor—giving. "Shall not lack" means shall not be wanting anything. "Hideth his eyes" means closes his eyes. If a poor man comes to your door and you look through the window and see him coming and you say, "Oh, this man again" painfully, you tell him no one is at home or you cannot be bothered. Easterners are told that the poor come as angels unawares. Don't look on a bum's clothes. Look at what is in him. Easterners look at each person as God. Because God dwells in him; each man is as a son of God. So, if you give to him, you give to a bum, you are considered to be giving to God.

If you close your eyes to the poor man, it becomes a curse to you. When the Hindus eat in the evening, they don't eat up and wash everything. They save some of the meal in a vessel for the poor that might drop in at midnight. This is why 20 to 30 people could go to India and knock on the door of a person and he'll have meals available for one or two people. Then everybody else will come and call you to their homes. Then everybody will be fed and be provided with a bed in which to sleep. They believe they are treating God and that they are investing in heavenly places laying up a treasure in heaven. They believe they are doing God's will in this world. If they don't do this, they believe they will receive a curse. Not just "a" curse, but many curses. Many a curse, like failing in business, breaking a leg, something happens in succession so you will remember (God does not send this). The principle is that if you do not respond to your brother's needs, you will reap the consequences.

PROVERBS 30

Verse 17 All of these proverbs are used in their homes because of their religion. Every time they do something wrong, they quote a proverb to make the children mind. Their way is to not let the children express themselves until the mother and father teaches them what to express. A father will smack a boy even if he is 16 or 18 years old, if he is not good. This is the reason they don't have as many crimes as some of the Western lands have. The parents correct them and frighten them with saying like: If you don't do what you mother says, then your eyes will be picked out by ravens or eagles and they will eat them. It won't do you any good so you better obey your mother. God is mother to them; second, father, and third, teacher and fourth, God. This teaching, this religion is in a boy's training, it is part of his culture, part of his religion. It is in his blood, his bones and veins. To some of the Western people religion is far removed from their daily life.

ECCLESIASTES

ECCLESIASTES 5

Verse 1 Translation: "Take care of thy steps when thou goest to the house of God..." When you go to the house of God the steps signify the condition of your heart. It tells how humbly you are, how repentant of your sins you are, how glad you are, how obedient you are, how refined you are, etc. The Hindus can tell all these things by the way they walk in the temples. Don't be haughty and proud. Anybody can go and buy a lamb and give a sacrifice and have not repentance or anything inside. Any fool does that. Giving a lamb is an outward sign of inward repentance. It says don't do like the fool but listen to God and then do what He says.

Keep thy foot, renewed mind. "Keep thy foot"—to take care of thy steps. The spiritual meaning is to take care of your thoughts when you go to the house of God. Keep thought in harmony with the spirit. Bring them into subjection. Stay your mind on spiritual things so that you will "be more ready to hear" God. Eliminate bad thoughts and expect spiritual enlightenment.

"Sacrifice of fools" is words uttered (and actions done) when nothing is meant by them in heart. It is lip service, idle words.

Thoughts are seeds which bring forth fruit. Whatever is sown is reaped.

Verse 2 "Be not rash to speak with thy mouth,..." Don't say anything you don't believe in your heart, that you don't intend to do in your heart.

Verse 3 "Business" should be cares. As a man dreams vainly through the multitude of cares.

Verse 12 Poor (sleep).

Laboring man was poor. This doesn't mean he works hard, it means he was poor. His sleep is sweet because he has little to worry about. If he had too much money, he would worry about it being robbed or lost. A rich man is distracted from spiritual things which a poor man was not. No Christian should lack in anything but have all sufficiency in all things. He should not be distracted by wealth. Set your heart on things above and you will have perfect peace. Where your treasure is, there your heart will be also. Poor people in India paid about 20¢ per day. This wasn't much for a family to eat. The wife buys food at about 6 p.m. when he comes home with the money. Then the whole family goes to sleep on the pavement of the city. They are not disturbed by cars or anything, they sleep well. (They cannot sleep in their mud huts because they are too warm, that is why they are in the street.)

This is like Proverbs, it is an old saying used in the East.

Order of religions by age (oldest first)

1. Hindu
2. Jewish
3. Buddhists
4. Christianity
5. Mohammedan

"Laboring man" has no worries.

(See also: Ecclesiastes 6:7)

Verses 18-20 (opens in the middle of a teaching). "He shall not much remember the days of his life."

Get acquainted with God by your words; say "Lord, here I am." When acquainted, you are born again. You are awakened to the truth of your being.

Verse 18: Everything you have got you must eat, drink, be happy and content the rest of your life. If a man is healthy, wealthy, able to eat what God gave, be happy, rejoice, joyful, peaceful, content, that's

the gift of God. That gift we have in Christ. We have been blessed and therefore enjoy the things we have. Once rich, etc., we forget the past poverty, the failures, that's finished. Look and go forward to the hope of Christ Jesus' return.

ECCLESIASTES 6

Verse 2 "God giveth him not power to eat thereof..." God does not make us break His commandments. God is responsible for the law. Man is responsible to carry it out. ("Lead us not into temptation" should be, "Let us not enter into temptation.") Man enters into temptation and breaking the law. Solomon obeyed the laws of God and reaped from the fruit of it. This man by his negative thinking affects his mind, so therefore, he cannot eat or digest food properly. He is all upset, he cannot enjoy eating, due to negative thinking. All blessing becomes ours when we continue to renew our minds to every promise and draw from God. The Devil wants you to believe these promises are not yours. Renewed mind is absolutely necessary for the believer every minute of the day.

Verse 7 Labor of man for his mouth (selfishness). "All the labor of man is for his mouth," center in self, not in God. 'Appetite not filled.' The more he has the more he wants, God said we should not live by bread alone (Matthew 4:4). Self-centered are not sold out to Christ. Ghandi taught people who wanted to serve their country (and were thinking of material benefits): "Go out in the street and serve the people. Help them in any way." His encouragement was not well received. Love should constrain to serve. Serve as if to Jesus Christ. If center is self, appetite will never be filled no matter what the income, and will always be broke. What you spend on others (of self or money, etc.) you will find again.

Old Hindu saying—labor for the mouth avails little labor for Christ avails much—fills the appetite.

Natural man: labors for the mouth; appetite is not satisfied.

Speaking of the natural man; he thinks that everything he does is for physical reasons. That is why all of his labor is for his mouth. Man is not only body—he has soul and some men have spirit also. He must fulfill every aspect of his life. This is why his appetite is not filled. Yet a man with the renewed mind can do with so much less because his dependency is on God. He has an inside sustenance.

Mark 11:24 (pray). When you pray, believe. When you believe and give thanks in your heart, you must be assured by thanking, that you have received it. If you are sure on the inside that God heard your prayer, it will automatically expose or present itself outwardly, physically. First be sure spiritually, inside. Make sure you know what God says He will do. Once you are sure of what God will do, that is believing. Then it will appear in the physical realm. Then expect to receive it! If you are not sure inside, you cannot be confident externally.

ECCLESIASTES 7

Verse 26 Translation: "A woman is more bitter than death whose heart is snares and net and her hands as ropes..."

Verses 27, 28 "One man among a thousand" is not a literal 1000. It is among MANY. (Where 2 or 3 are gathered together means A FEW, Matthew 18:20. Two sticks gathered together means SOME sticks" I Kings 17:112). But a woman among so many, he has not found.

Solomon had a very wealthy monarchy. God gave him wisdom and also money, wealth. But his downfall was that he put his trust in the apes and peacocks (I Kings 10:22), and he had 300 wives and 700 concubines. God told him not to have all of these women, they would lead his heart away from the true God. But he didn't listen to the true God.

So when he had his senses, he said, "Well, I've searched everywhere, everything under the sun; I've servants, I've vineyards, I've orchards, pools of water, everything good to drink and eat, golden plates, golden spoons, golden steps to the throne, mighty in wealth and wisdom and all that."

But he found everything under the sun to be vanity and vexation of the spirit. He saw the deceitfulness of the materialism of this world. This is the sum and substance of Solomon's experience. One man in many (not a wise man, wealthy, or spiritual man: not a sinless person, either.) Who was aware and awakened to the deceitfulness of materialism just as Solomon himself was.

He found no woman aware of this. One man asked: "What is wrong with this world? What is going on? Why? Uncertainties of the riches of this world, unreliability of the pleasures of this world, unsatisfying, unreliability of the pleasures of this world, unsatisfying are the pleasures by which the

people run after. They are unsatisfying, unreliable, they are all illusion, they are all deceitful, all the things around us is a mire (illusion).

"The things we see happen under the sun are all illusions, unreal, vanity and vexation of spirit. People are troubled about these things; people are depressed and oppressed for these things: people are attempting to be satisfied by these things under the sun, but fail.

It's a cistern, broken cistern that can hold no water. There was only one man that Solomon found, and no woman, who had discovered these things, asked if the things which he saw were genuine and if he was satisfied by them, and if they quenched his inner thirst.

This man, as Solomon, is aware and disgusted with the things under the sun. The tricks of the enemy, the god of this world are played on men's minds, to grab them here and there unto a mass wealth, and to rely on that wealth. And ultimately to be satisfied with that. Most human beings are not aware of the deceitfulness of the unreliable things of this world. Only one man is aware, is concerned, thinking, about the tactics of the enemy.

Even among the believers, there are very few aware of the enemy's tactics. The enemy gets you to be so busy that you are unable to spend time reading the Bible, meditate, concentrate. A man, even a believer who runs around to and fro for the things of the world who think they are working for the Lord, is not renewed in his mind, he is really doing nothing for the Lord. Therefore if a man is running around deceived by the deceitfulness of this materialism, there is no stability in his mind, either. He is going with the crowd.

Let us become aware of the tactics of the enemy of our soul, that we never make room for him. Only one in many stops to think.

Verse 28: One man is a thousand was bad, but no women were.

ECCLESIASTES 8

Verse 11 Why God is more lenient with men today when people say, "If I am lying, may God strike me dead!" This period is one of grace today. Our works determine our rewards today, after we are saved. Our stewardship is the important thing.

Then Moses prayed to God for Miriam's healing. God said no, set her out from the camp seven days. The law is, if a girl is disobedient to her father, then father spits on her face. This makes her unacceptable to the family for seven days. The spitting has defiled her because of her disobedience.

A mother, to a child, is the first god because of her labor for the child. The father is the second god, he paid the bills. The third is teacher and/or pastor. Fourth is God. Spanking a child from the beginning in the East proves God's Word. They have fewer crimes. They are kept in order, disciplined. Children are not bad; they have been taught to obey. If the girl repents after seven days she will be accepted back. What the culture was in the East is spoken of here in God's Word. God worked with these Eastern laws. "Blasphemy" was a crime equal to stoning. When the Lord was getting ready to be stoned (John 10:30ff) because he blasphemed. Why stones? Why not knife? Because the people's ideas were that the law (which was written on stone) was killing the person—that the stones represented this law. Blasphemy against the servant of God (as Moses or a responsible man of God) who is a chosen vessel of God, ordained of God is speaking against God's spokesman, as if it were God. You may not get leprosy as Miriam did. However, you do reap and suffer the consequences inside yourself. It is agony, despair, misery. Confession of sin is necessary.

God doesn't send lion's very often to destroy us. We are in a different administration. God dealt with people immediately in the Old Testament. He will judge us later. In Kings the lion just attacked him. The lion could have eaten the carcass and the ass. The lion did not. God had him only slay the man...he was obedient to the will of god. Humans are not loyal to the Word of the Lord.

ECCLESIASTES 9

Verse 9 The dead know nothing.

Psalm 33:19: Deliver soul from death. Not much teaching on either.

ECCLESIASTES 10

Verse 1 "The apothecary" is the man who mixes medicines, a druggist. In India in the hospitals the doctor gives the prescription and the compounder mixes it up. He is also a little bit of a physician. Translation: "Dead flies cause the ointment made by the compounder..." If a man in this profession makes a little mistake, it is known everywhere.

Dead flies.

Apothecary—old term for doctor; one who knows how to mix the medicine and perform surgery.

The flies get stuck in the ointment and die there and made a bad odor. The same thing happens to us when we get entangled with the world.

Verse 2 Translation: "A wise man's heart is in his right hand; but a fool's heart is in his left." In his right hand is symbolic of strength, deserving good, wisdom and understanding. To the Orient the left hand is always a bad omen. You shouldn't give any money with your left hand to anybody. You mustn't do anything with your left hand.

Wise man's heart.

Heart—innermost being; wise man—one who is centered in God, his thinking is right. A fool's innermost being is never right.

Right hand—strength, blessing.

Left hand—weakness, curse. Do not give anything with left hand. (An Eastern would not even receive it.)

Wise man's heart.

Eastern text: "A wise man's heart is in his right hand; but a fool's heart is in his left hand." The right hand is the hand of power and blessing. The left hand is the hand of cursing and weakness. A wise man acts rightly. If a man acts rightly, it is said that his heart is in his right hand. A wise man uses his heart well.

Wise man's heart.

This verse should read: "A wise man's heart moves his right hand to do good; but a fool's heart moves his Left hand to do not good."

In the East, nothing good is done with the left hand, i.e., no money is received, no charity is given, etc. Right hand is holy, left hand is unholy. God said He will lead us by the right hand of His righteousness.

A wise man is spiritual-minded and takes every opportunity to do good. A fool is a material-minded man and evades doing good.

Verse 3

"...walking by the way,..." when he is going by the road, "wisdom" should be "sense." They always say "Oh what a fool I am, I should have gone the other way."

Fool.

Eastern text: "The fool, though he walks in the right way, yet he is a fool, and he tells everyone that he is a fool."

Verse 4

Translation: "if the anger of the king rise up against you,..." A ruler can be anybody. Ruler of the temple, household. A steward is also a ruler of the house. "...leave not thy place;..." means don't compromise, stick by your point. If you yield you are compromising.

Anger

Spirit—anger, if your boss gets angry at you do not compromise or give up your point, because yielding pacifies great offences. Please employer as long as it does not interfere with God's Word.

Bishop gives an incident from his life where he stood for being a Christian.

Verse 5 "Ruler" should be king. Translation: "There is an evil which I have seen under the sun, and which is an error receding from before the king."

Errors proceed from leaders.

Verse 6 Translation, "a fool is set in great dignity, [or authority] and the rich sit in a low place."

Folly, fool.

Folly—fool; rich—influential. The times are such that a fool gets a good job and a qualified man sits in a low place. Any fool can be rich.

Verse 7 Servants upon horses.

Circumstances sometimes reduce princes to servants and their servants rise up to replace them. Christ increases in our estimation and we put ourselves secondary. No longer lords of our own lives but have a new lord.

Servants upon horses

This is referring to the changing world, one day a man is rich the next day he is poor, no steadfastness and no security in the world.

Verse 8 They don't remove the landmarks or any hedges. There is always a hedge between one man's garden and the next man's garden. They don't break through the hedges because they are afraid if they do a serpent will bite them. That is why there are not many thieves stealing apples, etc. they think that even if a policeman doesn't catch them, the serpent will. Fear of God is why there are not as many crimes among the Eastern people as compared with the Western people. If a minister says something they will act on it because they believe whatever a man of God tells them.

Verse 9 "Removeth" should be "praying." Their workman get hurt more by cleaving or splitting wood than we do because they don't wear shoes. Translation: "...and he that cleaveth wood carelessly should be..."

Verse 10 "What" means sharpen. Translation: "...therefore to do a thing wisely, wisdom is necessary."

Verse 11 If the people believe there is a serpent somewhere near a house they call a snake charmer. The snake comes and stands in front of him and the snake charmer grabs him by the throat and takes out the fangs.

Verse 15 Translation: "Because the foolish man does not know the way to the village, His troubles wearieth everyone." Village means a place where a lot of people are, where everybody can give a solution to solve your problem, or help you solve your problems.

Foolish.

Wearies everyone by asking what to do over and over again and not being able to follow directions. Foolish have no renewed mind. They do not know how to get to God and worry everyone with their worry. They ask too many people and get themselves confused. Should go to the proper source at first. We should always be up on the mountains and not under the circumstances. Keep eyes on pockets of God and not on own empty pockets. We could die in poverty simply because we do not know how to go to the city—to God.

Positive confession.

"Labor"-trouble. A literal translation would be: "Because the foolish man does not know thy way to the village, his trouble wearieth everyone."

A fool doesn't know the way to the city; a fool does not know how to get to the Lord and is trouble. He is trouble to everybody. He cries to everybody, "What can I do, what can I do,..."? Everybody gets weary of him, because, instead of bearing his own trouble and going about his work, he is such a fool that he wearies everybody.

As believers we ought to know the way to Christ. He saved us so we know the way rightly. When we know the way to salvation, we know the way for solving our problem, too. We go to Christ for help in solving because we were wise enough to go to him for salvation. If we don't go to Him, we are a burden to everybody that we come across. We grumble about our lot. We say, "I am in a very bad way. Will you pray for me?" Then we write a letter to our relatives and tell them all of our troubles. We spread our troubles by being foolish instead of going to the village of salvation, Christ, we spread the poison of the problem and thus make the problems bigger than it was before we told them. If we confess the Devil, trouble, it becomes big, giving Satan the glory. Satan loves to hear his name mentioned. If we just forget

about our troubles and look to Jesus Christ, then the burdens roll away, and then we won't be annoying and a burden to other people.

Do you know the way to the city? I do. It is not a literal city. But suppose it were. Ask a man for directions to a certain location. He says, "Go 4 blocks, turn right 3 blocks, turn left, 6 blocks, etc., etc." Then he stops the next man, and the next man for directions. Of course, then, because he doesn't understand the directions, he repeats them back to each man. He is a fool, wearying everyone on the way to the village. A believer who does not take his problem directly to headquarters, would be just as foolish. When the believer goes to headquarters, then God will guide us and solve the problem. We will weary no one. We won't multiply our problems by talking about it either.

When we have already consulted God, and say, "Yes, I prayed already, but I still have a headache," we are fools. We limit God by our confession. If we talk aches, aches are multiplied. What we confess, grows. The fool is a nuisance to everyone. Let everyone carry his own burden to the Lord. We know the way. John 14:6, Jesus Christ is the Way. Then we must travel The Way.

Getting into trouble is inevitable. It is not what we face, but how we handle it and the attitude with which we take that which we face that matters. We will get either joy or misery, depending on our outlook. Just don't talk about troubles. Change your attitudes towards trouble.

Foolish

The labor of foolish people wearies everyone because they do not know how to do. "City" —God (spiritual application). Foolish have no renewed mind. They do not know how to get to God. They weary everyone by their worry. Worry is a poison.

Verse 16 When a king is a child he is not ruling. "Thy princes" means nobles selected in his place are trustees. The trustees are usually from the prince's family or royalty. They are from the same blood. Translation: "...the princes eat early in the morning." That means they don't care what is going to happen to this kingdom or if the child is going to be king when he grows up. Eating early in the morning is not the custom of the people in the East especially those who are highly cultured and educated. This includes nobles and kings. Early in the morning means about 5 or 6 o'clock or the latest 7 o'clock. Eastern people eat according to the time. In the morning about 5 o'clock they bathe, and have prayer and sing. The young people eat some breakfast but those that are older and educated eat about 12 o'clock. They make two meals one.

See Also; Genesis 43:16.

When a king is a child he cannot rule and so the princes will take over the rule of the country.

"Eat in the morning"—idiom, most Easterners don't eat in the morning, they wait until noontime for their first meal. Only children who go to school eat about 8 or 9 a.m.

"Woe to thee O land, when thy king is a child, and thy princes eat in the morning."

Idiom: when a king is a child—can't rule.

Princes eat in the morning: means they stay up all night—eating, dancing and drinking. Then don't eat at the right time—ruination of a nation. Your princes are drunk, and king is a child-woe to that nation. How can princes take care of nation.

Eat in the morning at about 3 or 4 a.m., eating then because they are drunk; go to bed about 5 a.m., get up at noon and get ready to start again for evening pleasure. Mostly pagan in high places, no room for thought of God at all. Isaiah 3:4: I shall give children to be their princes and babes shall rule over them.

Bishop says he didn't see that.

Verses 16 and 17: Princes eat in the morning.

When the king is a child, the princes take care of business. They drink and dance all night and only eat in the morning when sober. Always drunk except in morning. Country goes to ruin.

Verse 17: The land is blessed when the prince eat when they should for strength and are not drunken. Business is taken care of.

Rulership.

Princes would take care of rulership for child king. Often they would drink and dance all night and then have breakfast in the morning. They would not be in shape to care for kingdom.

Verse 18: Most houses have thatched roofs which need care for maintenance. Problem, with insects. They used their hands very much to repair and drive out insects.

Spiritual: If we are too lazy to attend upon God, we fall through and corrupt. Should always be on time with God.

Verse 17 Certain kings come to certain places by appointment. The government appoints some royal family to look after that territory for a certain time. When the government appoints they pick up any Tom, Dick, or Harry. They don't look for nobility or royal blood. Nobles sons will speak noble language, he has dignity, and greatness in his blood. "Season" should be "time." It means at meal time. Some people eat just because they're drunk. Whenever they drink they want to eat. But those that eat at mealtime eat for strength. If they do so the kingdom will be better, no crooks will be in the country, the king is sober, righteous, and good.

Noble Birth.

When the king is the son of a noble, he will have a better character, better dignity. He won't be grabbing people's money. It's good to have a king of noble birth. Princes don't eat on schedule because most of them drink liquor, till 4 a.m. They wake up at 3 p.m. and eat breakfast. A drunkard eats at any time when his soberness is come and he can get up. The land is blessed when the king is a son of a noble and when he gets up in time. Kings who eat in time, do it for strength. The drunkard has no time to eat at all. He is always filling his stomach with liquor, and is always mad. If he is mad and full of liquor and glutton, then the poor land is in trouble. If someone should attack his land, he wouldn't be aware of it because he is drunk.

"...princes eat in due season, for strength and not for drunkenness!"

If king—son of nobles—will have a good character and will be able to rule people.

Verse 18 "Slothfulness" means "lazy plus." Translation: "By much laziness and thatched roofing (Some kind of grass is used for the roofing of the poor people's houses. Thatched roofs must be always looked after, when the rain comes you must remove some of the grass that is too wet and put more on, and you must keep looking for the white ants.) decayeth; (gets rotten) and through idleness of the hands the house leaks through." If they don't repair the place where the grass is wet the rain will come through.

Slothfulness.

White ants (termites) decay the houses. Hands must be used to discover decay and repair it. Otherwise, house will drop through. Scorpions come through the holes.

Idleness.

If a man owns a building, he must watch over it for repairs. If careful, he gets it repaired immediately. If slothful, he lets it go, he's too lazy. "Through idleness of hands, the roof leaketh." A house cannot "drop through." In the East, houses must be diligently watched over because no one wants a leak during the monsoon season.

"By much slothfulness the building decayeth..."

Building in East get holes in cement; worms in cement walls. White ants (could be termites) eat rafters and beams. So owner should be busy with his hands constantly putting on fresh cement. If slothful the building will decay in course of time because you let it. Be alert to patch, repair, closing the holes, killing things that come in.

"...idleness of the hands the house droppeth through."

Roof will drop through if you don't take care of with your hands. Roofs are thatched roofs. You must always repair it with your hands.

Verse 19 "A feast is made for gladness, and the wine makes the living merry:..."

Verse 20 "Thought" means conscience, "...curse not the rich even in thy bedchamber:..."

Positive confession.

This is the same as "walls have ears." Don't whisper anything or even think negatively.

ECCLESIASTES 11

Verse 1 Their rice in the East is of the same importance to them as our bread is to us. They eat more rice than anything else. The brown things on top of the rice is called pattie and they sow the pattie. The rice is the seed in the pattie. They must break the covering off of the pattie and they do this by putting the whole rice in a tub of water, keep it for several days and then the pattie shoots forth in the water. They plow the land after it has been flooded and while this is going on, they fill the land with a couple of inches of water. This is why the Bible talks about men and oxen in the mud. After the plowing is finished, they again flood the land with water of an inch or two and the whole field looks like a lake. Then the man puts the pattie in a basket hanging around his neck and he walks out in the mud and he throws the seed from the right to the left. When you see it, you see it fall on water only. You don't know where it will settle. The wind may blow it and you just don't know where it is going to grow up. It takes 3, 6, or 9 months to produce rice because it depends upon the type of rice.

See Matthew 17:24-27

Cast thy bread upon the waters.

Cast thy bread. 1. many people cast offering in the water and a certain type of fish would take it up in its mouth and carry it. (See "Fish's mouth") 2. Rice is sown in plowed muddy land after the water is standing on the land. Looks like just water. After many days rice grows up. Reap what you sow. What you cast out will come back. Cannot sow hatred and reap love; reap a hundredfold of what is sown. If you think good, you reap good. We reap what miseries we sow, not from God. Thoughts are seeds.

"Cast thy bread on the water."

Rice is planted—they till, plow the ground first, the ground is dry. Then they fill the land with water about an inch above the plowed ground. The fields look like a lake. Then they plow again with the mud. Then they fill with water. They throw the pattie (rice with brown covering) in water—it's there for 2-3 days, then it shoots up from the water. Then he sows them on this ground which has been plowed. He walks in the mud. It may come just below his knee. He sows this pattie. This is the way they cast their rice upon the waters.

Another meaning—In the East when they're on the road and they have an offering they cast it on the waters—Basically, it means rice floating.

Verse 2 He gets, after many days, the fruit of what he sows. After they give their share to God, they invite a Bremen priest for the first meal of their produce. They invite seven people for this meal. They give each one a little of their produce. Seven is the holy number for them. Here it means give to anybody and everybody that asks you. It is an Oriental figure to say don't just stick to seven but give also to eight. No number limit. When the evil days come you will get it back.

ECCLESIASTES 12

The whole chapter relates to a man; young, middle-aged, old, and sick, and dead, and his funeral. It tells about a man when he goes through these different stages.

Verse 1 This can be said to a young man.

Verses 1-3 Keepers of the house, strong men, grinders, the windows.

Oriental way of saying an old man's consequences of growing old and when you are young, remember the Creator now. The keepers of the house are the feet and legs. They carry the body, the house wherein God dwells. The legs shall tremble; when you become old you cannot stay on your feet too long. Don't wait till this happens. Rather, remember your Creator when your legs are strong. The "strong men" are the knees. Don't wait for the knees to bow before getting involved with God's Word. Do it while you are strong. "Grinders" are teeth. When you lose them and cannot chew; don't wait until then. The "windows" are eyes, "darkened" means when you become blind or cannot read. Don't wait until you can't read the Bible before getting interested in it.

Verses 1-4 Remember the Creator now in youth.

This whole chapter speaks about a young man, middle-aged man, old man, sick man and a dead man, and his funeral. Verse 1 says remember thy Creator now. Don't wait until then to serve the Lord.

"Windows be darkened" means "eyes"—When one becomes old and your eyes get dim—don't wait till then to serve the Lord—serve Him when you are young.

Verse 4: "Door shut" means "ears." Can't hear anything—serve the Lord when you are young and can hear well.

"When the sound of grinding is low" means "grinding of the Eastern people's wheat"—they grind their wheat every morning, which gives them fresh flour for bread and cooking. The wheat is ground between two 18" stones and two women grind together.

"Grinding is low" means "poverty"—This is the way the Eastern people express themselves. They will say, "I am all right but the grinding is low"—means "not much to eat"—sign of poverty.

"If a man was put to grinding" means, he was put to shame; as it is a woman's work to do all the grinding in the East.

"Shall rise up at the voice of the bird" means when you get old and miserable—even when you hear the voice of a bird you become scared and afraid.

"Music shall be brought low" means "voice to sing"—Give your voice to the Lord's service when you are young and beautiful and have a voice to sing. Don't wait till you are old and haven't a good voice.

Verse 5: When men get old they are afraid and say, "Who will pay my bills—since I am old and sick and who will bury me?" Don't wait till you are old and become fearful. Know your Creator as a youth and will never become fearful.

"Almond tree shall flourish" means "graying hair"—Almond Tree fruits are white.

"Grasshopper" is just an insect and does not mean very much—showing your weakness of the flesh—Even if a grasshopper sits on you it will be a burden to you—won't be able to do very much.

"Desire shall fail" means you cannot digest anything you eat when you are old.

"Long home" means "dead man."

"Mourners go about the streets"—In the East when a person dies, all the people that live on that street get together and all take part in his funeral. Not just relatives and friends come but everyone on the street. No matter how rich, poor, or what or who you are you come to the funeral.

They have no caskets—they carry the dead body on a bier. It is like a stretcher and stands on four wheels. People can see the body as carried in the street. Two people in front and two in back and take turns to carry the dead man.

Western people take off their hats; Eastern people give their shoulder to carry the bier.

Verse 6: When a body goes to the grave, no women are allowed to go except the wife of the dead man. She takes off her silver cord (which her husband had given her when married) and she puts it on her husband's dead body. This makes her free to marry again.

"Golden bowl broken" —In the East (boys are gifts from God and girls are just a mistake).

"Lamp" means son—sons remain with parents till his parents are dead and buried—son must support his parents and love them (honor thy father and mother) as they get old. If he gets married he must take his wife home with him and live with his parents in a different apartment. Father and mother come first and his wife comes second in his life.

When his parent or parents die the son carries the "golden bowl" to the grave. The golden bowl is an earthen pot made of clay and gilded on the outside with gold. Fire is put inside the pot and the boy carries it by its strings and goes ahead the bier of his father. As soon as the body is lowered his mother puts the silver cord on his father. The grave is closed. Son then breaks the golden bowl at head of grave.

This is the last ceremony son performs. If there is no son in the family one is adopted for this purpose. They never adopt a young boy but must be 20 or 21 years old. He must be old enough to be responsible.

If a son is away visiting when father dies he must come back for the ceremony. The son must be there to break the bowl when buried.

When Jesus said "follow me" and the son said, "Let me go and bury my father"—Jesus said, "Let the dead bury the dead. This is a wrong translation (it is an Eastern Idiom) — it should read, "Let the city bury the dead." If you aren't home the city will bury your father is what Jesus meant. The community

will criticize the son if he does not come home. The price to follow Jesus was "shame" but Jesus said, "Let the city bury your father and follow me."

"Pitcher be broken" means: Anyone attending a funeral is unclean and defiled. They must bathe before leaving the grave. Men sit down in the graveyard and a pitcher full of water is poured on their heads and they bathe.

Women cannot bathe there is an open place and that is why women cannot go to the grave. The wife must leave and go home to bathe after putting silver cord on husband.

Then the pitcher is broken—as you cannot take anything from the grave. Also the bier is burnt. Nothing is brought back home.

"Wheel" means "bier."

"Cistern and fountain" means same thing.

The Hindu believe in re-incarnation. Your spirit goes to God and God immediately sends the spirit in another body on earth—this is being born again. They believe one can have 1,000,000 lives and deaths before going to heaven or hell.

Remember your Creator NOW while you are young. The days of the awful times are when you are an old man: blind, lame, helpless. God created us to live, not to die. Three score years and ten, that's what man thinks.

Verse 3: "Keepers of the house" means legs will tremble when you get old. "Strong men" means knees shall bow themselves when you get old. "Grinders" means teeth will become few when old. "Those that look out of windows" means the eyes become blind in old age.

Before you become so old that the above things happen to you, come to the Lord now when you are young.

Verse 4: "Doors shall be shut in the streets" means ears become deaf. "Sound of the grinding is low" means people in East grind their food. If the millstone grinding is little, there is not much to eat, they are poverty stricken. "Rise up at the voice of a bird" means they are afraid of every little sound and small noise. "Daughters of musick" means if you are a good vocal singer, you will lose your ability. Don't wait for these things to happen to come to God; come while you are still young.

Verse 5: "Afraid of high places" means you cannot go up high as a result of old age. "Fears shall be in the way" means when they become old they fear the future; where will money come from to pay bills, to buy a suit, to bury you, to pay undertaker, etc. "Almond tree shall flourish" means a gray headed man. "Desire will fail" means when you are old and weak, despite desire, you cannot eat a steak, because you cannot digest it. "The grasshopper" means when you are weak, when a grasshopper sits on you, it is a burden. "Long home" means he's dead now. "Mourners go about the streets" means all the people in the locality attend the funeral (friend or not). "Silver cord" means wife loosens this and puts it on the husband's body as it is lowered to the grave. "Golden bowl" means the son, in the East, buries the parents. And he has a pot of earth, gilded gold, is carried with a string (around the neck)? before the funeral procession. When body is lowered and grave is closed, the golden bowl is broken at the head of the grave and this symbolized the son's freedom from an obligation to his family. "Pitcher be broken at the fountain" means at every grave there is a fountain of water. Every person who comes in contact with the dead body is defiled. They must bathe at the grave. At the fountain they are each given a pitcher, fill it, pour water on self, etc. Pitcher is broken at the fountain because everything that comes in contact with dead body must not go back home. It must be left behind at the grave.

Verses 17 Judges 16:21 Not a huge stone—woman's work in India not a heavy load, but shame because he was doing women's work.

Rise at voice of bird means when you get old you even fear the sound of a bird.

"Daughter of musick brought low" means to dedicate voice while you still have a voice to sing.

Verse 5: "Afraid of height, fears in the way." This means when you get old, you are full of fear and can't get up. Don't wait for this to happen. You are afraid of who is going to pay the bills, who's sick, who's going to bury you when you're dead, and so on. Fear is in the way so don't wait for this, but serve thy Creator in thy youth.

"Almond tree" means a gray haired man. When the almond tree puts forth buds and flowers, they are completely white. Almond tree flourishing is the Eastern expression meaning white or gray hair.

"Grasshopper shall be a burden" means the weakness of the flesh; even a little grasshopper is a burden.

"Desire shall fail" is can't digest food. You are unable to eat big meats, etc when you get old.

"Long home" means dead man.

"Mourners go about the streets" means everyone goes into the streets together until the funeral is over. Everyone participates in the funeral. In the West, only the family and friends participate. Everyone in the East does.

Carry the dead body on a bier, not a casket like a hospital stretcher which stands on four wheels. Body decorated in good clothes for all to see the body as carried in the street. Everyone participates in carrying the bier. They "lend their shoulder" for a while rather than taking off their hat as in the West in honor to the dead person.

Verse 6: "Silver cord be loosed" means the women are not permitted to go to the grave in the East. Only the wife of the dead man may go. She takes the silver cord that her husband puts around her neck when they were married (This takes the place of a wedding ring in the West) and puts on her dead husband's body as he is lowered into the grave. Shows the woman is free to marry again; she is loosed from her husband.

"Golden bowl be broken". Daughters are despised in the East but the boys are a gift from God. Girls are a mistake. Boys are called "lamp" in the East. (Thou hast given a lamp (boy) unto thy servant, this is what David said when Solomon was born—IV) Sons should remain with their mother and father until they're dead and buried. Important function of a son is to serve parents when they become weak and old. That's what it means "to honor thy father and mother that thy days may be long." Even if I get married, I take my wife to go live in the same home—different apartments. Father and mother come first and the wife comes second. When the father or mother dies the boy carries a golden bowl (made of clay) with him. The bowl is gilded in gold and a fire with coals is inside. The boy goes before the bier of the father and as soon as the body is lowered, mother puts the silver cord on the body as it's lowered, grave covered, ("ashes to ashes") then the son breaks the golden bowl at the head of the grave. Last service he has to perform to the Father or mother. If there isn't a son to do this service, they adopt a son just for this service. That's why people are adopted when they are older (21 or 22).

"Jesus said to the man, come, follow me," he said, "I must go and bury my father. Matthew 8:21,22 and Luke 9:59. Let the city bury their dead. If you don't come home to carry out this act, you will be disgraced when you go home; humiliated. Jesus told them this is the price they'd have to pay to follow him. To bear the shame and humiliation.

"Pitcher be broken at the fountain." Everyone that goes to the funeral is defiled according to the Levitical law. You must bathe before you go home. There are open bathing places at the grave yard. Men sit down there; each man supplied with a pitcher, fills the pitcher with water and pours on his head as it is. That's why women don't go to the grave yard because of the open bathing space. They bathe at home, the wife goes home and bathes. After you use the pitcher you break it. Nothing is kept that was the dead man's. The Wheel-bier, upon which the body was carried is broken at the fountain also. Nothing is taken back home that belonged to the dead man.

Verse 7: Hindus believe spirit goes to God and God immediately sends the spirit to some other "born-again" body-reincarnation. They don't believe they're purified in each life. One man may go thru many lives. Buddah reformed Hindu religion as Luther did the church— called Buddhism. Hindu's are the largest majority in the world today. All China is Buddhist theosophy also, all Hindu, non-violent teaching. Hindus practice what Christians only teach—Christianity is a religion—Hindu is a way of life.

Remember creator in days of youth; heir ship: robe, keys; funeral.

Whole chapter speaks about young man, grown man, middle-aged man, old man, sick man, dead man, and his funeral. Do not mystify it. We are inclined to mystify and spiritualize the Word before we see that literal side of it. That is the tendency of the Western thinking because we do not know the facts. A preacher can get nine sermons out of verses 3-11. Verses 1 and 2, Remember God and give heart and

life to Him before old age approaches, while you are still strong and robust. The first verse is the key to the rest of the chapter. Verse 3, Remember that this passage describes a man's life physically.

"Keepers of the house" equals legs. Who carries my house? It's my legs. In old age the legs are weak and trembling. Do not wait till then to serve God.

"Strong men shall bow themselves" means knees. Bow from fear. "Grinders cease" and are few means loose teeth. Do not wait until you are useless to serve God.

"Those that look out of the windows be darkened" means blind (eyes are windows).

Verse 5 "Afraid of that which is high" means when old, afraid to go upstairs, etc. Give your strength to the Lord. Do not wait until it is gone before serving Him.

Verse 4 "Doors shall be shut in the streets" means deaf (ears are doors).

Verse 5 "Fears shall be in the way" means afraid of the future. Cannot support himself, who will care for him, how will his funeral be taken care of, how will his needs be met.

Verse 4 "When sound of grinding is low" means that the wheat is ground every morning by two women. Wheat is put in hole in one stone and ground with another. Easterners always eat freshly prepared food. When the sound of grinding is low, there is not much to eat. "Rise up at the voice of a bird" is to become frightened at every little noise. "All the daughters of music shall be brought low" means voice is not beautiful as it was during youth.

Verse 5: "Almond tree shall flourish." The almond tree is first among fruit-bearing trees to bear foliage and fruit (nut). It buds, flowers and bears fruit. Aaron's rod that budded was an almond tree branch which had buds, flowers, and almonds all on it. When God commissioned Jeremiah He showed him an almond branch and said that he would hasten to perform what He said just as the almond tree hastens to bring forth fruit before any other tree.

The almond tree is snow white with flowers when it is in bloom. In this verse it is compared to an old man's white hair.

"Grasshopper shall be a burden"—so thin and frail that a grasshopper is a burden.

"Desire shall fail" means cannot digest well; loose appetite.

"Man goeth to his long home" means he dies.

"Mourners go about the streets." In the East, the entire community goes to a funeral, even if the deceased is a beggar or leper. Even the princes take part. Everyone gives up their work that day. (Jesus did not say, "Let the dead bury the dead," he said, "Let the town bury the dead.") They carried the dead body on open stretcher on poles which rest on shoulders of four bearers. Everyone wants to do service to the dead person by offering shoulder for a little bit. Even a king will pay honor to a leper by doing so. If it's a woman who was married, she wears her wedding clothes, if it was a bishop he dresses in the clothes of his office. Easterners do not believe in wasting any money on the funeral and burial because the person is dead anyway and it would not make any difference to him. Instead of putting a silk pillow in his casket, give it to him while he is alive. Always give people the best while they are living. The stretcher is called "bier."

Verse 6: "Silver cord be loosed" Eastern women are not allowed to go to the cemetery unless her husband is the dead person. She goes to the grave long enough to loosen the silver cord which was given to her by her husband when she was married (similar in significance to our wedding ring). She takes it off her neck and puts it on body of her husband and then she is free to remarry.

"Golden bowl be broken" Son must bury parents. It is very ceremonial and sentimental. If they have no son, they must adopt one for this purpose. In the funeral, the son carries the "golden bowl" which is a pot of clay gilded with gold and having fire inside it. It is held by strings. He walks to grave before parent's body while bearing the golden bowl. As soon as the body is lowered to the grave, the mother places silver cord on body (if this is a father being buried), the grave is closed and then son breaks the golden bowl at head of grave. Significance: golden bowl is made of clay. The body is made of clay which is broken here. The gilded gold represents father's glory of what he had. The glory goes with him. The fire is symbolic of his life. His life, his body, his glory all go in the grave and the son takes over from then on for the father.

"Pitcher be broken at the fountain" The cemeteries are on a high place and there are fountains which run below. Every person (according to Hindu (Brahminic) and Jewish law) is defiled when he comes across a dead body. They must bathe at the cemetery where there is a fountain flowing for this purpose. Each person is given an earthen pitcher with which to draw water and pour on head. This is the reason that women could not attend. They could not bathe in an open space, but rather must bathe at home.

"Wheel broken at cistern" Wheel is bier; cistern is fountain. The bier is broken at the fountain. Everything which the man had or which concerned him went with him at the grave, to be remembered no more. After the funeral all the dead person's clothes and belongings are burned and the entire house is washed and cleansed from defilement.

"Remember thy Creator"

The key to this passage is the first verse.

"Keepers of the house" feet and legs, when a person become old he cannot stand too long on his feet.

"Strong men" means knees. "Grinders" mean teeth. "Those that look out of windows" mean eyes. "Doors shall be shut" means ears. "Sound of the grinding" means food. "Rise up at the voice of a bird" means afraid of small noises. "Daughter of music" means no appreciation of music. "Almond tree shall flourish" means gray hair. The almond tree when it flourishes has all white flowers, you can hardly see a leaf. Almond tree brings forth fruit and flowers before any other tree.

Verses 1-14 The whole chapter talks about a young man, middle aged man, and an old man. Remember now thy Creator. This is the whole key to the chapter.

1: Don't put it off until you're sick, weak or helpless. Remember the Creator when you're young, etc.

3: Keepers of the house is our feet, upon which we stand, carry us from place to place. We are the house.

Shall tremble means when you get old and weak, but rather remember thy Creator in thy youth when your feet are strong.

Strong men—knees bow when they get old and weak.

Knees get weak, old, poor and miserable. He can't stand right because there's no strength in knees. Don't wait until this happens, but remember thy Creator in thy youth when your feet are strong.

Grinders mean teeth. Don't wait until you're old and your teeth fall out, serve your Creator in thy youth.

Windows are eyes. Don't wait until you're blind. Give yourself to the Lord while all these are good.

"Doors shut in street" is talking about the ears, hard of hearing. Don't wait until then.

"The sound of grinding is low" Every morning the women grind fresh wheat for bread. Two women grind together on millstone at 18" stone each, handle on the upper stone. There is a hole in the middle of the stone and the wheat is put through the hole.

When the upper stone with the handle is turned against the bottom, white flour falls down on a white sheet of cloth under the stone. Grinding is low is a sign of poverty. There is not much to eat. Matthew 14:1, Luke 17:35 IV). Grinding is always done by women.

Verse 2 This means while you are young remember the Creator and don't wait until the sun, moon, stars be darkened.

Verse 3 Keepers of the house—strong men—grinders—those that look out of the windows.

Legs and feet. Our body, our house of God. Without feet, the house cannot stand. When getting old and frail, the legs tremble. Don't wait till this happens. Remember now thy Creator.

Knees. When knees get frail, they bow themselves and knock together, and you are very weak. Remember the Creator while the knees are strong.

Teeth—eyes.

Verses 3 and 4 Sound of the grinding is low. This is a sign of poverty. The "grinders cease" means teeth.

Verse 4: Doors shall be shut in the streets—grinding is low—rise up at the voice of a bird—daughters of music.

3: Ears. As an Oriental expression, the Greek and Hebrew translators could not understand to correctly translate this.

Food. Easterners grind grain every morning and evening. Two women come to grind the grain each day, with a mill 20 inches wide, round stone, 5 inches thick. Two stones, one on top of the other connected by a wooden peg in the middle. Two women (Matthew 24:41) hold the handle on upper millstone and grind it together. Upper stone is turning, grain is between the two stones. The grain is crushed between the two stones, and falls down onto a white cloth. This is noisy and anyone passing the home can hear it. If the grinding cannot be heard, it means they are poor. The Eastern way to say that a man is poor is to say "the grinding is low." Don't wait until you have very little to eat. Remember thy Creator now, while you are young.

When a man becomes old, he becomes frightened, even at the voice of a bird, the squeak of a bird. Don't wait until then to turn to the Creator.

The voice. God gave some beautiful voice with which to sing. We must use it when we are young. When young we sing better than when old.

Verse 4: "Sound of the grinding is low."

This means that there is no food in the house to be ground up to make a meal.

12:4 The sound of the millstone.

"The sound of the millstone" indicates that there is food to eat there. If the sound ceases, this means that there is no wheat to grind, no sound to the millstone. No rain, no growth this is a way we are. We don't tithe. Then there is lack.

Verse 4: Doors are shut, grinding low, rise up at the voice of a bird.

"Doors shut in the street" means you can't hear. "Sound of the grinding is low" means that you have no food at all. Don't wait to remember the Creator till then. "Rise up at the voice of a bird" is when you get old then you are afraid that at the screeching of a bird that somebody is coming for you. "Daughter's of music."

Verse 5 Afraid of that which is high, fears shall be in the way. Almond tree shall flourish.

When you get old, you cannot go upstairs to sleep because of heights. Having to sleep downstairs is being, "afraid of that which is high." When you get old and frail you are always thinking of the funeral, thinking and worried about who will bury you, who will pay your bills, who will buy your next suit of clothes, who will take care of you are "the fears in the way". "Almond tree shall flourish" when the almond tree flourishes it has all white flowers, and they blossom before any other tree. They are white flowers and when in bloom, they cover up almost all the leaves. Characteristic of the almond tree is that buds blossom and almonds appear at the same time, (unlike all other trees). This is why when Aaron was chosen to be priest and the people grumbled, God said to take 12 almond rods, and write the names of the 12 tribes on them. They put the rods in the tabernacle. In the morning the rod of Aaron, budded, blossomed, brought forth almonds all at the same time! This is how God, with a dead rod, proved the priesthood of Aaron. "Almond tree shall flourish" is white hair.

Grasshopper shall be a burden, desire shall fail, long home, mourners go about the street.

A man grows old, even the light grasshopper shall seem to be a heavy burden. "Desire shall fail" for eating large meals because the old person can hardly digest any food. "Go to his long home" means dead. In the East not only family attends the funeral, but everyone on the street comes out of his home and joins the funeral. This is "the mourners go about the streets. They feel they should honor any dead man despite his social position. Matthew 8:22. If there is no family around, the city buries the dead anyway.

Afraid of that which is high—fears shall be in the way—almond tree shall flourish—grasshopper shall be a burden—desire shall fail—man goeth to his long home—mourners go about the street.

When people grow too old, they cannot climb the stairs to go to sleep. They want to sleep downstairs because they cannot make it up the stairs. If a man cannot go upstairs, what is the use of him serving God. Remember him now in the day of thy youth.

Afraid of everything. Who will bury me when I'm dead? I don't have much money now. Will so and so help me? If I get sick, who will take care of me? Older people fearing their future are very self-centered. We must move from being self-centered to being centered on the Creator.

Gray hair. A person who is wholly gray headed is referred to as an "almond tree." The almond tree has peculiar characteristics. It brings forth fruit before any other fruit bearing tree. When it begins to bud, blossom, and bear fruit it does it all at the same time. So at this time of year, it is totally white. So white that a leaf cannot be seen. (Aaron's rod—12 dead almond rods were put in the tabernacle—on which the names of the 12 tribes of Israel were written. All the dead rods were dead, but Aaron's rod. Aaron's rod budded, blossomed, and brought forth almonds all in one night (Numbers 17:6-13). This is typical of the almond tree's production. Jeremiah 1:11. As the almond tree hastens to bring forth fruit before any other fruit bearing tree in its season, so God will hasten to perform his promise to us. Before man can fulfill his promise, God hastens, as an almond tree, to fulfill His.

Barley Cake, Judges 7:13

When old and frail, even a grasshopper, small as it is, becomes a burden if it sits on an old man's body. We don't have to wait until our body becomes so old and weak. Remember Him in youth when our bodies are healthy and strong.

When old and frail our digestion becomes poor. We can no longer eat steak as we used to in our youth. Solomon would encourage us to remember our Creator when we are strong enough to eat steak, run 10 miles and carry a piano on our back.

The man is dead. An Eastern idiom—another one for death is "he feel asleep too long."

In the East, if a person is dead, all the people of the town take part in the funeral. Even if the man who died was poor, or if he was not a friend, still the whole town takes part. They get off work, they close the blinds in their home. They give some money for the body, they look after those who are mourning; they carry the dead body. They all carry the body, taking turns. They all mourn for him too. This is why "mourners go about the street." People think more of a man when he is dead than when he was living. They think they are doing God a service when they bury a poor man (Deuteronomy 15:4). There shall not be any poor man among you; therefore, every poor man is rich once he is dead. Because, all have a share.

Afraid of heights, almond tree shall flourish. "Afraid of heights" people who sleep upstairs get afraid of sleeping up that high and move their quarters to the first floor.

"The almond tree shall flourish" means gray headed people. The almond tree has white flowers and when they bloom, one can hardly see the leaves. This refers to a man with white hair. The almond tree produces flowers and fruit before another fruit bearing tree. So Jeremiah will hasten to perform that which he had promised just as the almond tree produces. Jeremiah 1:11.

Verse 6 Silver cord is loosed, golden bowl be broken, pitcher broken at fountain, wheel is broken.

Bodies are carried on a stretcher in the East, right down the street, with the face exposed. This stretcher is like a hospital stretcher on wheels. It is called a "bier." Rather than tip the hat to the dead in the East, they lend their shoulders to carry the casket for 2 or 3 yards. Only one woman is involved with the funeral ceremony at the grave which is the wife of the dead man. In the East, the silver cord is used in place of a wedding ring. When the husband dies, she loosens the cord (which has been given under the covenant of salt) and throws it into the grave. This symbolizes her freedom from that salt covenant.

After the grave is closed there is a bowl gilded with gold, with a fire inside, which the son carries before the bier from home to the cemetery. Matthew 8:21. Only a son carries the bowl. This is imperative according to culture for the son to bury his father. He is obligated to bury his father. This is his final obligation to his father. Jesus said, "Let the city bury the dead." Let the people ridicule you and follow me. The earth of the bowl—body of the father. The gold is the glory of the father, whatever position he had. The fire is the father's life. The son breaks the golden bowl at the head of the family now. Usually done by the oldest son. If the eldest son is not present, then whichever son has broken the pot is the head of the family.

Below the cemetery is a natural fountain. Everyone who has gone to the grave is defiled according to the law. They must bathe before returning home, and that is why the cemetery spot is near such a fountain. It is in an open place, also, which explains why the women are not allowed to go into the

graveyard. When the funeral is finished, they sit down in the fountain, take a pitcher made of clay, and wash themselves. When the bathing is complete, they break the pitcher there. Everything that belongs to the dead man remains there. "The wheel broken" is the wheel of the bier. Every dead man has a bier. The wheel is broken and the bier remains at the fountain or burial area.

The silver cord be loosed—the golden bowl be broken—the pitcher be broken at the fountain—the wheel broken at the cistern.

When a person gets married in the East, rings are not exchanged. Rather, the groom gives the bride a silver cord for around her neck. When the funeral of the husband occurs, and is taken to the cemetery. Men can go to the grave, but women are not allowed, except the dead man's wife. She goes to the grave. When the body is lowered into the grave, prayers are said. The wife loosens the cord and puts it in the grave. This is the silver cord being loosed. Once she does this, she is free to marry anyone thereafter. Easterners have no divorces. Death only separates an Eastern couple. To prove to the people, the woman says, "Lord, my husband gave me this silver cord. We lived for another. Now that my husband is dead, all the vows I made when I got married, I have fulfilled them. I give back to the trough, the silver cord." By giving back the silver cord a woman can be loosed from her husband in order to marry again.

At the funeral, every person in the East must be buried by a son. This is why Orientals adopt sons if they have none. It is a disgrace to a father if his son does not bury him. Jesus called a man to follow him. The man said, "Suffer me first to go and bury my father." Jesus said in Matthew 8:22, "Let the dead bury their dead." It should say, "Let the town bury the dead." Mitta—town, metts—dead, are the Aramaic words. The town is going to bury the dead anyway. They all come out and mourn. Let them bury the dead. The son carries a golden bowl, an earthen pot gilded in gold and in the funeral procession he puts a fire in the pot and holds the bowl by strings. The son walks before the body in the procession, and he carries the bowl. The fire in the bowl is symbolic of life. The pot is symbolic of the body. The gold is symbolic of glory, or position, of the amount of money, of the number of people who loved the man who is dead. The son breaks this because the son now assumes the glory, position, prestige, body and life of the father. God says, "Don't wait for this to happen. Remember now, thy Creator."

The graveyards are mostly built on a mountain top. Most have oak trees, symbolic of the presence of God. Jacob's wife brought idols, and buried them under the oak tree. (Genesis 35:4) The angel of the Lord sat under the oak tree in Judges 6:11. After the burial, there is a fountain not far from the graveyard where there is a flowing water. All of the men bathe in it. Because, if a man goes to a funeral, he is defiled, contaminated by coming near a dead body (in Leviticus). Every person who comes to a funeral must bathe before returning home. If 1,000 go to the grave, then 1,000 must bathe. This is why the graveyards are near a fountain. This is another reason the women cannot attend the funerals. They cannot bathe in the open place with the men. The women leave the outside of the graveyard and bathe at home. At the fountain, everyone sits down in the flowing waters. They use a pitcher supplied by the mourners. This pitcher, a jug, is filled with water and poured on the head as they sit in the fountain. The pitchers then become a part of the funeral. If 100 people bathe, 100 people receive pitchers. After bathing, they all break their pitchers. Because anything belonging to the dead man must not be taken home.

Fountain and cistern are the same thing. A wheel is on an open hospital stretcher type thing which carries the dead body, so everyone on the street can see the dead man's face. It is rolled on four wheels. They did not use coffins; they remembered the record of Jesus touching the bier and raising the widow's son in Luke 7:14. After the body is buried the bier is broken, despite its beauty. Whatever belongs to the dead man must not return home with anyone.

Death. Cistern and fountain are interchangeable. "Wheel" is a stretcher on wheels, like a bier, all decorated. This bier is broken into pieces at the cemetery.

See topical teaching on "Funeral," same tape and index.

Verse 7 Heir ship—robe, keys

Verse 7: Dust is the body. The spirit returns to God who gave it. (Hindus believe that as soon as a person dies his "spirit" goes immediately into another body to be born again. That is why they are not afraid to die. Death is like merely changing the clothes. When a Hindu knows he is about to die he can sense it. He calls the family together after he lies down on the bed. He gives last instructions. Raises his

hand and blessed family, then folds hands and dies. Only Christians make a big scene over death because they do not believe what the Word says is going to happen to them. The eldest Hindu son closes the eyelids of the parent as Joseph did for Jacob. Even though Joseph had an older brother, Reuben, Joseph was the eldest of his father's beloved. God saw Jacob's heart and granted his desire by counting Joseph as the eldest. God grants our desires likewise. The father, in a ceremonial service, makes his eldest son an heir before the father dies. He presents him with the white robe of heirship (it was not a "coat of many colors") and with the keys of the household. The keys are on a long string with maybe 25 on each end. The father hangs the keys over the son's shoulder and then everyone knows he has the authority of the household. God laid the keys of the house of David on the shoulder of His son Jesus Christ (Isaiah 22:22). He is the Ruler. He is King of kings and Lord of lords.

Verses 7-10 Have no Orientalisms.

Verses 9-11 Back to Ecclesiastes 12:11, "The Words of the wise" which is the Word of God. "Goad" is a 2 or 3 foot long stick.

Verses 9 and 10—no orientalism

Verse 11 Goads, nails.

"Words of the wise" means the Word of God, are as goads. Goads are sticks that are 3-4 feet long like a cane, with a sharp needle fixed there. The Eastern farmer has a hand on the plow and a goad in the other hand, to encourage the oxen. The man sticks the oxen in the thigh. The ox will kick back and the farmer holds the goad steady so that the ox kicks back against the goad. Acts 9:5: When we disobey God, we are pricked by the Word of God, a goad. (Hebrews 4:12) it pricks both ways. Only when we go wrong do we get pricked. Don't kick back against the Word of God. "Nails" should be "spears." Spears are made like arrows. Spear is 4-5 feet long made of steel. Spear is a symbol of righteousness and permanency. "masters of assemblies" is where the judges sit. On the dais where they are seated, there is a bar running in front of them, where there are many spears lines up. These spears are donated by shepherds in the East. If 100 spears are needed, usually 100 different shepherds supply these spears. Here "one shepherd" donates these spears.

Goads, nails. The words of the wise are as goads. A goad is a stick about 20 inches long used by Eastern farmers. At the end of it is a steel needle or pin. The stick is of wood. It is held in one hand while the plow is in the other during plowing operation, often under the yoke. (Luke 9:62) If a man looks back, one ox will go one way and the other, another. The plow will go topsy-turvy. We should go straight forward following Jesus, the author and finisher of our faith. If we don't walk with Him and look away from him, we cannot have anything but a topsy-turvy life. The goad is used to keep the oxen in line with a sharp prick applied to the ox in the thigh which tries to go out of line. Then the ox will kick back against the prick because the farmers hold the goad stationary. The man does not prick the oxen continually. If they kick back, they are pricking themselves (Acts 16:14). We must not kick back against God's Word. We must confess our sin and walk ahead with our eyes on Christ. When the oxen walk straight, the farmer does not prick. When we walk straight we are not suffering any consequences. Then we say, "I am a good man, why are these things happening to me?" We kick back against the pricks. The more we kick back, the worse we are pricked. We should walk forward with our eyes on Christ. The goad is symbolic of the Word of God. The Word of God is a two-edged sword.

"Nails" should be "spears." Spears are 3 to 4 feet long, piece of steel with a sharp point at the end. Spears can be seen at the courthouses in England. There is usually one stuck up in front of the gate. Whenever there is a courthouse built, the judge sits on a raised dais. Around their seat, spears are sticking up, maybe 200 for this space. Shepherds supply these spears. The spears are not bought. All of the shepherds are contacted. Each shepherd brings one spear. It depends how many spears (railings) are needed. If you need 100 spears, 100 shepherds must bring one.

The Word of God is both a goad and spear. A goad because it pricks only when man goes wrong. A spear because it is permanent and gives all the protection and safety and sustenance as he believes God, that is needed. If a man is in Christ Jesus, he is protected forever. There are thousands of spears in both Old and New Testament. All spears in the Word of God were given by one shepherd, the Lord Jesus Christ

Goad

Goads were used to prod or prick the animals. Nails should be "spears," cuts on both sides, double edged. Goad pricks us when we are wrong. It convicts us, tells you when you are wrong. Spear is used when we are cold or lukewarm. "The words of the wise" is the Word of God or preached Word. When an ox would go wrong, the goad was used to prick it to the right direction. If the ox kicked back, the goad was held there to prick ox's foot. Best practice is to go straight on with the first prick. The same with God, when His Word or the preached Word tells us to "straighten out," then you do it. Just ask forgiveness and change immediately. The shepherds used spears to build a courthouse: symbolic of righteousness, honesty and permanency. They use spears for battle. Swords are western. Sword in the Word means spear. The spear area is where judgments were made. There were spears around a raised Dais area. They sit behind the Word of God (spears); they are supposed to have God's authority to give judgment on every case brought before them. They are fastened together which are given from on shepherd. The spears are given by many shepherds. One from each. But these "words of the wise". They are given by only one authority: sole authority of the Word is God. Jesus Christ is the chief shepherd.

SONG OF SOLOMON

The sum and substance of Song of Solomon is Christ as a bridegroom loving the Church—the true born again believers—and the love of the people to the bridegroom. How do Oriental people love their sweethearts and what language do they use with them.

SONG OF SOLOMON 1

Verse 1 Here the love of Christ for the Church and the love of the Church for Christ is shown. The symbols of the bride and bridegroom or a husband and a wife are used. As an Oriental husband would talk to his wife and give her all his love and attention so Song of Solomon uses those phrases which the Orientals used in order to apply that to Christ. It applied to God's relationship to the people.

Verse 2 The wine in this chapter is just grape juice. Grape juice is sweet and when it says sweeter than wine it means sweeter than grape juice which is already sweet. "Kisses of his mouth"—usually it is kisses of lips. This shows deeper love, depth of love which God manifest to his people.

Verse 3 The ointments of the Eastern people, especially the women, are very precious and sweet,—the finest there is. Ointments are perfumes, "...ointment poured forth..." means perfumes poured forth. The boys love the virgins because of the excellent perfumes so by the excellency of the name of Jesus Christ all people love Him. In verse 2 the Church is speaking to Jesus.

Verse 4 The Church is talking. "The upright love thee" should be "They love thee uprightly."

Verse 5 Jesus speaking, "...black..." should be translated "dark." "Comely" should be "beautiful." Translation: "O ye daughters of Jerusalem, although I am dark, I am beautiful,..." "O ye daughters of Jerusalem. As the tents of Kedar, as the curtains of Solomon, although I am dark, yet I am beautiful." Kedar is a providence. The tents of Kedar are black. The curtains of Solomon also look black.

Verses 5, 7, 10 Jewels (See also marriage (betrothal) #9). During heat of day, flocks were gathered under one tree. He wanted to be a part of the flock of Jesus Christ. V. 10, Jewels are worn on cheeks. Hindus very vain. He was paying compliment here. Husband gives bride chains and jewels. Gold chain around neck means he not only loves but honors her. Diamonds on cheeks symbolic of love. Pharaoh put his own signet ring on Joseph's hand—symbolic of transferring authority. He also put a gold chain around his neck to signify honor. Genesis 41:42.

Verse 6 Jesus might have been asked to look after the vineyards from the time he was 12 years old till he was 30.

Verse 7 It's a young man wanting to know where she keeps her flocks because he wants to visit with her. "...why should I be as one that turneth aside..." means "...why should I be as one which has failed." It also means why should you be veiled, I want to see you. Many of the girls take the sheep out to the pastures. Sometimes they wear veils.

Verse 8 He is telling her to be nearer so he may court her. He wants the sheep fed close to the shepherd's tents in contrast to being fed in the wilderness.

Verse 9 The horses that pulled the Pharaoh's chariots in the East were very specially chosen horses.

Verse 10 The Eastern women wear jewels going under the cheeks and on the foreheads also.

Verse 11 Means he is going to beautify her further.

Verse 12 The King is Jesus, "...my spikenard..." is the church. From the spikenard comes the smell of perfumes.

Verse 13 Myrrh is a sort of gum taken from a tree. They take a bundle of sticks, and make them like a bouquet. It should read bouquet instead of bundle.

Verse 14 Church talking. The campore grows in the vineyards. "My beloved is unto me as a cluster of cypress trees." (Translation)

Verse 15 Jesus talking to the church.

Verse 16 Their beds are decorated with green stuff. They like green. Their cot which they lie on is decorated with green. Green is for wisdom.

SONG OF SOLOMON 2

Verse 1 Sharon is a place. Of all the roses, the rose of Sharon is special. There are one or two insects inside all the lilies when you look. But it does not appear in the lilies of the valley. So Jesus is the rose of Sharon, (the best rose there is), and the lilies of the valleys, where no insects or corruption are.

Verses 2 thru 4 If you open up a rose or a lily you will find a few little insects. Rose of Sharon and lily of the valley have no insects. Bishop says Christ is showing how spotless he is. V. 3—Apple in the Bible is always some kind of an orange, a little bigger than a grapefruit. It's grown in the East but must be eaten right away and can't be exported. They make sherbet out of it. It has a very sweet taste and is very refreshing for people who are tired. It's gold in color. Drinking the juice is very relaxing.

Proverbs 25:11 These oranges are placed in a tray and it is very beautiful. Then you drink the juice, it's refreshing and soothing. That's what a word appropriately spoken does for people.

Song of Solomon 2:3. As the orange tree of this kind (kichilika is the Sanskrit word for it) is among the trees of the wood, so is my beloved.... It is so soothing, hope-creating and uplifting. So is Jesus Christ. Among the sons of men who are drab and down, some are walking dead, etc. The words of Jesus are light and spirit. They refresh and relax like an orange. He is God's own tree among the sons of men.

Verse 4: The banner should be a canopy about six yards long and two yards wide made with white cloth held by sticks - two in front and two in back. If a man is saved from an avenger of the blood, he puts a canopy over the man in whose name he was saved. The man who was saved walks in front of the canopy telling everybody to come and see what I am because of the man under the canopy.

In the East during the ten day marriage they eat all the meals in the bride's home at the expense of the bridegroom. When the marriage is over on the tenth day there is a final reception at a big hall (like city hall) that can hold everybody. The bride and groom walk under the canopy from the bride's house to the hall on red carpet, or their good friends put their coats down for them to walk on just like Mark 11:7,8, to show affection. The bride and groom walk hand in hand under the canopy for the only time in their marriage. After that the woman walks behind the man. Our way of walking arm in arm would make a Hindu say, "The poor woman, she has no liberty at all, the fellow can't trust her so he hangs on to her." Spiritualization: The canopy was love. Bishop goes into Jesus being our bridegroom walking hand in hand.

Verse 2 As the lily is among thorns, so is the Church to the rest of the world.

Verse 3 Whenever they see apple tree they think of "kitchili," which is a king of the orange. It's fruit is big and beautiful and the color is gold. As soon as they are ripe they should be eaten. Very pleasing to the eye to look at, very pleasing to the taste, very soothing and comforting. Apple tree should be "kitchili."

Verses 3 and 4 Apple tree should be orange tree. "Orange of one kind" for which there is no word in English, is about the size of a grapefruit, smells very sweet, gold in color wonderful smell. You can smell it at a distance. Fruit refreshes and quenches thirst. (Compare this to the church.) V. 4, (church talking about Christ) canopy = 4-5 feet long, 2-3 feet wide, white cloth. Held over heads of married couple as they walk to banqueting house from bride's house after ceremony. Two people in front and two in back support it with four posters. This canopy should be here instead of "banner." Woman's veil is removed at banqueting house and everyone can see her. Man leads woman by his right hand (strongest) under the canopy during the walk. We are led by the right hand of the Lord's righteousness because his love is over our head and he is leading us by the right hand of his strength. Must believe it and experience it. His canopy over us is love not a cloth.

Verse 4 "Banner" should be "canopy "

See Psalms 20:5

After 10 days marriage they go to banqueting house for final supper. Bride and bridegroom walk under a canopy, 18' long, 6' wide white cloth held by two in front and back. In the East man and woman walk hand in hand. Love takes the place of the white cloth.

The word banner should be canopy. The bride and bridegroom receive presents there and then split for their honeymoon. Relatives go with them on the honeymoon until they come together. The time of coming together is set by the elders.

Here, (banqueting hall), everybody can greet the bride and see her unveiled. They give her presents. This is somewhere in the city—perhaps in a restaurant. Bride and groom will walk under a canopy to the banqueting hall—3 X 5 ft. attached to the cloth. Eastern bride and groom walk hand in hand, not hand in arm or arm in arm. "I lead thee by the right hand of my righteousness." His canopy over me is love. As we go on we're led by His hand and protected by His love.

"Canopy", should be canopy instead of banner. Banner—short, no one walks under a banner. Must understand here the eastern point of view for setting up canopy. We rejoice in salvation and therefore in the name of our God we set up our canopy.

Background: Tells of avenging for blood that can go on for 3,4,5 generations. If great—great—grandsons, one is caught by the others. Two things he can do: Kill or forgive. Two choices: One: put up his hands and call on the name of someone highly respected and loved, and ask pardon in his name and the other may completely pardon. Two: May run to one of six cities of refuge and remain there until high priest dies. Once in city, no man can kill you. The Lord is the high tower.

Our city of refuge is Christ! If pardon I saved by calling on someone's name — They must thank person whose name they used who didn't know anything about what had happened. Put garland on his neck. Have him walk under a canopy, so that they can praise God for his life, so all will know that I am saved because of you. Boy goes before and announces to people what has happened, how he has saved his life and for all to come and see. Thousands (!) of people come, go to village after village. We call on the name of Lord Jesus Christ and we are saved. We rejoice, but do we set up canopy for the Lord? We should not forget about being saved. Should tell people the joy of salvation—not just within ourselves. Set up a banner in the name of our God! Find joy, peace of God, Blessed Assurance that my sins are forgiven, I'm happy and content. This must be a living reality. When Jesus Christ is in you, have all the resources of heaven and earth in you. Christian—look to Christ to help. We will not be judged for sins, but for rewards. Christ took all of our sins.

The wedding ceremony ends with a meal at the banqueting house. Bride and groom walk to it under a canopy, white cloth that is 4 or 5 feet long, it is held by two people in front and two in the back, the couple walk hand in hand under it. They hold hands to walk to the banqueting house but they do not hold hands after this.

Verse 5 "Flagons" means "wine." "Stay me" means "sustain me." Apples should be oranges. "Sick of Love" should be "For I am overflowing with love."

This means strengthen me with cakes of pressed grapes (raisins)... I am fainting under excessive love. "Apples" should be oranges (Prov. 25:12) Eastern's believe that pressed raisins will strengthen the heart of man. Grape juice is symbolic of God's blessing. They plant vines in their courtyard because they believe that where the vine is, God is. (John 15:1 "I am the true vine") Rice is symbolic of food. When they throw rice on people at an Eastern wedding they are wishing them an abundance of food.

"Stay me with flagons, comfort me with apples, strengthen me with cakes of raisins." Apples — type of orange (from the beginning of time.) U.S. apples are only about 300 years ago. II Samuel 6:20-23. Uncovered himself and danced before the arc—people will take off most of their clothing and dance before their god. David here dances before the arc — expresses the joy of the victory. Will also pay people, mostly men, to do this same thing—they are called vain fellows. Michal insulted David — so she insulted David — she insulted God.

Not "sick" of love. It means "I am fainting under the ecstasy of love." "Stay me with flagons," flagons of wine, is not so—strengthen me with flagons, the cakes of raisins—pressed grapes. Raisins do strengthen. Grapes are symbolic of prosperity. Blessing and strength to the Orientals. Newly married couple is usually presented with a glass of grape juice. Orientals usually plant a grapevine in the courtyard. Where the vines are, God is. Jesus Christ said, "I am the true vine." John 15:1. All other vines are false that we plant. But the wine, grapes, grape juice are symbolic of the presence of God. Has strength and blessing in the cakes of raisins.

"Comfort me with apples," a king of orange is referred to in Proverbs 25:11. They are as large as grapefruits which grow only in Egypt and India. You can smell the fruit from a distance when the fruit is in the tree. It's juice is delicious, it is comforting, consoling, sustaining and refreshing. It is gold in color. It is referred to as an "apple" in the Bible because there is no corresponding western fruit. So this fruit is referred to or is symbolic of encouragement, cheerfulness, hopefulness, refreshingness. This is what the Word (fitly spoken) of God is!

If the Eastern person is afraid of something always make a jewel like an American quarter and engrave a grape vine in that. Then they stick it in the nose. As long as they carry the vine branch in the nose, they believe that God is with them. Since God is present with them, nobody can attack them. Ezekiel 8:17. Vine branch in the nose. Jesus Christ is the "true" branch; vine.

Eastern drink doesn't mean liquor like it does in West. In the eaten and I am drink, means I've finished my meal because Easterners don't drink liquids with meals, only afterwards.

"Sick of Love" means I am fainting under excessive love. "Flagons"—cakes of pressed grapes. Grapes are symbolic of prosperity, blessing and strength. Vine is symbolic of the presence of God. "Apples" this should be oranges. These are as large as grapefruit, gold in color, very refreshing to drink the juice. (Proverbs 25:11, a word fitly spoken)

Verse 7 He does not want to be awakened until he wants to be.

Verse 8 This verse means he has unlimited power. Hill, valley, and mountains mean nothing to him.

Verse 10 Jesus talking to the Church.

Verse 11 All the trouble and weather is gone.

Verse 13 The Church must come away from the things that bindeth.

Verse 14 The doves build their nests in the rocks.

Verse 15 "Take us the foxes,..." should be "capture us the foxes. Prevent the foxes..." The foxes especially the little ones, when they get in the vineyards they not only eat the grapes but also root the vines out. "...for our vines have tender grapes and flowers,"

Foxes. When the vineyard put forth fruit for the first time the little grapes are very tender. A watchman builds a little cottage hut in the vineyard and keeps an eye out for foxes and thieves.

He builds a hedge all around vineyard but is not hard for the baby foxes to climb through little holes in the thick hedge. They not only eat the grapes but they uproot the vines in order to get to the young grapes. Little foxes represent false teachers and those who are governed by the devil. If devil infiltrates the mind he will destroy confidence in God and will bring fear, worry, animosity with him. The little foxes represent negative thoughts-failure, doubt, destruction, frustration, etc. They destroy the fruitfulness of the mind. Foxes do not come when the grapes are ripe-only when young and tender. (This is like our minds when we have little believing.) We must shut our mind against the little foxes, build a very thick hedge by renewed mind. The mind is the hedge to the soul. Is it strong or full of holes? Jesus said when we pray, shut ourselves in a closet and close the door-close the door of our minds. Foxes are cunning and crafty-negative thinking from devil. "Take out" means "keep out."

Foxes, little foxes are more dangerous than big ones which can't get in through the fence. Before the young grapes begin to develop, a hedge is built around the vineyard to keep out thieves and foxes. But the little foxes can easily climb through even small openings in the hedge. When the grapes are young and tender the little foxes go in and uproot the vine, destroying it, to get to the grapes. The worst part is the uprooting of the vine.

"Take us" should be "keep out" or "catch for us." The little foxes represent false prophets and teachers who come in and upset the believing of the believers in the church. Also, the foxes are negative thoughts. They are treacherous and subtle. They need only a small space to enter in and they widen the gap and infiltrate. They uproot the mind and destroy it. They destroy the root, as well as, the fruit.

We are spoon fed on negativism in this culture. Brought up from children to look for negatives and listen to them. Children hear it first from parents. Bishop Pillai tells some of his missionary experiences in India. He used to go to villages that had long been abandoned by other missionaries because of an experience 25 years before. The missionaries had taken water from their well which was not supposed to be touched by anyone but certain people. When Bishop went there, the people stood around the well with

sticks. Bishop just held forth the Word and comforted them. Then the villagers, even the high caste, invited him into their homes and fed him, etc., which was very, very unusual. He sought God first and then he was blessed abundantly. He did not allow little foxes (negatives) to creep in by thinking that the villagers would still be unreceptive to the Word.

Close the door of your mind so that not even the first foot of the little fox can get in. Keep mind open only to positives: thoughts of success, blessedness, plenty, peace, victory, etc. Saying that the devil did it (caused negatives) will not make him run. Must make him run in the beginning by confessing the Word. Use the will and be steadfast. Do not accept negatives.

Small foxes. Little foxes get in through the small cracks and get into the vineyard. They eat the tender grapes AND destroy the vine. Little foxes are compared to false prophets. They destroy the faith people already have and uproot them, too.

See Isaiah 1:8.

See also: Isaiah 1:8.

"Little foxes"—little foxes are compared to the false prophets who come in and root up the believing of the people.

The cottages protect them from the heat of the day. Ripe grapes are full-fledged believer, well trained in the Word, then false prophets cannot deceive you. (Little foxes come for tender grapes, thieves come for ripe grapes. Thieves will not come for tender grapes.)

"Lodge"—like the cottage but the watchers sit down (5' X 5'), room for one man to sit down. Lodges are built of same materials as cottage but are smaller. After the harvest the lodge and the cottages are abandoned, wind and rain comes and the bamboo sticks and straw are thrown this way and that and the scene becomes one of destitution (poverty, want), despair, abandonment. It is a bother to take them down.

Eastern idiom—cottage and lodge are used as a representation of spiritual despair and poverty.

"Little foxes." The little foxes are not satisfied with just the grapes but they root out the vine also. As soon as the harvest is over (these huts take 10 minutes to put up and cost no money) the owner will leave the cottage as it is. He does not bother to tear it down. When the wind comes the sticks are blown every which way and it makes a very sorry picture, a picture of destitution.

See Isaiah 1:8.

"Take us the foxes, the foxes." That spoil the vines for the vines have tender grapes. "Take us" means keep away. When vineyard begin to produce, build a little hut where man stays as he is watching over the vineyard. A hedge around vineyards to keep animals out. But when grapes are producing, the slim little foxes can work their way through small openings. Only eat tender grapes, but also dig out the roots of the vine. Big foxes only eat grapes, but don't destroy the vine. Little foxes far more dangerous, for they destroy the vine. Little foxes like false prophets, who are like wolves in sheep's clothing. They go into church which is God's vineyard and infiltrate under false pretenses. Uproot faith by false theology and doctrine. Cause quarrels, differences and dissensions. Why a church should be careful who they have in church to speak to congregation.

Foxes in vineyards. Keep the foxes out, the little ones who spoil the vines. When the vines put forth the tender grapes, a very thick fence is constructed. Only small foxes come in through small openings in the fences. If they eat grapes and leaves that would be okay. But they usually dig up the roots and flatten the vineyard. Don't let the foxes in. If you leave a small opening for them, they will destroy the entire vineyard. Figure is -VINEYARD- human head, foxes come in—thoughts of fear, dread, gloom destroy vineyard—cause wrong attitudes and thinking; upset you, make you mad, make you worried, make you depressed and distressed, and destroy your confidence, your mentally perfect attitude. Mentally, keep out of the foxes. This is renewed mind.

See Isaiah 1:8.

Verse 17 Means remain steadfast, keeping mind in tact. Then young hart are happy, etc. The results of keeping the foxes out.

SONG OF SOLOMON 3

Verse 1 Most of the time the Oriental people mediate from their beds. The Church is crying here.

Verse 2 The Church is trying to find the Lord in the night in their bed, and they can't find him.

Verse 4 "...brought him into my mother's house..." is the first year of the marriage.

Verse 5 The religious leaders in the East always look upon the roes and the hinds as symbolic of God's presence.

Verse 6 When you come from the wilderness, you have no powers there, so Jesus Christ has a rose from the dried ground, yet he is full of the beautiful sweetness about him.

Verse 7 Solomon's bed was guarded by sixty soldiers of Israel.

Verse 10 "... the midst thereof..." means having a sheet upon which the word love is written. "Spread" instead of "sheet."

Verse 11 When the boys get married in the East the mother makes a crown of flowers through which is laced gold. The mother puts it on the son's head as he sits to get married. That means, "Son, I brought you forth, and I am crowning with glory everything in your married life, thus shall you be the rest of your life." Every person in the Orient has a crown that mother has given to them.

The whole book of Song of Solomon has never been understood in West because it is oriental love story between husband and wife. There is lots of spiritual understanding in it. There are lots of scriptures that are hidden till you know marriage custom. Day of his espousal = day of his marriage. Day of gladness of heart = marriage day. Crown wherewith mother crowned him = marriage takes place in bright sun with few exceptions.

On night of marriage groom comes to bride's home. Marriage begins at midnight. When they reach bride's home, groom is in another apartment with all his friends. Before they sit down for marriage proper at midnight the groom's mother goes to groom's apartment and puts a crown on bridegroom's head. She takes a few ladies (mostly relatives) with her. Then the groom is guided by best man to place of marriage. Symbolism is mother is first god of oriental people, then father, teacher is third, God is fourth. Everything for the boy is what does mother say. They listen to father after hearing mother. If you dishonor her God's wrath will be on you. She crowns him and says "Now you will be king of your bride and rule your house." He is called Lord and whole household is subject to him.

Behold King Solomon is figure of speech.

SONG OF SOLOMON 4

Verse 1 The goats on Mount Gilead have beautiful hair. Black and plentiful.

Love story, breasts, veil. Story of husband and wife, love story. Relation between Christ and Israel. Need to understand oriental style of love.

Verse 2 Beautiful teeth, all equal and white. This kind of flock of sheep all bear twins. That means the Church shall be prosperous.

Verse 3 Scarlet is the blood extracted from an insect that sits on the leaves of the oak. The lips of the Church will be many times better than lipstick, because they have better scarlet. "Pomegranate" means "the veil." "Temples" should be "eyes." "...thy eyes are like the inside of a pomegranate." (Translation) The inside of a pomegranate is a beautiful rose color.

She had just gotten to bed.

Verse 4 "...David had an armoury, whereon there hang a thousand bucklers,..." "Thousand bucklers" means instruments. The bucklers are all glittering and shining, shields of mighty men. The neck was so full of ornaments that it looked like an armoury. An empty neck is nothing.

Put hand through hole in door to reach key.

Verse 5 The roes that ate twins are small, beautiful, upright, straight, equal in size, and equal in shape. The Eastern Church will be like that.

Breasts. She is graceful and resourceful, perfumed herself.

Verse 6 This means "Until it gets cool and nice I will be in the mountains where it is cool and beautiful.

She was too lazy and he left.

Verse 7 The Church. "There is no blemish in thee" instead of "spot in thee."

"The keepers..." (Veil stands for protection of God) and men beat her. Last phrase of verse should be first.

Verse 9 "Thou hast ravished my heart..." should be translated "Thou hast captured my heart..." The women wear so many chains. The bridegroom puts a chain around the bride's neck. Chain is symbolic of exaltation. They will not only love her but exalt her. "...thou hast ravished my heart with one of thine eyes, with one chain of thy neck." Translation: "...with one eye and one chain you have captured me." Look how much more it would be if you used both eyes and all your chains. If one aspect of the Church's life could please Jesus so much, how much more if the whole Church did her best all the time. The woman's dress is called a sari and they drape it so you can see all their chains. The Eastern women are bashful. If they look at you with one eye that is suppose to be modesty.

Verse 10 The "wine" refers to "grape juice." The sweetness of the Church is better than all wine and all spices.

Verse 11 "Honeycomb" should be just "honey." "From thy lips honey is leaking; milk and honey flows from your tongue..." You have all the property you want by saying it. You say it and it is there.

Verse 12 "A garden inclosed is my sister, my spouse;..." should be translated "You are like a garden shutting out all wrong." "A spring shut up,..." should be "a wall round about." "...a fountain sealed..." should be "are well sealed." Translation: "You are like a garden which is beautifully enclosed, and like a spring around which walls are built, and a well which is sealed so that no dirt may get in, no thieves may get in the garden and steal, nothing bad will get in." Such is the condition of the Church.

Verse 14 Spikenard and saffron, calamus and cinnamon, are the things they burn for incense. They are all mixed together. The Church has that quality, that beauty, that wonderful sweetness and love.

Verse 15 A well of spring water always streams from Lebanon. Never dries up.

Verse 16 This is the bridegroom. He must come to the Church and eat the fruits of the Spirit.

SONG OF SOLOMON 5

Verse 1 Christ is talking to the Church. "...I have eaten my honeycomb with my honey..." Honey with honeycomb is purer than just plain honey without the honeycomb. They usually drink wine with milk in the marriage feast on the day the bride and bridegroom become man and wife. The sister of the bride brings the wine and milk. It means the bride and bridegroom are starting off with milk and honey which is symbolic of trust-worthiness, abundance, and land of goodness which they are going to live on. The wine is mixed with milk.

Story of husband and wife, love story. Relation between Christ and Israel. Need to understand oriental style of love.

Verse 2 "...my head is filled with dew,..." means he is waiting outside. Being it is night, his head is filled with dew. The Eastern people have long locks of hair, especially the men, even today, "...drops of the night" is not only dew but also rain, just a slow drizzle. "...and my locks with the sprinkling of the night." (Translation.)

"...my love, my sister, dove undefiled..." These are some terms used by an oriental of his wife—sister because she's a sister in the Lord.

"My locks"—Orientals have long hair because they are dedicated to the Lord that no razor should go on their head, no liquor in their mouth, and they shouldn't eat meat. They keep their hair in a turban. Samson's mother promised this to God so he had long hair. Bishop says Jesus did too because he was a Nazarene.

"Undefiled"—The believer must be loyal to God and no others.

"Dew drops of the night"—Dew comes at certain times and at other times (they say between 3 and 4 a.m.) it becomes bigger drops. If you are outside then you'll get it on your head.

Verse 2 is what the husband calls from outside.

Coat-dressing jacket (bathrobe). Must wash feet before bed. Here she was too lazy to want to do it again. Concerned with self rather than call of Christ. Hole in door so can unlock from within. Only

owner of house can know the technique. Not just anyone can open the door. Christ knows the door of our heart.

Verse 3 Woman in bed puts off her coat. Her beloved is at the door and she says I just got in bed, now if I get up, I will have to put on my coat and then I'll have to wash my feet again. She uses it as an excuse. The Church is asking. It should read "I am undressed" or "I have put off my clothes." "how shall I put it on..." should be "...must I put them on again..." In the East they bathe before they undress and put on their sleeping cloths and before getting to bed, because that washes their feet. If they don't bathe they wash their feet just before they go to bed. If they get out of bed and walk to the door the feet get defiled because they don't walk with sandals inside the house, they walk barefoot. If you walk to the door you must wash again before you get into bed.

She had just gotten to bed.

"Put off coat"—The Eastern women (when Bishop says "oriental person" he means the high class Hindus and Jews - the intelligentsia; when he means the low class people he says "Indians" or "Arabs") bathe in the morning at 4 a.m. They always bathe before cooking. They go to sleep at 6 p.m. They have clothes for praying, different ones for cooking. The prayer clothes are silk. They all sit down and pray and the mother-in-law is in charge. She handles the money and buys clothes, etc. It's a one-purse system. That's how the family takes care of each other. If someone's a widow, she's cared for. After getting up they bathe and pray. Then they get money from the mother-in-law and put 1/10 aside. At night they bathe and put on sleeping clothes. The women put scents and spices on their body and hands. When they get in bed they take off a coat (sounds like a glorified bathrobe) and wash their feet before they get into bed. If she gets out of bed, even though she's walking in her plush bedroom in expensive slippers and has already bathed three times that day, she'd have to wash her feet again.

Verse 4 The beloved puts his hand from outside through a hole on the outside next to the door to reach around and get his key. Only the master knows where the key is hanging and therefore he could reach in.

Put hand through hole in door to reach key.

Bowels moved - she became afraid.

He waited and called her while she was grumbling inside (Bishop says we keep the Lord waiting). Then she put his hand by the hole of the door. By the side of the door is a hole that's so built that you can reach in if you know how and reach a key that's in a special place (only husbands and people acquainted could reach the key). While she was waiting she got scared and moved for him, "Oh, the poor dear, I should have gotten up."

Verse 5 When she went to open and put her hands on the lock to open the door perfume also got on the lock.

Perfumed herself.

She was beautiful, undefiled, spotlessly clean. She had these scents on her hands.

Hands were perfumed. When she answered the door he was gone and she went out in search of him during the night.

Verse 6 He wasn't there, she couldn't wait, he was too late.

She was too late. Jesus Christ won't force his way in. He wants you to open up to him by your free will.

Verse 7 "Watchman." His duty is on the walls. One family is in charge of the watchmen's duty for so many months. The veil signifies protection. When they took it away she lost her protection. When Christ was not there she went to look for him she looked on her own without his protection. You miss the first opportunity and you seek when he isn't.

"The keepers...(veil stands for protection of God) and men beat her.

She asked for it by refusing to let the husband in. (Bishop made an analogy to us not going to God first and getting into trouble). Taking away her veil was the worst thing. The veil is a symbol of protection and sustenance. The Eastern men don't want anyone to look at their wives so they put veils on them. Bishop says you can't dictate to a woman. You better trust her then she'll be safe. After the tenth day of marriage the husband unveils her before going to the banquet house. They say to the husband, "Take you wife now" (he has not seen her before). He lifts the veil and puts it on his shoulder for a

minute. Her sustenance, safety and security which the veil signified is now on his shoulder. Any veiled woman won't be robbed because the thief thinks it is God-given protection.

The keepers of the gate took the veil off this woman. Why? She should have been with her husband. She came alone in the night where no woman should come. With that went her protection.

"The keepers of the wall took away my veil from me, and the watchmen that went about the city found me, they smote me, they wounded me." This is the correct rendering of the verse. Phrases must be switched. The veil was a protection given by God to the young woman. If rob or beat woman with veil on, it is same as robbing or beating God. The keepers of the walls cry together to wake up city when thieves, etc. are present. Mentioned in Isaiah. Keepers took away her veil because she had no business out then. Disobedience takes away protection. She was in a mess because she did not heed the call of her lover at first. Same thing happens to us when we do not heed the call of Christ. Too engrossed in self. We become defenseless through disobedience and then experience, misery, defeat, fear, etc. The watchmen go around inside the city (sort of like police, check shops, etc.)

This verse is upside down, should read "The keeper of the walls took away my veil from me; the watchmen that went about the city, found me, they smote me, they wounded me. Why comes first: veil is symbolic of protection safety, security, sustenance. Veiled woman protected by God so if you hit or rob her, you are fighting with God. First keepers took away veil, and then the watchmen smote or wounded her. Can't smite a woman with a veil. Watchmen go about city, checking to see if all is all right. Very special. Keepers of the Walls keep watch for thieves or fires. Same way we are called watchmen for Lord Jesus Christ—watch and see preach the gospel. God has entrusted it to us. If watchman sees something wrong he wakes us the people to put out fire. We are watchmen, warn and to free people from the wrath that is to come.

Verse 8 "...sick of love,..." means not discussed but overjoyed with it.

Verse 9 "Charge us" should be "ask us."

Verse 10 "...white and ruddy" means good looking. In the East they wash the eyes with milk, meaning purity. Whenever they wash anything with milk it is significant of purity.

Verse 11 "Bushy" should be "curled."

SONG OF SOLOMON 6

Verse 2 "Beds" should be "cots."

Verse 4 "Banner" is a "flag" in this case.

SONG OF SOLOMON 7

Verse 2 "The navel looks like a round goblet, which is full of grape juice..." (Translation of first part of verse.)

Verse 3 breasts. Spiritual resources followed by material resources.

Verse 5 While walking the King is confused in the places he walks.

Verse 7 A palm tree is always straight. It never has a bend, is never crooked, never has a blemish, etc.

Verse 8 "Apples" should be "Oranges."

Verse 13 A mandrake is like a carrot, broad at the bottom. If you pull it they say it is like a man, because when people eat it, women are suppose to conserve it for children. They grow wild. "The mandrakes give a smell" means "You know where the mandrakes are."

SONG OF SOLOMON 8

Verse 1 "I wish you were my own brother, who sucked the milk of our own mother..." In that case when I see you I could kiss you, greet you, than nobody would criticize us."

Verse 5 Should be "orange tree" instead of "Apple tree." "Who is this that comes leaning on the bosom of her beloved from the wilderness?" (Translation.)

Apple tree-orange tree of a kind.

After the marriage is arranged and date set, the betrothal or engagement is set (maybe a few hours or a day or a week or so before marriage). Bridegroom and family comes to bride's home bringing all the jewels promised to her from groom's father-jewels that fall on the cheeks, gold chains, hair jewels (hair is

plaited down to ankles; in each plait is a gold sovereign or jewel), rings etc.—see "Jewels." Also 10 pieces of silver given—on one side husband's coat of arms, on other side date, about size of quarter. Go to back yard of wife's home where there is planted many trees and flowers used in service of God. All this is promised by groom's father to bride. Spread carpet under this kind of orange tree. Couple sits facing each other but girls still has veil on. She is taught that man who places the 10 pieces of silver in her hand will be her husband. She cups her hands for it. They have never seen each other before but love is inspired in their hearts here. She places silver pieces aside and cups her hands again and receives the rest of the jewels. Her mother then takes these for her and the bride takes up the silver again. These are the same silver pieces in the record in the gospels of the woman who lost one of them. They are not money and are actually not worth much monetarily (about 14¢ a piece). But if one is lost, the wife is put out forever because they believe that God's blessings are withdrawn from the family. The woman who lost one piece and found it again rejoiced not because she needed the money, but because she was saved from the terrible consequences. That's why Jesus said that there is joy in heaven over one sinner that repents as over the finding of the lost piece of silver.

Bridegroom "raises" bride up under the orange tree because that is where betrothal which starts the chain of events of marriage, childbearing, etc. takes place. Jesus Christ redeemed us by hanging on the tree. We beheld him from under the tree, figuratively speaking. We love him though we have never seen him. He raised us up from under the tree. The redemption price was his blood, not gold and jewels.

Some girls needed a veil because they aren't good looking. How do you think Jacob got deceived? He loved Rachel but he got Leah. He never saw her till the night.

The father and mother get to choose the bride. They look at her face first and if there are any wrinkles in the forehead it's a sign of inward unbelief and worry. So they think she'll worry their son to death. Girl with no wrinkles is okay. She has faith—her parents taught her faith—she was not born in worry. That's why Job 16:8 was written, and Ephesians 5:27.

When the bride is chosen the agreement is made between the fathers of the bride and groom (the boy still hasn't seen her), then they fix another date for betrothal, for the jewels they agree to give—nose rings, throat rings, anklet bangles and the ten pieces of silver worn on the bride's forehead. This is among some of the Orientals—not all of them. The ten pieces are handed down property of the bridegroom's house. The jewels are the bride's property but not ten pieces of silver. If husband dies she must give it back to husband's family and it will be by somebody else. If she loses one she will be thrown out, that's why she searched so hard in Luke 15:8-9.

The bridegroom's parents take jewels to the bride's home when they go back again at this appointed date. This time they take the groom who carries all the jewels in his hands. They have a dinner and after dinner they spread a carpet in the garden under the orange tree. Bride and groom sit across from each other with relatives around and he gives her jewels, ten pieces of silver first. Once she receives it she has been taught that they are eternal and the man that puts them in her hand is the man who is going to marry her and the love is inspired here, even though she hasn't seen him yet. That's why the Word says, "We having not seen him, yet we love him."

Eastern marriages are spiritual. After this ceremony every time she hears his name or talks about him till the marriage she is inspired. Bishop relates this to our not having seen Jesus but we still love him.

After the ten pieces of silver, he gives her the rest of the jewels, then they depart. That's called the betrothal—the marriage may take place after 6 months or maybe 3 months, then the groom goes to her.

Apple should read orange. It refers to this ceremony. That was the beginning of the love—had that not happened the marriage would not have taken place and the children wouldn't have been born. That's the picture here. The orange tree is symbolic of presence of God—they have them in every garden.

Spiritual application—the bridegroom redeems the bride with gold and silver and inspires love. Jesus is our bridegroom and redeems us with his blood on the tree. Just like the orange tree. The bride is raised up under the tree just like we were.

The marriage takes place in the bride's home. The bride and groom sit together on a beautifully erected throne of flowers. It is in the bride's home not the temple because the home is God's place. Never in the groom's house because he must go for her and come to buy her. Like Jesus came for the Church. Now he is coming back again.

After the marriage they honeymoon for 12 months, 2 in bride's house, 2 in groom's, etc., and they do no work.

In Eastern marriages the bride is chosen by the parents of the bride. They believe in marrying someone, then loving them. They marry relatives and go by birth and background.

"Apple" should always be read as a kind of orange for which there is no English name. Sanskrit word exists but no Hebrew word. Apples came from China about 300 years ago.

Before marriage bridegroom and brides father promise certain amount of jewels to the bride. A day or week before marriage the bridegroom goes along with parents and takes all the jewels, (along with ten pieces of silver) after dinner they spread a carpet under the orange tree.

Ceremonial trees in backyards: 1. Pomegranate. 2. Plantain. 3. Fig tree. 4. Orange tree—can smell at a distance beautiful smell, make juice in summer. Fruit larger than grapefruit.

Bride comes with veil and sits opposite bridegroom on the carpet. Bridegroom places 10 pieces of silver in her hands. Bride has been taught "the man who places ten pieces of silver in your hand is man who will marry you." They believe love is created in her heart at this point. Then rest of jewels are placed in her hands. She has been betrothed.

"Thy mother brought thee forth" means she began to be redeemed, began to be saved under the tree. Spiritual application: Jesus Christ, bridegroom, came and died on the tree and Israel has been redeemed by his death on the tree. His price was not jewels and bracelets but His blood shed on the tree, (under the tree love is conceived in her heart) (Bridegroom raises bride from under the tree)

Eastern people redeem their brides from under the tree. Israel is redeemed from the tree.

...I raised thee up under the apple tree... Idiom. Apple tree is orange tree—kitchilika — Sanscrit for this type of orange. It's as big as a grapefruit. Trees in gardens of houses are used in services of God.

A week before a marriage, the bridegroom goes with all the jewels promised to the bride by bridegroom's father—for the engagement. They eat—girl and boy and parents sit under tree. Spread a carpet - boy and girl sit opposite (girl has veil on). The boy places 10 pieces of silver in girls cupped palm. She has been taught that boy who gives 10 pieces of silver first, that's the boy going to marry. Kitchilika—tree spoken of that they sit under she is never to loose them.

Means: that love is inspired in heart of girl for first time when she receives the 10 pieces of silver. Why brides are raised from up under the tree. The engagement and betrothal is under the tree. Contrast to Christ who died on the tree for us. He inspired love in our hearts, because he first loved us. He paid the price—as boy and 10 pieces of silver.

There under this tree there is spread a carpet and bride and bridegroom go and sit down and face each other the boy will put 10 pieces of silver in her hand is the boy who's going to marry you. This silver is passed down thru the family. She'll hold her hands cupped in front of her and he'll put the silver in them. After this she'll get her dowry—under the tree—where love was first conceived in the girl's heart. Our Lord died on a tree—where love was first conceived. He gave his life for us because he just loved us.

"Raised thee up under the orange tree". Sometimes there is an engagement. The boy will go the girl's house with his parents. There is an orange tree and they will spread a blanket on the ground and boy and girl sit on it with the relatives around them. Bride and groom face each other (she has a veil on) and the groom will place 10 pieces of silver in her hands. Next he will give her some of the jewels of her dowry. At the time she receives the 10 pieces then love is inspired in her heart for the man.

Verse 8 He thinks this is the church talking about some other church who are not fully grown up. Their own part in the church is concerned about that little sister.

Verse 8 Breasts, symbolic of grace and resource from God. If no breasts, hard to get her married. Grace—unmerited favor. Resource milk for children.

Verse 10 "I am a broken wall." As soon as I was put right then I found favor.

ISAIAH

ISAIAH 1

Verse 3 "The ox knoweth his owner, and the ass his master's crib; but Israel doth not know, my people doth not consider." A donkey is known as a stupid animal, but he has better sense than human beings, for he can find his way back to his master's crib. So the donkey isn't as stupid as the people of Israel, who doesn't come back to God—they do not understand.

Isaiah was speaking the way the Easterner speaks. He is telling the children of Israel how hard they are. They would not come back for repentance. In the East the oxen are taken to the highlands in the morning. Crib is a place where donkeys are kept. There are a few boys in each village that are hired to look after all the animals. They go around to the different homes and get their animals and take them up to the highlands. The Western people say the cows are always in the street because they happen to see them when they are gathering the animals up in the morning and they drive them along the streets. About six o'clock in the evening they come back. The cows are in the streets only at these two times. The boys that are hired only bring the animals to the entrance of the village and then go home. The donkeys and oxen find their own managers. Spiritually, the oxen and donkeys come back, but Israel does not.

Animals had enough sense to go to their cribs and stalls, but the people don't have enough sense to go back to their God. The shepherd takes the sheep out and takes care of them, the he-goat leads the rest of the goats by the side of the sheep—no shepherd is required for the goats. The sheep are taken care of by the shepherd and the goats by the he-goat.

Ass knows his master's crib. Most of property of Easterners consists of cattle and farming is their occupation. 75 - 90% live by cultivating own land. Nearly every Indian in upper classes owns his own home and land handed down from father to son. They practice "concentrated farming"—every family grows what it needs. They do not usually live on the farm but travel there each day to work, taking animals and implements along.

Buffalo, oxen and cows are kept in cowshed at home in village. The actual manger itself is built of two long slabs of stone forming a hollow deep place where the grass is spread for the animals to eat. Many poor people work for owner of farm and live in mud huts near manger. At time of birth, the woman sleeps in manger and gives birth there on the grass. It was a common practice among the poor. The place where donkeys are kept is crib. Every morning a few "cowboys" hired by the community take care of the animals. They come and loose the animals and drive them into the street, collecting from every house—maybe 2000 animals, and graze them all day. In the evening the cowboys bring the animals to the village gate and each animal goes to its own crib or manger. No mistakes are made. Only people lose their way home. We should know also that our provisions and safety are in the crib of our Master. The donkey does not stand without his crib praying, "Lord, Lord, send me something to eat out here." Only humans do that.

It is our business to get to the crib, and God's business to take care of us there. Christ Jesus is now the crib of the whole world. All mankind can find salvation, satisfaction, sustenance, peace, etc. in him.

Children of Israel were walking their own way again! God spoke to them by way of the prophet. In the East there are servants for everything. (Bramma—priest, Neru) (Shetria—ruling, Pillai) (Vicia—business, Mahatma Ghandi) (Shudra—working man)—low caste only. Does all of the labor so that the Hindu can eat. 75% of Hindus own their own land and home. Each Hindu has his own oxen, cows, buffalo, donkey, camel, sheep, goat, etc. Where does a man keep all of these? He builds small buildings around his home for buffaloes, manger for oxen and cows, crib for donkeys, sheepfold for the sheep, etc. Each shelter house has a name. A broken priest owns nothing. Receives no salary and has a house and property assigned to him. A servant barber comes to the home and does hair cutting. The priest lives off of the land where he lives. There is a servant assigned to the farm. Then there are cowboys who go to the

animals' bins and loose animals. They end up with thousands of cattles. Tourists take a picture of this ugly sight. These cowboys feed and graze the animals. At the end of the evening they are brought to the edge of the city. They are wished God speed and are directed to the house where they are cared for. The donkeys go straight to their home. Both donkey and oxen do this quickly. We need to get the sense of a donkey and bird and to go back to that.

Manger, crib, fold. God sends a prophet to bring His people back to the family. When Israel was going wrong, God sent Isaiah, who said Isaiah 1:3.

In the East, everything is communal. A laundress, a barber, etc., serves the whole town for free for his services. He is given land by the town and he lives off of the produce of the land. The same is true for the priest. He is given the temple and a certain land allotment which is his pay.

Beside each Eastern home are shelter houses for all of his animals. The farmers of the East live in the city with their cattle and working implements. Every morning they travel to their farm outside of the city. The oxen stay in a shelter called a manger. Cows live in a manger. Donkeys live in a crib. Sheep live in a fold as do goats. These are adjacent to the Eastern home.

The cowboys (those in the communal who care for the animals) come in the morning and loosen the oxen and other animals and take them to the street. Because the animals are in the street in the morning and evening, the West thinks that the cows are sacred. They are not! The animals go outside of the town for miles to graze. In the evening (6 p.m.) the animals come back. When they reach the gates of the city, the cowboys depart. The cows find their own way to their manger, donkeys to their own crib, etc. Animals do not get confused. Only humans are confused.

Christians get out of fellowship and then wander around, not returning to their cribs. The donkey would think: If I stay in the streets, someone would whip me, if it rains I could get wet, I will have nothing to eat, everyone who passes by will hate me, I will be like an orphan (no shelter). If I get back to my master's house I have a shelter over my head, four walls, food for the night and water. If I do not go back it is not my master's fault, because he has provided for me.

The Christian has been provided for in Christ Jesus. Yet, he will be way out of fellowship, out of his shelter, praying, "Lord, Lord..." God said, "This is my beloved Son, hear him." But we listen to the U.N. God then thinks of us as donkeys. Christ Jesus is our crib. In Him there is all provision, healing, security, sustenance, providence, joy, peace, all our needs. And we do not have the sense of a donkey yet. With problems, go to God, not to human beings. Jer. 17:58.

We need to keep our mind off of our disease and on God. This way our problems are solved. If we don't take our problems to the crib, to God, our problems remain unsolved.

"Ox knoweth his owner" This verse means about the same thing as 1:8 i.e., the people of Israel were tripped out. If a man has oxen, cows then he will build a manger for them, he builds a sheepfold for the sheep and goats.

Isaiah 1:3.

See Also: John 10:9

"The ox knoweth his owner, and the ass his master's crib." Idiom. Eastern people—agricultural. Farmers don't live on the farm, live in the village. They take tools and cattle out to field with them and bring them back at night.

Ass knows his master's crib. Eastern people are basically agricultural. Westerners are basically industrial—they live by business. Easterners keep their animals for farming at their homes in the village. In the morning, village cowboys round up all the animals and take them out for grazing. In the evening, they bring the animals to the gate of the city and turn them loose to find their own crib (donkey), manger (cow), or sheepfold (sheep). The animals never make a mistake in finding their way home—only people do. The animals have sense enough to return to their master. Israel had turned away from God who should have been their "master." They know there is protection and security there. The people were grumbling and wandering rather than taking their burdens to God.

"The ox knoweth his owner, and the ass his master's crib..." Agricultural people; concentrated farming many different crops on small plots — to meet the needs of family. Everyone works the land, but son still works on farm with father even after he has been educated. Have many animals, sheep, goats,

cows, donkeys, camels, buffalo — How are they kept? Farmers live in villages and go out to farm all day...they don't live on the farm. Animals are kept near the home sheep folds—two parts—goats live up above. Sheep on main floor. Shepherd leads sheep and calls him by name, not so with goats—a he-goat leads them and they get their own food. Shepherd isn't responsible for feeding goats.

"ox knoweth his owner" Ass is male, donkey is female. At the end of the day the hirelings will bring all of the animals back to town and let them go to find their own home. They will do this because they know they will be safe there and have food and water. (NB sheep are taken care of the shepherd they don't do this with sheep)

Ass knows master's crib. Several boys go around the village in the early morning and gather the animals from people's yards to take them out to pasture. In the evening they do not take each animals back to its home, but rather the boys wish them goodbye at the town gate and the donkeys, oxen, etc., find their way home. Donkeys live in crib, oxen live in manger.

The ass represents dull headedness, but even they have enough sense to find their way home to their master. That is what this verse is saying. Israel was being more stupid than the ass. They had strayed away from God and did not have enough sense to return home.

Verse 8 "Cottage" should be shack or booth. It is made bull rushes and bamboo sticks. "Lodge" should also be a shack or booth. The only difference between a cottage and a lodge is the height. A cottage may be 10 feet high a lodge 2 or 3 feet. A cottage must be high because the people stand on top of it when there is no rain and when there is rain they sit under it. It's roof is temporary and is easily blown off. It is made of bull rushes, hay, or coconut leaves. The four build it. A lodge is made of the same stuff only it is lower. A man watching cucumbers doesn't have to be up because cucumbers lay on the ground. They put up the cottages and lodges before harvesting season and when the harvest is over they abandon them. They watch for animals night and day when the fruit is almost ripe. After the harvest is over they don't tear down the cottages and lodges, they just leave them, "...the daughter of Zion is abandoned as..."

Daughter of Zion; cottage, lodge. A thick hedge is built all around the vineyard to keep the animals out. In the midst of the vineyard is a small hut about 5' x 5' built of bamboo sticks all around the sides about 6' high. Bamboo sticks and hay form the roof. It is not a real house. Bamboo sticks also form a 2' high structure within the hut to stand on and peer out over the vineyard. It is so frail that it costs only 50 or 60 cents and about 20 or 30 minutes to construct it. This is the cottage in the vineyard.

The man watches the grapes has to stand up—the man watches the cucumbers can sit down. Cucumbers lie on ground so that the watchman of the cucumbers does not need to stand up to see. The lodge is also a hut but it is smaller than the one in the vineyard. It is made of the same materials. The man sits on hay in the hut and slings stones at intruding animals.

Daughter of Zion—Israel. Spiritually we are "Jews" because we are of the seed of Abraham which is believing in Jesus Christ. All the blessings of God are ours as sons of God. We have the blessing of Abraham. The difference is that Israel's blessing depended upon their observance of commandments and sacrifices. Our blessing is dependent upon our believing in Jesus Christ who made the sacrifice for us once and for all. Israel is no longer the children of God unless they are born again. What is it to be left? After the season of grapes and cucumbers is over, there is no longer any need for the hut. Since it is worthless, it is abandoned. When the east wind, rain, and winter comes, the hut is blown apart and left. It's a picture of destitution. People of God are the same picture of destitution and crisis when they walk away from God and his care and protection. The children of Israel did not die of sickness, they died of grumbling and unbelief. In Christ we have our needs meet. Lots of preaching, God wants to meet our need.

Cottage, lodge. Cottage is not an actual house in the East. These in the Bible are temporary bootes of bamboo 5' - 6' high covered with hay and sticks. As soon as the crops ripen, the people rush to the cottage to watch the vineyards until harvest. This is shelter from the sun.

Cottage, lodge, vineyards, foxes.

God talked through Isaiah concerning Israel's state of fellowship. He told them that they were like a cottage and lodge.

"Zion"—any mountain with a temple. "Daughter of Zion" - children of Judah, Jerusalem. In the Eastern vineyard during fruit season, the people build a cottage there. It is not a house. It is four bamboo

sticks stuck vertically, covered by sticks and hay as a roof. It is 6 feet long. The sides are opened. Lodge is similar, but it is shorter than the cottage, because lodge is built in a cucumber patch. Cucumbers grow on the ground and do not require a tall hut. The watchman may sit down and be protected from the sun by being under this lodge. These are only constructed during the fruit season. As soon as the grapes come, then the cottage is constructed for the watch because tiny foxes come into the vineyard through the hedges and spoil the vine and tender grapes by rooting out the vine. (Song of Solomon 2:15). The little foxes are very dangerous like the false prophets who take out not only the Word of God which has been sown, but they destroy the faith altogether. "Take care of the foxes" must be small foxes, because the larger foxes cannot get through the hedges. They need to be removed to avoid destroying the seed that was sown.

In the cottages, the man must stand to keep watch on the vineyard. This is to keep watch on the foxes. This is likened to our pastors. They are watchful, vigilant, sober, all the time. See who comes to the flock of God as a wolf in sheep's clothing. Watch and pray. We are too sleepy. We need to keep an eye all around. Look for jackals, any fox, any prophet, false or true, to destroy our grapes and vine. God has placed us in the vineyard. We are responsible for the grapes and the vine.

Then the grapes are gathered and the cottage (lodge, too) are left standing. They cost nothing to build. In winter, the rain and wind destroy the cottage. It becomes a sad picture; the picture of destruction, destitution, abandonment, hopelessness, chaotic.

Why was Israel referred to in this manner? Because they rejected the Fountain of Living Waters and the Creator abandoned them, for they became destitute of their own choosing. They would not walk in the way of their fathers (Abraham, Isaac, Jacob). Christians today have the same problem. They want to serve both God and mammon. This is not possible (Matt. 6:24).

Vineyards; foxes. Speaks of Yoga. West Greeks and East Hindus philosophical thoughts. Also, of Alexander the Great and his experiences with Yogis!

See also: Song of Solomon 2:15.

"cottage in a vineyard" "daughter of Zion"—Jewish people, "cottage"—10' x 10' x 8', it's built on the vineyard and is made of bamboo sticks with hay on the roof. The watchmen stand in these to watch for foxes who come after tender grapes (bitter taste for humans) and root up the vines. It takes no money and little time to set up these cottages.

Cottage and lodge. During the harvest season for grapes and cucumbers, huts are placed in the fields. When the grapes are young and tender, lodges are placed in the gardens. These are made of sticks. Cottages and lodges are little, frail affairs. Cottage is taller than a lodge. The lodge is a small thing where a man sits down to watch and has a roof to protect him from the sun. The cottages are higher because the grapes are up high off the ground and the watcher must stand up to watch for foxes coming in to eat the tender grapes. (A thief would not want tender grapes because they are bitter to human).

See Song of Solomon 2:15.

Cottage and lodge. Bible is a statement of facts, facts of life of the Eastern people. The lodge and cottage are made from brush wood, bamboo sticks and have hay for a roof. Lodge is smaller than the cottage. These are erected for the watch man to sit or stand in to guard grapes from foxes and thieves.

Every idiom has a background. This idiom paints a picture of destitution, crisis, chaos, condition of despair.

No one bothers to go out and take down the cottage or lodge. They are simply abandoned. It costs no money and takes about 20 minutes to assemble.

Cottage in vineyard. Cottage built when grapes first begin to put forth. Built of some crude wood, about 5' X 5' and 6' or 7' high. Leaf roof. Man who watches vineyard stays there. Costs nothing to build. After harvest, does not bother to tear down, but abandons hut. Weather beats it into destitution.

Lodge—much like hut in vineyard, but only 3' high. Protector sits in it and wards off fox, those who would harm garden. Abandons after harvest.

Spiritual application—man who forsakes God becomes destitute. Despairs over every little thing.

Cottage in vineyard. Cottage—booth or shelter in vineyard (about 5' x 3', 6' or 7' high). Little rain, so cottage, though not very strong is still secure. Made of sticks and brush. Man stands inside and

watches vineyard to protect it. Cottage costs nothing to build, so when harvest is over, cottage is abandoned to the mercies of the weather.

Lodge—made of same material but it is smaller (about 3' x 10', 3' high). Person sits inside and watches for foxes, etc. It is also abandoned for destitution, after harvest.

Spiritual application—a man who forsakes God is a picture of helplessness, despair, agony, poverty, etc., as a besieged city.

Lodge, cottage. Among the fruits and vegetables cultivated in the East are grapes, cucumbers, etc. When the fruit season begins then shelters are built in these lands. First, at the time when the cucumbers are small and tender, then a lodge is built. A "lodge" is four sticks in the ground, with a few across the top. A lodge is like a small manger type idea; it is smaller than a cottage. A cottage is similar yet higher for use in the vineyard. A lodge is a small frail affair where a man can watch the cucumbers, sitting down, so that his head is covered and protected from the sun. Cucumbers grow on the ground, so he wants to see just the produce and see that the foxes did not eat the produce. The cottage is higher so that a man can stand up to watch if the foxes try to destroy the grapes. The little foxes (Song of Solomon 2:15) only want the grapes, but they end up tearing out the roots from the ground. "Daughter of Zion" is Judah, the people of God's are lodges and cottages.

These lodges take 10 minutes to put up and don't cost any money. The owner of these does not bother to take them down after growing season. He leaves them as they are. They are not worth bothering about. When the rain, snow and wind come the sticks begin to get blown all about - this is the picture of destitution. When a man rejects God, walks in his own way, he becomes destitute of faith and Judah represents this. Nobody wants to mess with him because he becomes despaired, worried, miserable, oppressed, depressed; nobody wants to. Because he has become like a lodge and cottage. It is a sorry sight because Judah forsook God.

Cottage in vineyard; lodge. In the Orient, the cottage in the vineyard is a small frail hut made of bamboo sticks with hay on the top. A watchman stands in the hut and looks out over the vineyard before the harvest to make sure that no thieves or animals steal the fruit.

The lodge in the garden of cucumbers is similar to the cottage, only lower to the ground because the vines are lower. It is about 4' x 4' and is made of brushwood and hay. The watchmen sits in the lodge to drive away animals and thieves.

The cottage and lodge cost nothing to construct as they are made from materials found in the field. After the harvest, they are left to the mercy of the wind and weather because they have served their purpose. They become a picture of destitution and are soon destroyed. In this verse, the daughter of Zion (Israel), is left as a picture of desolation because they abandoned God. Whenever a believer walks away from God and leans on his own sense knowledge, he also becomes desolate, hopeless, poverty-stricken, etc. God does not send destitution but man brings it upon himself when he walks away from the fountain of living waters.

The believer makes the choice to stand in the devil's territory while all along the believer has more power than the devil. As long as the believer stands on the Word of God, he can never be abandoned or left desolate. Whenever a thought enters which is not consistent with the Word of God the believer must crush it out and refuse to entertain it in his mind. When a believer is constantly aware of his position with God, nothing can touch him.

Verse 18 Wool is softness. The Bishop's translation has "cotton wool" instead of just wool. Cotton stands for whiteness as well as softness.

Verse 25 "Purely" should be thoroughly. "Tin" should be lead.

Verse 27 Translation: "...and those that return to her..."

Verse 29 The garden here is equal to the grove. They build their graves in the East under the oak trees. They believe that God dwells under the oak tree and that the oak tree is symbolic of God's presence. "Garden" is another way of saying "idols."

Verse 30 This garden has a different meaning. When the leaves are faded on the oak tree God isn't there any more to them.

Verse 31 "Tow" is called a cotton thread. Translation: "...tow, and his words as a spark..."

ISAIAH 3

Verse 6 "Ruin" should be blame.

Verse 7 "Swear" could be protest. Healer should be a binder upper.

Verse 15 "...that ye beat my people to pieces,..." means why do you rob my people. "Grind" means expose my people.

Verse 16 Whenever a temple is built on a mountain and there are people living in it, it is called Zion. The Eastern people are very modest looking, they are not haughty. No Easterners go walking with their necks up they always bend them. "Wanton eyes" means deceiving with their eyes. A woman who is looking here and there they think is a bad woman. "Mincing" means in our language walking with a swing and a sway.

Verse 16 (I Timothy 2:9, Job 16:8) Marriage (selection of wife) Marriage is by parent-choice in the East. When a wife is chosen, the ladies of the household go to the girl's house and ask her to walk forward with glass of water to see how she walks. She wears many jewels on feet. Must walk with dignity, grace, without an outstretched neck.

"Shamefaced" in I Timothy 2:9 should be "modesty with dignity and grace", making no noise with jewels on feet. Another requirement is that she have no wrinkle on forehead. Wrinkles are sign of worry, no trust in God. Christ presents us to God without spot or wrinkle.

Tinkling feet. Ring on each finger and toe, ankle jewels. Not supposed to make a noise when walking. Trained. Not supposed to stretch forth necks but bend them with head down with dignity and humility. Only those whose culture is not spiritual walk with wanton eyes, tinkling feet, and stretched forth necks. Children follow parents. Woman accused for bad behavior of daughter, father for son. Religion and culture go together in East, therefore culture does not change.

See Ephesians 5:25-27.

Tinkling feet; bride. They walked without modesty. They looked upward instead of downward. Eastern women wear jewelry around their ankles and were expected to walk noiselessly. To walk in a haughty manner would produce noise. God was saying that the women of Israel had become haughty. When the family considers a bride for their son, the women go to see how she walks and behaves. They tell her to come forward so they can see if she is modest, dignified, a godly woman. Whenever sin is dominant, people lose all morals and courage and dignity. Such was the condition of Israel at this time.

Tinkling of feet, stretched neck, wanton eyes—haughty, prideful—no good for your son.

"Tinkling with the feet". There are two things that the women look for when selecting a bride: (1) the way she walks (2) wrinkles in the forehead.

Verses 16 and 17 See Also: Job 16:8; Ephesians 5:27.

Tells how women walk wrongly "secret parts" — undignified life, hidden secrets of sinful living. To understand Word, must know culture, knowing definitions won't do.

Verse 18 "Tinkling with their feet" means making a noise. There is a bell on their feet but they are supposed to walk so you can't hear it. The bells are part of their jewelry. There is also a gold chain around their feet, like an ankle bracelet. That is what a "caul" is. It should be round ropes instead of "tires." It is made of black wool and knit like a rope. Firstly, it is put on so their headdress won't fly and secondly, it shows humility and submission.

Tires. Ezekiel 24:17, 23. Tires. Black rope headband, crescent-shaped, showing submission and humility before God.

Ezekiel: In funeral service did not wear tire or shoes and cried much. God told them to act against tradition and do just the opposite. People would ask questions then.

Verse 22 The part of their dress that they put on their head has a flowered part. That is called "wimple." "Crisping pins" are like hat pins. Used to keep the clothes tied up so it doesn't blow off. Just the high class people wear all these jewels.

Verse 24 "Rent" should be robe. "Stomacher" means a man dressed in conspicuous clothing. Another for stomacher is cummerbund. "Beauty" — if you are skinny you are considered beautiful.

Verse 25 "Sword" should be spear.

Verse 26 "Gates" means her city or people. Usually the people put something on the ground to sit on. Orientals sit on something—a blanket or a mat, never directly on the ground. If anyone sits only on the bare ground that is sign of desolation. When they pray they don't sit on the carpet, but put a deer skin on top of the carpet.

ISAIAH 4

Verse 1 It is a reproach to be a widow, or to be a woman with no children. To be unmarried is a reproach. This is worth of all to the Oriental society. Therefore, these women don't want clothes or support. If they are not married by the age they should be, they think God has not looked down on them. There is no more hope for them. That is why they hurry and marry their daughters off. Finally after all hope is gone, they go and join the temple where they can't get married.

To be unmarried women is a disgrace. Curse of God on family, they believe. The father would pay a man to marry his daughter if she gets past a certain age.

Verse 2 The branch is the Lord Jesus Christ. The branch means vine branch and vine branch is symbolic of God's presence and power.

ISAIAH 5

Verse 8 Translation: "...no place for others,..." In other words they build house after house and they buy field after field so that they leave no place for others to come and settle down. To such people God says woe unto you. Translation: Woe unto them that build house after house, and buy field after field, till there be no place for others, but that the others have to be places alone some other place in the earth."

They sell land or houses to family—like a closed corporation. Can walk on housetops from one end of village to the other. The houses are so close can't get out except through the housetop.

Verse 10 Ephah—quart

24 quarts = 1 bath

12 baths = 1 homer

A bath is a basket and something made out of glass for measuring. In East, buy by measure not by weight. God is telling them how little they'll get for disobeying God. We plant but God gives the increase. They didn't honor God with their substance.

Verse 18 Shortcomings of persons, not on purpose—iniquities.

Transgression of law—sin

Their vanity (self-glory) defeats themselves.

They draw iniquity to themselves by the cords of their self pride.

Cart rope—to pull cart by oxen — as big as wrist.

Cords — are thin. Dragged down by yourself.

Christ will cut these ropes if you let Him!

Verse 25 Anger of the Lord. What is "anger of the Lord?" It is the manifestations of evil (or the devil) which counterfeit divine justice. It is not a manifestation of God, but rather, it is evil manifested by the devil. It is a sly counterfeit of God's justice. When man disobeys God and steps outside of His jurisdiction, he is in the devil's jurisdiction. It is not God's fault but man's fault. The term "anger of the Lord" is a figure of speech.

NOTE: The believers in the Old Testament did not have holy spirit in them so did not really understand the spiritual warfare (I Corinthians 2:14). They could not know the devil as a personal adversary as we do now. Jesus Christ came to manifest the work of the devil (Colossians 2:15, I John 3:8). He made a show of the devil openly. Now we know the devices of the Adversary which Old Testament believers did not understand. For further enlightenment, check a good concordance for how many times "devil" or "Satan" is used in Old Testament, and look up exact meaning and context. How often did Job speak of Satan and attribute the blame to him?

Verse 26 Hiss. Hiss—whistle, when God whistles all the nations will gather together.

ISAIAH 7

Verse 14 "a virgin shall conceive"

See Matthew 1:18.

Verse 15 Eating butter and honey is symbolic of prosperity. The prophets, sages, saints, and rabbis, before they begin their ministry, they all eat butter mixed with honey. Butter and honey are the chemicals that are equal to the heavenly tree's milk. "The Green tree" means heavenly tree. It is a heavenly tree because it came from heaven. Nobody planted it, the seed fell and it grew. No matter who the tree belongs to, anyone can come and lie under it. Sometimes they set up an idol under it and worship God. The leaves are tender and they bake them and eat them. Drops of milk come where they pluck the leaves off. If you pluck off 3-4 leaves and hold a little glass under you can get a glass of milk to drink. You drink the milk and eat the leaves like lettuce. If you mix butter and honey you will have the same power to concentrate, meditate, and to bring your mind into subjection that the heavenly milk and leaves have. While they are living under the tree they are suppose to get power. There is a certain chemical in the milk and leaves which gives you the power to concentrate. You are able to control your mind and keep on praying as long as you want. That is what they understand. Not even thieves will rob you under the tree because they are afraid God gave you shelter from the people. The trees are very wide. The butter in this verse is melted butter.

See Luke 24:26-31.

See Luke 23:26-31.

Verse 20 Every morning in the East the barbers come along to the houses. They shave the men and then go on all the other men in town. They don't get paid because he has property to live on. That is what they called razor hired. In this case it is a conquest, and humiliation to have a hired razor. "Hair of the feet" should be "of the legs." When they get hold of an enemy or anybody they want to humiliate, they shave off the hair of the beard and the legs. "Consume" should be "and also the beard." "Shaving off the beard is an unusual practice in the Orient to put them to shame; especially if you shave one part of the beard and let it go. Nobody shaves the legs because to them it is the beautiful part.

Verse 21 Most of the people in the Orient have a couple of cows, sheep and buffalos. The Hindus in India won't let anybody except themselves milk a cow. When they go to milk the cow they pour water on him because they believe in washing everything. After they have washed him they put a mark on the cows forehead. It is symbolic of God's provision of milk. They also get milk from the sheep. They give sheep's milk to the children and goat's milk if they can get it because it is stronger than cow's milk.

Verse 22 This is prosperity here.

ISAIAH 9

Verse 4 "When you break the yoke of his burden and the whip of his shoulder,..." Anybody who oppresses people carries a rod with them all the time. A man carries a rod, whip, and yoke the three are symbolically of oppression.

Verse 6 The marriage is a sacrament made before God and therefore there are no divorces. No groom is entitled to lift the veil and see his bride. He places the veil on his shoulder as a symbol of his taking responsibility of her protection on himself. The veil is the symbol of God's protection of a woman. No veiled woman would be attacked in the East. The shoulder is where responsibility lies. In Isaiah 9:6 the Word says that the government shall be "upon his shoulder." That is where we cast all our cares.

Son of king. Part of song sung by prophecy concerning birth of Christ about 2000 years before he was born. The song was sung every time a monarch had a child born. If the child is a male, the midwife hits the ceiling three times with a stick and breaks into this song. Everyone around the palace waits to hear what child is born. When they hear the song, drums are beat and musical instruments are played and everyone marches around the city singing it and telling the people that a prince is born. All the people come and bring incense, frankincense, myrrh, trays, of coconuts and flowers, gold and lay it before the newborn and bow down before him. This respect is paid only to the king's sons. That is why such gifts were brought to baby Jesus—he was king of the Jews. This is also why Easter monarchs are so much

wealthier than Western monarchs. If 60,000,000 subjects bring even a tiny bit of gold, it amounts to a great deal. On the king's birthday, all the subjects bring a diamond and place them on one side of a scale while the king sits on the other side. He receives his weight in diamonds. The birth song usually goes, "unto king so and so a son is given.... a child is born and he will be great and wonderful etc." Herein is, it say "unto us." Government upon his shoulder (see file) shoulder is symbolic of strength—that is where responsibility lies.

"unto us a son is given" — this is a song sung when son is born to a king. In the East no gifts are brought when a girl is born.

See also: Jeremiah 20:14,15; John 16:20,21.

"government shall be upon his shoulder" Bridegroom places the veil of his pride upon his shoulders signifying that he has rulership of her as his own responsibility. He does this on the 10th day of the wedding. It is also a sign that he will protect her. The veil is looked upon as a security given by God to the woman. In the East the woman carries the money because a thief will not attack a woman with a veil.

"Unto us a child is born, a son is given." When a son is born to a monarch in an eastern country the servants of the priests will declare it to the people. In birth of Jesus Christ, God announced to the people by His angels. After baby is born he is washed with salt water and wrapped for a few hours with 2" linen cloth from head to foot. They are salted to be faithful and loyal, swaddled to be straightforward, free from crookedness.

See Also: Matthew 2:1ff; Ezekiel 16:46.

If a king has a palace and a child is born then the midwife will take a rod and tap on the ceiling three times saying "Unto king 'so and so' a child is born, a son is given." This is not done for everyone, only for monarchs and nobles of the family. The people waiting outside will beat the drums and play the flute and other musical instruments. They go around the streets of the capital city singing. The baby is washed with salt water, wrapped in 2" linen swaddling cloth. The salt is symbolic of faithfulness and fidelity. Swaddling clothes is for uprightness and freedom from crookedness which means you do not say with your mouth what you do not mean in your heart.

"unto us a child is born" In the case of the birth of a king in the east the servants of the Brahman priests will make the announcement. In the case of Jesus Christ, God Himself announced it by way of His angels. After boy is born, he is washed in salt water and bandaged with 2" wide beautiful linen cloth all over the body and keep like this for a few hours. The sons are salted that they may be loyal and faithful to God, and swaddled to be straightforward, free from crookedness.

When male child is born in a palace the midwife takes rod and taps ceiling three times and sings a song. The people hear this sound and begin rejoicing in the capital and it spreads to the whole land. Christ was born in a manger and yet he had all the honor that was due a king. His greatest honor was to have the angels proclaim his birth.

"Unto us a child is born" Story about birth of eastern children. One representative from each family in the kingdom will come to the palace to bring gifts to the king's baby boy.

Veil stands for protection, safety, security (veil is a spiritual symbol). All unmarried women are veiled. Protection given by God in the veil. Not even a thief will attack a woman with a veil on. It's as if they were fighting against God. Groom puts the veil on his shoulder for a minute. Hereafter her security and safety will be on his shoulder.

When Christ comes in our life (lifts the veil of our heart), we should commit our trust to Him. He's willing to carry our burdens for us.

...For unto us a child is born.... When a boy child is born to prince's family, the midwife hits the ceiling three times and sings a song...for unto the king (his name)In this scripture it's for unto us—so Jesus Christ is for all mankind. People then bring presents of gold, incense on trays to the child—that's why wise men brought gifts. A big revenue for king to have a son, for his subjects bring him gold—need only be a small amount, but adds up.

...government shall be upon His shoulder... Also part of marriage ceremony. At end of 10 days ceremony, silver cord on bride's neck and then they are husband and wife. Husband is asked to take wife, removes her veil and places it on his shoulder and is symbolic of safety, security, protection, sustenance.

Why women carries money cause veil is symbolic of God's protection. Placing on his shoulder signifies to everyone that the responsibility falls on his shoulder, the bride doesn't have to worry about anything anytime—I'm all in all for you.

When we come to Jesus Christ—he lifted the veil off our hearts, he first loved us, we love him. Commit our burdens, our responsibilities to Lord Jesus Christ. When do so, won't have a moment of fear or worry, because when have a problem give it to Christ Jesus, whose shoulders are strong and powerful, for he is able to bear it. Wives, in East, no worries—because they believe their husbands and that sets them free. We are not set free until we believe, trust in God and Jesus Christ is all things at all times. He is more willing to take our burdens than we are to commit our ways unto him.

the government shall be upon his shoulder

When you come to the Lord Jesus Christ you lift the veil of your heart to start with. We see him and love him because He first loved us. From that time we should commit our governments, our problems, difficulties, our all to Him. Commit thy ways unto the Lord, He shall sustain us. So it is with the bride—she has no fear, worry nor doubt from this time on. My God shall supply all your need, He'll never leave you, nor forsake you. He'll set you free if you believe His Word.

ISAIAH 13

Verse 21 Doleful creatures are the ones that make unpleasant noises in the night. "Satyrs" are wild goats. If any owls come to town they think the town will be under an act of God. No owl will dwell where human beings are. When God's presence is withdrawn then owls, wild goats and doleful creatures will be there. Where God is not, the devil is there.

ISAIAH 14

Verse 23 "Besom" is a kind of broom. They have several kinds of brooms. Anything that they use to sweep out the house with is called a besom of destruction. It makes a very clean floor. This means God will absolutely clean them out. They use a certain broom to sweep outdoors with and another one inside and a different one in the garden, etc. This one is the one they use inside.

Verse 29 If the serpent is destroyed, out of him will come a cockatrice. This is worse than a serpent.

ISAIAH 15

Verses 2 and 3 "Howl" should be weeping abundantly. The high places are where they go up to worship. They will shave off their heads. Abundantly should be desperately. Cut off beard means shave off beard. These verses tell what they do in times of great sorrow.

All their heads shall be bald. In time of mourning they shave off their hair. (If a man relative dies.) This shows respect for the dead.

ISAIAH 16

Verse 10 Shouting; singing. The verse is a curse here. A punishment on the people so that they won't have anything plentiful in their field. The laborers (coolies) in the East sing while they do heavy work. The singing seems to give them encouragement. Sometimes grapes are squeezed through a press while horses are tied up to the press they go round and round and it is pressed that way. When the horses go around, all the grape juice sprays. The reigns of the horses are red with wine. There's a trough built around the winepress about 2 feet wide and 2 feet deep. They put all the grapes in the trough. This trough is about a quarter of a mile in diameter. In the middle of it is some type of machine that crushes. The horses walk outside the trough, pulling this thing which is crushing the grapes. As they do this, the juice squirts out and falls on the horses reigns. Sometimes men get up in the trough barefoot and walk on it around and around. The Bible says, "I have treaded the winepress alone." When they do this they sing.

God said to them, that they would have nothing to sing or shout about. They won't get any grapes - nothing will grow because of their transgression against God.

Here the reference to treaders is men.

ISAIAH 17

Verse 6 Olives are gotten very easily by shaking the tree. You must leave some on the tree for the poor. The Lord will shake them like they shake the olive tree.

Verse 11 Translation: "...removed in the day of inheritance and there shall be deadly sorrow." It means there won't be much harvesting. To plant rice they plow the field well and then put about an inch of water on it. Then they sow their rice on the water. They put the patti in a jar, fill it with water and keep it in a place where there is no heart. After several days the patti shoots forth in the pot. Then it is ready to be sowed. In the day it grows and every morning they see how much it has grown. "Flourish" should be shoot forth. After they plant it they let the water dry up. The story is that in spite of all the carefulness with which you sow there will not be much to harvest. If God is not in it along with man, it will end up with grief and sorrow.

ISAIAH 20

Verse 2 He was walking naked because he took off the sackcloth and he was barefoot because he took off his shoes. He was not naked in the real sense of the term. They have their underclothes on when they say naked. There are some priests that are really naked. Maybe you will find one man in a hundred cities; not women, but men usually. His hand and beard is shaved and there are ashes all over the body. They do it for religion. The Bishop seen one man naked in his lifetime in India. Everybody worships the Bishop and look upon him as God. They say you only think shame because you were taught that way. Putting off the shoes is a sign of the presence of God.

ISAIAH 22

Verse 1 In the Eastern countries, during the heat of the day, the people go up on the top of the house to pray. If there is a plague of smallpox or something similar they all, the whole city, gets up on the housetop and pray.

Praying on housetop. Housetops on East are flat and walled. People pray up there without sandals on. Some Eastern diseases are smallpox, cholera, plague with fever and boils. If a disease hits a village, the leader climbs upon a rooftop and calls to the village all to pray on their rooftops to keep the disease away. God said, "what aileth thee now that thou art wholly gone up to the housetops?" Everyone (the nation "wholly") had come together to pray. In a village, when the leader called for everyone to get up to pray, one could not say, "I am dying." The leader would say, "If you are dying you can die on the rooftop."

Back to Ecclesiastes 12:11—"The Words of the wise" = the Word of God. "goad"—2 or 3 foot long stick.

Housetops. What ailment have you now that takes you wholly to the housetops? In the East, when a plague comes to a village.

Prayer. Among Hindus there is a certain festival once a year. They stay awake all night praying to God. The men, women and children all participate. To avoid falling asleep they tie themselves to posts and keep saying Rama, Rama, Rama... (Lord, Lord, Lord...). They believe that saying it even once gives salvation to the speaker. As people follow the words of God or of the man of God, best results are brought to pass. When some distressful situation hits a town, the chieftain will call everyone out to go up on housetops at noon to pray. Shoes are never worn while praying. (God told Moses to take off his shoes in the presence of the burning bush because it was holy ground.) The rooftops are blistering hot at noon. See Isaiah 22:1, "Wholly gone up to housetops"—The whole town goes up to the house tops to pray during a crisis. Easterners turn to God rather than to other people.

Whenever there is any infectious disease coming near a city then the people will all go out to their housetops to pray for deliverance. They pray that it won't spread.

"housetops" English language is a hopeless language. Bible has two sides; literal and spiritual.

If there is a disease approaching a village, then all of the people will go to the flat housetops to call upon God unitedly. No religions came from the Western world. "what aileth thee now"—what is troubling you?

They pray on the housetops at noon and the sun beats down on their heads and the hot roof will burn their feet. They believe in suffering while they are praying. (Acts 10:9 Peter praying on housetop) They take off their shoes to pray.

housetops... what aileth thee now... Great significance in East. Houses have flat roofs. In summer, sleep on roofs at night, keep the beds up there. Also a prophet's chambers up there. Like Elijah was

given a window—which can be broken to let people out, or even in, and then put window back in again. There is not much room from house to house. Get up to house top from stairway outside. Also can walk from house to house on rooftops. In times of danger, don't come down, walk on the roof tops. When you hear something about religion—it's their way of life to spread it—spreads over house tops.

When religion is way of life—it's easy. Any ground that you call upon God from, that becomes Holy Ground.

People pray at noon time there.

At time of crisis—man blows trumpet, calls the people and they all get up on house tops and he makes his announcement. Everybody goes no matter how sick—goes. (Religion and God is real to people in the East.)

What aileth thee now... All people pray together in time of crisis.

Housetops. When there is any disease approaching a village the chief will go up about noontime and blow a trumpet and chants, "Come along, there is a disease coming, we must call upon God." This is done in any crises. Then the whole village gets upon the housetop.

Wholly—means everybody. The eastern people are united. In a time of crisis we as Christian people must get together to call upon God just as these eastern ones. But, we follow the world's method rather than Christ.

See Matthew 24:17.

Gone up to the housetops. In the East, the villages have no walls around. Some cities do! The houses have flat roofs. People get up at night and talk from the roofs to one another. They can walk up and down the streets by walking on house tops (Matthew 24:17) if he comes down he might get involved in case of fire or anything. Any announcements that need to be made in the East, are passed around on the roof tops in the evening. No publicity needed over TV, radio or newspapers. This is how they could "proclaim from the housetop."

Luke 12:3. Much activity takes place on the roofs. In the afternoon when the sun is hot, people go to the housetop to pray. (Acts 10:9—noon time prayer). The feet burn and the sun burns the head at that time of day. If an epidemic comes along toward our city, then the chief of our city gets up on the housetop to call everybody together by blowing his trumpet and saying, "come one, everybody get up on top of your house to call upon the Lord because this is a plague here. The Lord will keep the disease away from us because He so promised. So let's call upon God."

All the religions, all the castes will join together in prayer at the call of one man. In the United States it is amazing if one or two will come. Western people are not united in prayer, only in war; all are divided in religion. In the East they are divided in eat and drink; but not in prayer. The man gets everybody on the housetop, there is no leader. Everyone prays individually. God says here in Isaiah, "what aileth you now, that brings you all together in prayer again?" Only done at a time of crisis.

Sleep on housetops. They pass news from housetop to housetop, when everyone's up there to go to bed. They also talk about religion. Pray on housetops at 12:00 — whole town. Mentions everyone praying at same time our lord is good. Bring the sick up and pray too — they all pray to himself silently.

"housetops" In time of crisis the whole village get together. Villages usually don't have walls, cities do. Western people are united in war not in religion.

Housetops. Housetops in the East are flat. Any man can go up to another man's housetop from the back, from the garden, without asking. Anyone is entitled to go up to someone's housetop without asking if there is something to be seen. Usually people pray at noontime on the housetops. Once can walk from one end of the street to the other by going from housetop to housetop without ever touching the ground. If someone wants to make an announcement known to an entire village, he just tells the women because they talk together every night until about midnight and sometimes even fall asleep on the housetops. Information is passed across the housetops all over the village because women especially, are taught not to keep quiet about any good news that they hear. Sometimes you will read in the scriptures that something was "proclaimed from the housetops." When Easterners pray, they wear no shoes. They stand on the hot cement housetop barefooted and with nothing covering their head. In that condition they pray. God said, "What aileth thee now, that thou art wholly gone up to the housetops?" Whenever a plague is

coming near a village, the village as a whole goes up to the housetops to pray to God together to everyone to go up and pray at that time, usually at noon. They call upon God with one mind and one voice. They get results even though they are not Christians.

Verse 22 Key of David — If a man is dying, calls first born to his side tells him he will be the head of the family — puts white coat on him. Means heirship — ex. Jacob. Reuben was legally first born. Jacob was son of his love so: he was his first born. The father will put the keys of authority on his shoulder. They hand thing on these pigs.

(II) Key of the house of David will I lay UPON his shoulder. This coat is wrongly translated the coat of many colors Jacob gave to Joseph. It's a coat of heirship, that's all. (Genesis 37:3, IV). It was the coat of heirship that caused the jealousy because he'd be the heir of the family. John 8:36. However, the firstborn son can set any slave servant free without the Father's consent. My son can free the slave servant who washes feet—he has the legal right from his father.

Spiritual Application: The Lord Jesus Christ is the Son of the Father. He came to set us free. We were slaves to sin, condemned to death, guilty, lost. The Son has the right to set us free. The Son is the only one who can set us free; not religion. He sets us free, forgives us our sin, and makes us sons and daughters of God. From a slave to a son, only the Son of God can do this. He came to die for us to set us free.

The firstborn son in the East has the right to set their slaves free. The Lord Jesus Christ hath set us free.

See Ecclesiastes 12:7.

Son, Death. When an Easterner dies, he calls the family around, and leaning on the staff of the bed (for authority) he places the keys of the household on the shoulder of the eldest son. The keys are suspended from a string, some hanging in front and some behind. (God says He laid the keys of the house of David on the shoulder of Jesus Christ. Isaiah 22:22). These are keys of heirship. The oldest son is then asked to read a chapter from the religious book and to light a candle.

"Key of the House of David will I lay upon his shoulders." When father is dying he puts his cloke of heirship on his firstborn son and he puts keys of the household on his shoulder and this indicates that the son is the heir.

Keys on shoulder; robe of heirship. If father is dying, he calls his first son who will take his place after his death. All the children gather together around the father's bed and he puts on first born son the robe of heirship. It is a white robe with long sleeves. He also puts the household keys on the first born son's shoulder. The number of keys, maybe 50, depends on how many doors, locked boxes, etc., are in the house. They hang on a string, half on each end, and are draped across the shoulder of the son. Then the father blesses him. It is the same type of robe that Jacob gave Joseph. It was not a "coat of many colours" but a white robe. The brothers of Joseph were jealous because of what the coat meant, not because it was a better looking coat.

This prophecy is of Jesus Christ. God laid the keys of the house of David on his shoulder. The house of David represents all the nations of the world. Jesus Christ is King of kings and Lord of lords. The governments will be on his shoulders.

If a man has 3 or 4 sons, the first-born becomes the heir, head of the family after the father's death (or when is very sick). Dad puts a coat upon the first born son, which coat signifies the heirship of the family after the father's death. It is a white coat with long sleeves (coat of many colors? Genesis 37:3). Also, he puts a bunch of keys upon the son's shoulder; the keys to the household. This signifies that all of the authority of the household has been delivered to the son. If the parent dies right then and there, the first-born shuts the eyelids, (only the first-born). God told Jacob that Joseph would close his eyes, instead of Reuben. Upon "his" shoulder is the Lord Jesus Christ has the keys to the kingdom's of this world. God has committed to His Son the kingdoms of this world. He alone has authority as king of kings. "All authority is given unto me hath in heaven and in earth."

"key of the house of David" If a man has three or four sons then the first born will become the head of the house, sometimes while the father is still living. The father places a coat on the son which signifies the heirship—"coat of many colors" should be a long white robe with long sleeves. The key is the symbol of all authority of the family, "he shall open..."—this means complete authority, total authority.

Key of the house of David. If a father is ill or thinks he will be ill and can see by intuition that he is going to die (Oriental people do not suffer for a long time, they spend very little time in bed), he calls the first-born son and all the other children around him in bed. They read a chapter of the scriptures for him. They light a lamp. They all kneel and pray. Then the father places a robe on the first-born son. This is a white robe with long sleeves. Then the keys to the household are placed on his shoulder. This is symbolic of the father's transfer of authority to his son. When that son walks down the street with the keys on his shoulder, people know he is the heir of the family, the boss, the head. He gives the orders, he looks after the debt.

Joseph's "coat of many colors" was really a coat of heirship." This is why his brothers were jealous of him. Jacob loved Rachel not Leah. Joseph was Jacob's first son by his true love, Rachel. This is why he received the coat of heirship. (Genesis 37:3). Jacob was worried about his death, Joseph was in Egypt. The reason Jacob worried is that when a father died, his oldest son must be nearby him to close the father's eyes. It is a most affectionate ceremony. God reassured Jacob that he would go to Egypt so that Joseph could lay his hand upon his eye. If we delight ourselves in the Lord (does not say "pray"), He shall grant you the desires of your heart. Ephesians 3:20, Philippians 4:8.

"Lay upon his shoulder" is the Son of God's shoulder. Jesus Christ is David's greatest son. All authority in heaven and earth was given to him.

Verse 23 Wooden peg (nail) used in houses put there when built. Will remain there until house is destroyed. We are rooted and grounded in Christ. Just as Christ established us, God has established Christ.

ISAIAH 24

Verse 13 "Vintage" is the harvesting of grapes.

ISAIAH 25

Verse 8 See II Samuel 13:19.

ISAIAH 26

Verse 3 See Ezekiel 13:17-21.

"mind stayed on God" The eastern people take time during the day for meditation.

ISAIAH 28

Verse 24 Translation: "Doth not the plowman plow all day to sow? doth he not open and break the clod of his ground?"

Verse 25 "When he hath made plain the face thereof,..." means, after he had plowed and cut the clods it becomes plain and even. "Plain" should be even. "Fitches" are a kind of small green pea. When the land is plowed he scatters the fitches. "Cummin" is used for spices. In one plot of land in India they may grow many things. First, he sows fitches and then cummin. He scatters spices over the whole field and then the wheat. When it says "scatter the cummin" it doesn't mean sow abundantly as they do the wheat. He just puts a little here and a little there. "Principal" means important. He sows wheat in one place and barley in another part of the field and the fitches, cummin, and rye he scatters all over the field because he does not want them to grow in abundance like the wheat and barley. The cummin grows up in less than a week. And the fitches and rye take a long time. They have several kinds of rye and a name for each. In this case it belongs to the family of corn. The ears of rye are longer than ears of corn and they have more seeds. It is real little about like a mustard seed. In the East they grow a lot more kinds of food which are unknown in the West. This rye is called Kambu. This is not eaten as a main food like wheat. It is used to make special dishes of pies, etc. The wheat is bread for them and the barley is for the cows. Therefore, they sow the wheat in an important place and the barley in a smaller place since it is for the cows.

First of all these things he gets the cummin. It's green and it is used to flavor things like spices. It is like our green mints. Coriander seed is also used as a spice. It grows in less than three days. The coriander seed is like our mints. It looks like a real small pea. The bottle that they use at the table has cummin, fitches, coriander seed and red pepper in it. Also other things. A root that they dig up like carrots is in it. Valuedhu means fitches. Seeragam means cummin.

Verse 26 His God tells him what to sow where. That is an art.

Verse 27 The fitches may be as long as a ear of corn and a little thinner than a pencil. The covering of it is very thin. Sometimes it bursts and the fitches come out. It is not harvest time unless they have a sign of bursting. They cut them at the bottom and tie them together in a little bundle. They must handle them very tenderly. Another method of threshing beside using oxen is to bring a beam or log, about 30-40 inches in thickness and 10-15 feet long. It is smooth. They put two ropes on and the oxen pull it over the corn. "Threshing instrument" should be beam or log. The wheel of a cart is not dragged upon the cummin in order to thresh it. They have a heavy wheel 10" wide and a man pulls it around and pushes it. Sometimes only one wheel is pushed and other times more. Sometimes they tie it to oxen. To draw a cart the floor must be big. They use these according to size and the amount of stuff to be threshed. Cummin is a little bigger than a mustard seed and it is long and very thin. Thinner than oats, but about that size. It has a very good flavor. If a cart is put on it, it will crush them and you won't have any. The fitches are beaten by a woman in the courtyard. No man will do it. The staff which is made of wood is about 2 or 3 feet long and between a 1/2 inch and an inch in thickness. A rod is even thinner, about the thickness of a pencil.

Verse 28 "Bruise" should be pounded. "Grinding" means you turn it into flour. Pounding it doesn't turn it into flour. "Bread corn is pounded in order to make it finer..." They take an iron or steel about 20 inches high and about 10 inches in diameter and on that they put a mortar made of wood which is a little thicker than a staff and about four feet long. At the bottom, is an iron plate. This is a woman's duty. The women come and you put the wheat there in order to make it right for the patti. Patti is rice with a thinner layer on top. In order to pound it they take off the layer and make the rice finer. First you thresh, then pound and then grind. "Break" should be pound. Number 11:8. "Beat it in a mortar" should be pound it in a mortar. Verse 28 means you can't do it any other way but pound it.

Verse 29 This is God's working.

ISAIAH 30

Verse 14 "He shall break it as the breaking of the potters' vessel..." If God destroys a nation, there shall not be anything left, as there might be left when you break a pot. Smaller pieces used to rub and scrape body and boils. Example, Job. Pot represents body and used for good of mankind. This is like applying healthy body to yourself.

Why stone people to death. Laws were given on tables of stone, and is way of believing that people are not killing them but the law that they acted against is killing them. Stones are used only for people who commit a sin against the law. They don't use stones for killing animals.

"He shall break it as the breaking of the potters' vessel..." Water pot cost about 8¢, is made of clay by the potter, holds about 3 gallons of water, baked in a kiln and it becomes red. Tie rope to neck of pot and lower pot into the well. The pot is a symbol of divinity. If broken all the pieces that remain tied to the rope are brought home. They think that this is God's instrument supplying water to mankind. The pot is a God-given agency. They attach divinity to the pot. If a woman leaves her pot at the well it is a disgrace for she has forsaken God. When the pot is broken they use all the different sized pieces: 1. Big piece—use to carry fire from house to house (see also Ps. 31:12). 2. A small piece—used as a drinking dipper at a pond or pool of water. 3. Smallest piece—medicinal purposes (potsherd).

"breaking of the potters' vessels." This explains two uses for the broken water pot.

"And He shall break it as the breaking of the potters' vessel that is broken in pieces;" If God destroys a nation will be nothing left — just completely destroyed; unlike pot—pieces left, not so with God. Job rubs sores with potsherd.

Potsherds. When a nation is destroyed, it shall be like a pot broken. When a pot is broken you have shards left; some big enough to carry fire, some small enough to drink water. If a nation (likened to a pot because it is composed of people, too, which are likened to the earthen vessels) is destroyed, there shall not be any shard left as there might be if a pot were broken. If the shard is even smaller pieces, it is used to be rubbed into the sores of a body. Potsherd is used because he was putting the body of a human being, to sooth his soul, figuratively Job 2:8. (He could have used stone, but he believed in the Oriental customs.)

Verse 17 Most of the hills have temples but when there is no temple they put up a post made of wood. They put a vessel on top and burn it during certain occasions. It might be put out by the wind. The past

is symbolic of helplessness, forsakenness, and destitution. When they put the light on they feel that God is there. The rest of the year it is a sign of destitution, because there is no temple there. Fifteen days of the year, in January, they put the light there to feel that God is there 15 days of the year. Anybody who has no God, no faith, no hope is like this beacon on the mountain. Ensign is a flag. It is symbolic of a nation. Politically they may be living but spiritually they may be destitute. They put up the flag in order to prove that it is symbolic of the nation. The flag does not mean God is there.

ISAIAH 40

Verses 1 and 2 The second verse should be translated, "Speak comfort to the heart of Jerusalem, and declare unto her, that her appointed time is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand a fully paid up receipt for all her sins."

In the East whenever a crime is committed among religious people especially, it is brought before the elders of the gate. There the crime and the punishment are written out and hung on the gate on a large piece of paper. Especially, for instance, if a man became bankrupt they will do this. The people's court is the elders of the gate. They never charge. They never change either. The political court has no effect upon the elders of the gate. The religious people look upon the political courts as worldly, the elders of the gate are the spiritual body. They are the people's court.

For instance, if a bankruptcy is declared it is a political act, it must go to the political court. But suppose in the political court they settle for 25¢ on the dollar, then the elders of the gate will say, "Well that is all right legally. He has paid off his legal responsibility. But it is not all right spiritually or morally until he has paid off the balance of the 75¢ on the dollar he owes every creditor. Therefore, this man's name will be hung on the gate with the names of all the creditors, how much he paid and how much he yet owes to each one. Like here in America we put up the criminals photos in a police station and describe what the misdemeanor is. So they do this, only they don't put up the picture.

Now how do I go about to rectify myself? I pay the 25¢ but according to the elders of the gate I owe 75¢. So when I have more money I could go and pay it off, but I don't have more money. So a good friend of mine comes along and he goes to the political court and pays the 75¢ on the dollar to all my creditors and then they give him a receipt paid in full, dollar for dollar and he takes this to the elders at the gate and he says, "Well, Mr. Smith is my friend, I went to the political court and I paid for him and I would like for you to accept the receipt, paid in full." The elders listen to what he has to say. Then they fold up the paper on which the creditors names are written and what he knows. They take it off the gate and they fold it up and thus both sides are gummed up. He covered up both sides. You can see nothing on it after it is folded up. Then they give the paper to the man who has paid it off for me and he comes to see me and he tells me what he has done for me and then I rejoice over it very much, which is the meaning of Romans 8:1, "There is therefore now no condemnation..." and also the scripture "...hand writing blotted out." Colossians 2:14.

Colossians 2:14. Double for sins. II Corinthians 8:9. Matthew 8:20. Poor (Was Christ?).

(further explanation of just preceding teaching of orientalism in II Kings 3:23,24. He who calls his brother a fool is in danger of hellfire. Fool-idiot abnormal, effeminate. Calling a brother with Christ in him a fool is calling God a fool. Bishop not explain "hell fire".)

In the East a person going bankrupt, he goes to the court and files a list of his creditors and how much he owes to each. Then court declares him bankrupt. In America only three are involved in such a situation: the creditor, the judge, and the person going bankrupt. In the East, all the country knows when a person is bankrupt. The elders at the gate hand the list of his creditors at the gate. Then everyone knows that he is a dishonorable man. Much talk is against him and his family. Hard for his children to marry. This disgrace is not lifted until he pays "dollar for dollar." Legally he is OK if he pays something like 25¢ to the dollar but he is not morally OK still. His payments are recorded at the gate. Someone could pay off his debt for him. It's as good as his own payment. This benefactor pays the court, receives the receipt, and hands it to the elders of the gate. They read it, fold the list and glue it together and then all that was against the man if closed in. No more condemnation. Write his name on the outside and tack the list back up on the wall, that is being doubled.

There is now no condemnation to those in Christ Jesus (Roman 8:1). Christ blotted out the handwriting of ordinances that was against us (Col. 2:14). New creation in Christ.

Christ paid it all for us. He who was rich became poor that we through his poverty might become rich (II Cor. 8:9). He was not poor economically - he wore a seamless robe, his mother owned property, every home in Palestine was open to him. He had riches in glory. "Poor" means humble. Through his humility we inherited his riches in glory.

Matthew 8:20. (Not stated)—a male and a female fox together build a hole for home. Mated birds build nests together. A man would say that he had nowhere to lay his head simply to say that he was unmarried and had no home in that sense.

Jesus' parents and sisters' home were always open to him. He was not poverty stricken. Any holy man of any religion in the East is respected and all homes are open to him.

Double for sins. The wages of sin is death. To receive double for sins, where is the comfort? Iniquity is pardoned by receiving double for all my sins? This does not mean twice as much. In the East, if a man goes bankrupt, he goes to the elders of the gate court (local counsel elected by the people—original origin of democracy). The elders want to know if Mr. A is bankrupt what he owes and to whom he owes it. Mr. A gives the information at court and the elders post this list at the gates of the city. Every person can see it here. In the East, a man had to pay back his debts, dollar for dollar, no percentage. In the East, a man can be legally, but not morally free. The paper is put on the gate, although the Mr. A is not thrown in jail. A benefactor might see this debt notice at the gate and go to settle with his creditors, full payment. Papers of confirmation of payment are delivered to the elders. Then the elders fold the debt notice over, doubled. This is being redeemed made whole.

Received double for all her sins. We understand double as twice as much. Double here is not twice as much. In the east, they check each others children. Example: Man becomes bankrupt in east the whole city knows. They hand a list of creditors they got from creditors, goes to the elders and they are published at the gate. Everybody reads it—everyone looks down on you. This makes other people afraid to do this. If a man steals, they cut his hand off. If they go bankrupt must pay dollar for dollar. Legality is no criteria for deciding a man's character. Can be legally right and morally wrong (Example—if a man pays 25¢ on every dollar). A benefactor of family win come and pay the balance to the elders of the gate. Therefore, the man has been redeemed from his debts. As the elders receive payment by the benefactor the debt is folded inside of the paper and doubled. This closes all that was against him. Colossians 2:14.

Receive double for sins. "Double" here does not mean twice as much. Scores of small cities and villages comprise India and each is self-governing. The idea of democracy came from India to the Western world. They chose their governing officials (elders) once every three years. These elders sit at the town gate and the place where they sit is called "ponchi" at which means "government of the people, by the people, for the people." This idea has been in practice for thousands of years in small Indian villages and India is now the largest democratic country in the world. (Democracy traveled from Indus Valley civilization—became India - to Nile Valley civilization—became Egypt—to Greece, to Rome, to Britain. Western world its civilization from Rome.)

The elders sit in an office at the gate and offenders of the law are brought before them. Small crimes are settled there. The term "receive double for sins" originated at the gate. If a man (a) owed man (b) some money and (a) did not pay it, (b) could take (a's) son to be a bond slave (See II Kings 4:1). The debtor (a) must go to the court at the gate and file a petition of insolvency. The judge calls in all his creditors and the debtor tells them that he cannot pay it all. The debtor then tells them that he can pay a certain percentage (such as 25¢ on the dollar). The debtor is legally protected after he works out a plan of payment. He cannot do any business until he discharges his debt. The elders of the gate keep a record of his debts on a public bulletin board. Thousands of people go there to read the notices. No matter how honorable a man was before, he is considered totally dishonorable when his name is placed on the board as a debtor. His entire family is rejected and insulted. He cannot even find work. He can be legally by filing "bankruptcy" but is still morally wrong if he does not make 100% payment to his creditors. If he paid 25¢ on the dollar, his notice remains on the board and he is dishonored until the entire amount is paid even though he is legally free. Perhaps someone will come along and see that he is a good man in a mess and will pay off the balance of the debt. Then the man is fully discharged. The elders of the gate take the notice and fold it so that no one can read the debt, then hang it back on the board so that everyone can see that this man is no longer in any condemnation because he is fully paid. Someone set him free. He may ask the elders for the notice to keep. The notice was doubled (folded) when the debt was paid. We have

also received double for all of our sins because Jesus Christ paid the full price for us (See Colossians 2:13-15).

Verses 30 and 31 (Hosea 4:12; II Kings 4:29). Stocks is idols made of wood. Every idol has a staff in his hand. Staff stands for authority, e.g. II Kings 4:29. Our authority is the Word. The heathens look to their staff for the answer. Anything that is not faith in Christ is an idol—anything that interferes with the love of God (e.g. bad habits). Bishop says if you don't give up habits you aren't really saved. You must abandon yourself like eagles who dive. They don't fly, they put their heads down and dive into water to lose their feathers. Thousands do it all at one season. They must lose old feathers first, then they get new ones and they can run and not be weary (Isaiah 40:30,31). Idol worship applies to church members too.

Verse 31 The Holy Eagles. Isaiah 40:31. But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint.

In Bible days even as today in the East the Holy Eagle is respected very highly. He builds his nest high among the rocks and mountains and in the tallest trees. Their nests are usually more than 100 feet from the ground. The holy eagles can not stand to be dirty and they are not carrion birds as we so often may have believed.

People who are on a religious fast, holy people, people who desire to know the great power of God will not conclude or brake their fast until after that have seen and encountered a holy eagle.

Why are they called "holy eagles?" Once in five years these holy eagles abandon themselves from the top of the tallest trees and the sides of the highest mountains. They put their head down straight for the body of water below. They come down with such speed entering the water head first that when they come up they have lost all of their old feathers. Since they can not now fly they are helpless and in left to the mercy of man. So they crawl out of the water upon the banks of rocks near at hand the people come and feed them rice and take care of them until their wings grow back. It takes about six weeks before the new feathers are long enough for the eagle to again fly.

That is why Isaiah used this eagle illustration. Like as the eagle has lost his ability to fly without his feathers, so man without God in his heart has no ability either. He must wait upon the Lord in order to renew his strength and then they too shall mount up again even as the eagle mount up with his new wings. Then they can again run and not be weary, they can walk and not faint. But before you get your set of new feathers you can not do any of these things. David also said: "Who satisfieth thy mouth with good things, so that thy youth is renewed like the eagles'."

As the eagles lose the old feathers first before they get the new ones, so we must first loose and get rid of all the old sinful nature within us before God can use us and we can be of great service. Our lives take on soaring heights to the extend we have gotten rid of the "old dirty feathers." The sense is that of which Paul describes when he says, "I am crucified with Christ." You must be crucified with him before you can rise and live with him. May we have the sense of the Holy Eagle to get rid of all of those negatives, fears, worries and doubts that hinder us from "flying" with the power of God manifested in our lives.

"mount up with wings as eagles." In the east there are different kinds of eagles: 1. Dirty eagle who builds its nest down low about 10 ft. up in the trees. 2. Holy eagles build their nests about 100 ft. high. Holy eagles are respected very much in the east. People who fast for two days will not break their fast until they see one of the holy eagles. Once in every five years or so the holy eagles will abandon themselves, they will put their head down and feet up. From 100 ft. high they will not fly down but just let themselves drop into a lake or pond, or body of water. You can see them drop by the thousands. When they go into the water they have all their feathers, when they come out they have lost all their feathers, there is not one feather left. They can't fly, they are helpless. They climb upon the rocks and the people come and feed them rice for they are looked upon as holy eagles. The eagles are fed for about 6 weeks until they get their feathers back. This is "renew their strength." (Galatians 2:20) When we come to God we must loose all our old dirty feathers which are dirty habits, cursing and swearing, restlessness, tension, anger every five minutes, nervousness, selfishness. We must be willing to loose old feathers and wait on God for the new ones. Eagles don't loose their feathers one at a time over a long period of time. They don't give up a few and keep some others. The eagles loose all their feathers.

"with wings as eagles." Eagles in India head down feet up. Once every five years they abandon themselves by the thousands into a body of water. No one asks them to do this they just do it. They don't fly down but rather dive down. They are holy eagles to the Hindu and when they come up out of the water they do not have one feather left. The feathers floating on top of the water are used for writing materials. The eagles spend six weeks on the banks being fed rice by the people. Isaiah 40:31. They are in helpless state for six weeks waiting for their feathers to grow. (Bishop came 12,500 miles to hear the Word from Dr. Wierwille) Our dirty old feathers are pride, etc. Mark 10:50-52.

Renew your mind. Romans 12:2. 5 minutes of staying mind on things of God turn your failures into success.

Eagles. If you will wait on the Lord, He shall renew your strength. This will bring us victory, power and faith (believing). If you don't wait on the Lord you'll sink. Wait on the Lord: renew your mind to His Word and He'll renew your strength. Let old things pass away, everything become new. It's an art. If you say you can't you'll die saying you can't. You must think positively on the Word of God.

What have eagles to do with renewal of strength? There are two kinds of eagles in the East: 1. Vulture - goes in for all dead things. They build their nest close to the ground. These vultures are likened to the materialistic Christian—a man who has no renewed mind. He looks to the senses; the world, to satisfy himself with. 2. golden (holy) eagle. These are king of the birds. These are India's Holy Eagles. They build their nest very high in the coconut palm. These are likened to born-again spiritual Christians. These people are separated from the things of the world. They don't eat anything dead (materialism). They feed on life—The Word. They live on very little.

Once in every 5 years they'll lose their feathers; they abandon their feathers. How? They have an instinct at a certain time of the year every 5 years. Their feathers get old and they can't fly well. So God has so ordained that they loose their feathers in one act of faith. They'll come down the tree head down, wings twisted together: they dive down as a swimmer would. They hit the water, enter it (all their feathers in tact) and come out of the water without any feathers—a miracle of God. When they come out of the water all their feathers are floating on the top. They struggle hard and get to the shore. They will stay there and the Hindu's will feed them until their feathers return. They're in a hopeless condition for 6 weeks. At the end of the 6 weeks, their feathers return. Then they shall run and not be weary, run and faint. They get the new feathers only when they lost the old ones. God can't stick new feathers on top of the old ones. They abandon their feathers and wait on God for their new ones.

I am crucified with Christ. Old things are passed away, all things are become new. (II Cor. 5:17).

We are the son of God: Son's of the King. We are what the Word says we are. Salvation is now. Walk on it; we have to claim it. We must put off feathers of fear, depression, anxiety, materialism, "me first, my wife and kids then Christ."

Those who carry these haven't reckoned themselves dead—crucified—yet. We must be dead to sins. We must align our actions with our confession. People try to run and fly with a little bit of religion in it for Sunday and keep up their tradition in the church. There is no power; no victory there. Unless you become a new creation you cannot enjoy the peace of God. It has to be all. We have to be willing. If we don't surrender all, then we can't receive all Christ has to give us - we hinder Him from blessing us. Ye shall know the truth and the truth shall make you free. No longer be ruled by fear—Believe. Don't be self-centered—Be God centered.

Wings as eagles. When do they walk not weary? They shall renew their strength. How do they renew their strength by losing their feathers and waiting upon the Lord for new feathers? When they get their new feathers they renew their strength. Religion has nothing to it unless God can do what He says He can do. If He gives strength to eagles, it doesn't kill them; when they are old and tired, they make new feathers. Their strength depends on their feathers. Our strength depends on God and His power.

Eagles, renewed mind. Two kinds of eagle: 1. Dirty Eagle—build their nest down below (about 10 feet high) in the trees. 2. Holy eagle—build their next way up high (about 100 feet high) in the trees. Eastern people respect the holy eagle so much that they will not break a fast prior to seeing a holy eagle. Once every five years, they abandon their nest and high places to dive straight downwards (from 100 feet high) head down, feet up, into a body of water. They do this by the thousands. When they begin their descent they have all of their feathers; once they resurface, they have lost all of their feathers. Now they

are helpless, they cannot fly. They crawl over to the shore and just stay there. The Eastern people come and feed them rice because they consider this a holy eagle. While they eat here at the shore, they wait for 6 weeks while new feathers grow. These eagles lose their old feathers first. Then they wait for the new ones. When they get the new ones, they band(?) together with new strength. Galatians 2:20. The Christian people when they pray, they must come to the Lord and be willing to lose all their old feathers which have been hindering their lives (Feathers of dirty habits, of cursing, swearing, of getting angry, of restlessness, tension of nervousness and selfishness). When coming to Jesus willing to lose old feathers and wait on God for the new ones, but we don't have time. Are we willing to lose these dirty old feathers which have been hindering us, (our joy, life, peace) for years, yet we won't give it up? We know what is hindering our life, yet we don't want to lost it. We can't hold on to the old habits and expect God to bless us. We cannot lose 4 feathers and keep 8. Matthew 9:17, one cannot put new wine in old bottles. Old things passed away. Have we lost all of our feathers? We can become as wise as the eagles if we have. Pray to loose feather "Break me lord take feather away."

Eagles. Eagles that every five years they abandon themselves with their heads down and their feet up, and by the thousand dive down into the water. They do this themselves. They dive down almost in despair. As they go into the water, the religious people watch them as "holy eagles." When the eagles come out of the water, there is not feather remaining. For six weeks they begin waiting for new feathers, people feed them. Eagles lose all of their old feathers first. Then they wait. They do this voluntarily. We are not saved by anything we do. We are saved by grace and faith in the finished work of Christ. (Old feathers are like PRIDE. Bartimaeus threw off his pride as evidenced by throwing down his robe). We are not saved by traditions or customs. Nevertheless, if you understand these customs you will see more easily what God emphasis is. Preaching on giving up feathers.

Eagles, renewed mind. Two kinds of eagles in the East: 1. holy eagle (golden eagle). Meeting this eagle is like meeting God. When a person fasts, he goes out to meet the holy eagle. If he does not see one, he goes back and fasts again. If he sees one, he is cleansed, absolved. Holy eagles usually sit on the temple domes while vultures build their nest in low trees because they are always looking for dead dirty things. 2. vulture—eats dead things.

Vulture is symbolic of materialism and carnal Christians try to follow two ways—materialism and spiritual things. The holy eagle builds its nest in the top of a coconut tree. They never eat anything dead. They are symbolic of spiritual people. Once in five or six years, their feathers become old so that they cannot fly well. They must get new feathers so they dive down from trees. As they hit the water all the feathers are lost. After the feathers come off the eagle cannot fly until new ones grow back. They make their way back to shore looking like little chickens. The Indians love these birds so much that they watch over and feed them while they are helpless. It takes about 6 or 7 weeks to get their new feathers all in. Their "strength is renewed" only after the wait. They must lose the old feathers first.

It is the same with us. God cannot cause new feathers to grow in until the old ones have dropped off. We renew our strength as we renew our minds and put off the old mind. We were crucified and dead with Christ, yet we live. We are new creations because old things have passed away and all things are new. Old and new cannot dwell together. It is all or none. Old feathers are the old nature, old habits. We are the embodiment of God's divine qualities. We reflect God's love and demonstrate it.

ISAIAH 42

Verse 3 (Matthew 12:20 same passage)

1. A bruised reed shall he not break. 2. Smoking flax shall he not quench. Two idioms put together. Bruised reed shall He not break—reed grows in the wilderness and is hollow in the middle. Species of sugar cane family. Leaves and trunk all seem like the sugar cane. Grows 2 to 4 feet high. Sugar cane is the thickest in the middle from the sugar. The reed is hollow in the middle—only difference is sugar cane is cultivated—reed grows wild. Reeds grow by the thousands in Marshland during the heat of the day, the reeds all crumple down, and almost touch the ground. In the evening they all rise up again. A beautiful scene to watch when they all rise up again. People go to watch this.

Smoking flax shall He not quench. Where the light is in the home — there God is also (in the east). So, every house is lit 24 hours a day. There is always one light burning in the house. Saucer about 3" deep — the wick is made of flax — they fill the saucer with oil and light the flax. Sometimes the light

will burn out and it's the woman's duty to pour more oil in. When the oil runs out the wick is burning by itself — then it stinks and smokes both. The man smells the smoke and he'll yell at the woman to pour the oil — it's her duty to pour the oil. In the East, women's work is cut out for women and men's work for men. She takes the burnt ashes out and lights a fresh wick—doesn't put oil in it — she's lazy, tired wants to get back to bed. It still smokes and stinks. That's quenching the flax.

Jeremiah 25:10 light of candle should be light of lamp smoking flax (594-Is. 42:3). Lamps burn constantly in houses. "Light of the lamp," it should read. About three inches wide made of clay, 2-3 inches deep full of oil, which made of flax — when oil burns out, flax keeps burning. The wick will stink. The woman's duty is to get up and pour oil into the vessel. The woman (at night because she's lazy, it's late) will replace the burnt out wick and replace with a new one, then light the wick without replacing with any oil — It'll stink and smoke — it's merely a temporary solution. "A smoking flax shall He not quench."

"Light of the candle"—candle should be lamp; they are to burn all the time, night and day. Little lamps burn all the time (3" wide, made of clay, 2"-3" deep, flax wick, filled with oil). When oil runs out the flax will smoke and stink. Woman's duty to fill it, lazy woman will quench the burnt part of the wick and relight the wick without filling it with oil again. This is only a temporary solution, "smoking flax shall he not quench". Bad mental attitudes are as smoking flax.

Smoking flax. If you go to human beings they'll give you a temporary solution. If you turn to Christ-no temporary solutions. As the smoking flax we the woman, not so with Christ. He fills the cup with oil - holy spirit. We don't get tired by working hard—too much tension, high strung. No peace because they don't start the day with God. If you start the day with God you'll abide in the abundant life with Him. Springs of living water in you will spring forth. Man tries to live in broken cisterns. We are dried up all the time. Plug in to the living waters, peace, power, believing, grace—triumphant. In the east boys start the day off with their grandfather. They all sit down and bathe, read their Bible—they take a long time before they have breakfast. They seek the kingdom of God first.

This process only takes place in the summer months. In the winter they'd freeze to death in the open space. May, June, July, not November, October, December. You can see about this Christmas story now. If the shepherd sat on the ground they were frozen. In the winter they kept the sheep in the fold, shelter. Teaching cuts out.

Bruised reed and smoking flax. God gives oil, doesn't quench wick. Matthew 12:20 same idiom.

Bruised reed. Make flutes out of the reeds. Cut to desired size (usually about 10"), cut holes in reed. Boys play and sing in market place. People in market criticized for not responding (Luke 7:32). Reeds are handed down by shepherds from father to son. The reed may get bruised but because of sentimental value it is not thrown away. Repairs it with wax. When we become bruised, Christ does not break us. He is a good shepherd and repairs us lovingly. Picks us up from where we fell and puts a new song in us.

ISAIAH 44

Verse 20 "He feedeth on ashes:..." The ash to the Orient is symbolic of salvation by sacrifice. The Orientals had this idea long before we ever heard of Christianity. The ashes are put on the forehead and all over the body. They think that the more ashes they have over their body, the more God will protect them. The Roman Catholic Church borrowed the same idea from India. Now some of the people not only put the ashes on the body but they also eat some. They put it in the mouth. They feel no devil will attack them, no temptation will come near them because of the ashes. By putting ashes on inside and outside of body he is protected inside and out. "He feedeth on ashes..." means he continuously absorbed himself in the protection of God. He is constantly dependent on the protection of God. He does not depend on himself for protection. No Hindu finishes a prayer unless he has ashes all over the forehead, all over the arras and also some in his stomach. Refer to note on Psalms 102:9.

Ashes. God does what He says He will do if we let him. Take Him of His Word! Prove Him, give Him a chance. Where there is prosperity, there is always lukewarmness. People get too much to eat, too much security.

"feedeth on ashes"—Ashes are symbolic of salvation by sacrifice. Many Easterners put ashes on forehead and body after bathing. They believe there is physical protection on the outside of the body in that practice. Sometimes they put ashes on the tongue. They believe that this practice protects them on

the inside from deceitful methods of mind and heart. When someone wants deliverance, he puts ashes on his tongue whenever he says a prayer. He says to God, "On the merit of these ashes which stand for salvation by sacrifice, cleans me not only outside, but inside." If someone "feedeth on ashes" it means he is ceaselessly depending on God. (He does not eat and live by ashes). He gives himself wholly to God and fully abandons himself. Must not only say words but ACT.

ISAIAH 47

Verses 1 and 2 This passage is relating God's punishment upon Babylon—they shall no longer be tender and delicate because they have been disobedient to God; therefore, they were brought to this condition of distress.

"millstone" means two stones, each of them 18" in diameter and 56" deep with a hole in the center and a wooden peg in the hole which holds them together—corn or other grain is poured into this hole around the stick and is thus ground between the two stones—only women do this task in the East—it is a disgrace for a man to grind in this manner.

"Take the millstones"—this is accomplished by carrying these stones upon their heads from place to place, one woman carrying each stone—only the poorest grind for hire.

"Uncover thy locks" means remove your veil which is a disgrace and a sign of total humility—the rich wear veils covering their faces as well as their hair, but the poor only wear veils covering their hair (locks) - to completely remove the veil is the greatest disgrace that a woman can suffer—they lose all respect.

"Make bare the leg" means to take off the long flowing robe which is a sign of poverty to not be covered act as a "coolie."

"Uncover the thigh" means hold up the skirt so that it will not get wet as they pass through the waters of the rivers.

Spiritual Application: This is what occurs when people are disobedient and sin against God—they are humbled and punished—this is a picture of how God can allow us to be chastised when we have been living in luxury and wealth and have forgotten to follow God's will.

"take the millstones and grind meal"—woman's work, the grain comes between the two stones and falls on a clean cloth which they placed under the stones.

"no more...tender and delicate"—because God is punishing them, daughters of Babylon.

The people are poor and so the women must go and grind grain for someone else. They must pull up their skirts in order to cross the river, "make bare the leg uncover the thigh pass over the river."

"uncover thy locks"—means to remove the veil, this is a disgrace. This is a picture of the punishment of God upon disobedient children.

God's punishment on Babylon "no more be called tender and delicate"—this means God is punishing them. "The millstones" — 18 inch diameter, 5 or 6 inches thick, two stones about the same size placed on top of the other with a hole in the middle with a wooden peg in the center. The wheat, rice, corn is poured through the hole,—here the people are very poor and they must go and grind for someone else. The women place the millstone on their heads and pull up their garments to cross the river,—"uncover thy locks"—they must remove the veil which covers their head.

This is concerning God's judgment of Babylon. Sitting in the dust — hopelessness. Sitting on the ground—distress. Millstones — Women's and poor people's work. Only women do grinding only very poor women with no place to work or stay they do the grinding for others and carry their own millstones. Millstones—18 inches wide, 4-5 inches thick. Women turn wooden peg attached to upper stone. Carry their own millstone on their heads when traveled and these people were for hire. Babylon carry your own millstones and grind meal — they were to do this for other people. (For hire, done only by the poorest of poorest in the least.)

Uncover thy locks — don't wear a veil on your head means no dignity. You don't deserve any more respect or dignity because you lost it all by rebelling against God.

Make bare the leg — pass over the river. Make bare the leg — Kings wore long robes —take off your robes. You've lost your position — you don't deserve it. In East, coolies women don't wear robes—

they have to go through all three of these things when going on a job —have to cross river with their millstones on their heads—to do this they have to make bare the leg and uncover the thigh so as to be able to cross over the river with their millstone and not get wet. Make bare the leg—flowing clothes that drag on ground uncover the thigh—lift clothes beyond the knee to be able to walk through 2 feet deep water.

Now God has striped them of their prestige (the rulers) and they're to live as paupers because of their disobedience to God. If we don't act on God's Word (we disobey) we are paupers—we hurt ourselves. Our blessings are conditional upon our obedience—we have a choice to walk or not. Men love darkness rather than light. Their own fault. NOT GOD'S! Because of the rulers disobedience to God, their level of living was reduced to that of the coolie woman in the eastern world.

Millstones. Condemnation of princes of Babylon. Judgment for wickedness: they were princes before, now must grind meal. Easterners carried millstones on head so must uncover locks by taking off veil (see study on "veil"). No more protection from God. Bare the leg and thigh to walk through water. No longer could be delicate people. This is what happens when people forsake God and His blessings and protection are no longer with them. People's troubles are self-made, brought on own selves by disobedience. God never leads anyone into temptation. Jeremiah 2:13. We get in trouble by walking after the senses and not after the spirit.

ISAIAH 49

Verse 16 Tattooing is engraving. The idea is, those whom you love you tattoo. Every time you see the tattoo you are reminded of the one who loves you. The oriental way of remembering people. If you give a present you may lose it, but if you tattoo something on an individual you will never lose it. Therefore we always remember you. They tattoo all over the arm different places, but never in the palm. The palm is too tender and delicate. It takes time to look for other tattoos, but here in the hand no time to look, just as open as your palm. "Walls" is bad translation. Means people impossible to forget you. It is a continued remembrance.

See Also: Colossians 3:3.

graven thee upon the palms of my hands.... Tatoo—is graven. Do in memory of friends or relatives that you love. Makes you remember everything about them. All the characteristics, personality, everything about them, everything comes to mind when you look at it.

What God has done for us. No man can engrave on palms, because the area is tender and the needle is hot and hurts too much. God put us in His palms—we are always before Him, and knows all about us, our beginning, what we think, our thought, and what we are going to do. We are in His love, hid in Christ we are. Heaven and earth may pass away but His affection will not pass away from us. His love and tender mercy will not pass away and therefore, should be bold enough to approach the throne of God, knowing that He loves us more than we love ourselves, that He remembers no more our faults and sins.

See Leviticus 19:28.

Verse 23 "Lick up the dust of thy feet" means submission and adoration—this is a figure of speech, not literal.

Lick up dust of feet. Show submission and honor. Commit enemies to God and He will take care of everything. Kings become servants to God's people and queens become nursing mothers. Now we are God's sons (according to Rom. 10:9,10) and should enjoy our status in God.

"lick up the dust of thy feet" This is an idiom which shows submission and adoration. It is not literal.

"bow down... and lick up the dust" "lick up the dust of thy feet"—this is an oriental figure of speech which means submission, adoration.

ISAIAH 50

Verse 6 Plucked off the hair. "Don't defend" shake the dust off your feet. Don't defend your beliefs. "Plucked off the hair" means to "shave off the beard," which is a great disgrace and sign of shame. They always shaved off only half of the face. Spitting is also a shame. He was persecuted but not cast down, perplexed but not in despair. We can afford not to despair; we have Christ in us. (see Philippians 1:29) (I John 4:4; Luke 6:26).

Verse 11 In the East they make a public fire for the whole village in the morning. Every one who comes here sits around and warms his hands. Before he goes to work he puts a bundle of sticks on the fire because you can't warm from the fire unless you contribute something for it. That is an Oriental tradition. Every morning the Eastern farmers take their implements and go out in the fields and in the evening they come back to the village. Usually they walk barefoot and they stop by the fire to warm themselves. The roads are not good. It might just be a path big enough for one man at a time. It is still dark when he does so he takes a rope made of coconut fiber and sets fire to the end of it and hold it. As he goes he blows on it and it sparkles and then he holds it down to the road so he may see where he is going.

Walking in own light or sparks; believing. If we walk in the light of our own fire and kindle our own sparks, we have sorrow. Why does it grieve God?

Every village is self-governed. The officials are elected and take care of small offenses. The villages are also bound in a larger governing body just as the United States are. People such as launderers and barbers go from house to house in the morning offering their services at no charge. In turn, they have a piece of land furnished to them by the village to work. They pay no rent or taxes on it and it is worked by them for generations. The same is true for the potter—that is what "potter's field" is. The same is true for the priest or religious teacher. He receives no salary and asks for no tithes, but the people give generously. There is landed property assigned by the village to the temple and the people work it for the priest, causing it to produce whatever he needs.

The first cock crows in the village at about 4:00 a.m., the second at 4:30 third at about 5:00 a.m. The villagers go by the crowing's rather than by watches or clocks. At the second crowing, the workers of the land get ready to go. They go to the public fire at the center of the village which someone who got up at first crowing started. They warm themselves and get ready to leave with their oxen and implements for the farm. It is still dark and they must travel along narrow passages through bushes and woods where snakes and scorpions lie about. Most people do not wear shoes. The animals follow and the workers carry the implements on their heads. For light, they take a rope made of coconut fiber. It is as thick as four fingers and about 7 inches long. One end of it is lit and then they blow on it to cause sparks, holding the coconut rope in the right hand and the rope leading the oxen in the left hand, with their instruments on their shoulders and head, they go carefully step by step in the dim light of the sparks they have kindled. It is light gotten by own will and strength. These workmen are called "coolies." This light was all that they could get because they did not know any better.

God is illustrating how His people try to walk in the feeble light of their own wisdom which is foolishness. They try to use their own self-made wisdom and devices to save them from difficult situations. They are defeated and frustrated from walking in foolishness. God has given His people the light of His Word which is "a light unto my feet and a lamp unto my path." This is where God's people should walk—in the light of God's truth. If they walk in their own feeble light, they lie down in sorrow, defeat, frustration, failure. Walk in God's will, not in man's will. As you pray, believe and step out.

Bishop gives here a tremendous incident on believing from his life. Shows how he walked in God's light. It is a teaching in itself. God is our all sufficiency—provider, healer, defender, strength. Bishop says that every morning he takes out his wallet and lifts the money in it and asks God to show him how to use it best that day. He gives here another incident of when he blessed a dollar which had to last for several weeks and pay all his bills. He said he knew God could multiply it and that there was plenty more where it came from. Do not keep eyes on the dollar (which is walking in self-made sparks) but on the resources (which is walking in God's light). God supplies according to His riches in glory. Bishop said he would rather die helping somebody than die eating too much. God's people receive an abundance whenever they walk according to His Word—abundance of light, life, provision, truth, health, etc. If God wants His child to do something, He will support him all the way in it.

Farmers don't live on a farm but rather in town. Each morning they go to the fields and take ox and plows, etc. and then return in the evening. Eastern farmer has to go forth to the fields to do sowing. (Psalm 126:6, stated but not fully taught), Westerner does not go forth, he lives on farm. "He leadeth me to green pasture." They have to lead the sheep from town to where the grass is. About 4:00 in the morning first cock crows. About 5:00 in the morning, third cock crows. At 5:00, the farmers go to work.

Between 4:00 and 5:00 someone gets up and starts a fire in center of village, workers come and warm themselves a place bundles of sticks on the fire. They will not say "God bless you" without placing sticks on the fire (mean what you say!) (Paul was shipwrecked (Acts 28:3), stated and taught so it should be on record).

Spiritual Application: It is our duty and privilege when you are warmed by spiritual fire to add your contribution to the work, to sustain the work, that others may warm themselves later on.

The low cast farmers don't wear sandals and must walk on narrow path to avoid prickly pears, thorns, thistles, only one man can walk in the path at a time, he must have light for there are scorpions and snakes along the path. Only light he knows is rope made of coconut fiber which is lit at one end and he blows on it and sends out sparks to light his path (miserable light). Sometimes they get thorn in foot, they don't remove it right away but keep it for 7 days to 10 days, then cut away dead top skin to remove it. (Old, old custom. He was thorn in the flesh idiom—people annoying someone else, not a disease but only annoy. Thorn in the flesh doesn't kill him but only annoys him, makes him uncomfortable.)

Spiritual Application: We don't have to walk in our own light, wisdom for Jesus Christ is the light. "Thy word is a lamp unto my feet..." Psalm 119:105. We walk in light of truth of God. If we walk in our own light "we shall lie down in sorrow."

Walk in your sparks, lie down in sorrow. The Bible is a statement of facts, but facts in light of the Eastern people. The culture of the Eastern people are a way of life and are true to fact in the Bible.

Talked about Hindu customs in India. Hindu villages. When he says Hindu village he means the village in which the Indians live. Each Hindu village has another village attached to it where the Indians live—The so called untouchables live there who are the servants to this village. One village means two villages where the servant classes live and the other - the high class.

Every morning between 6-7 a barber goes house to house and asks men if they'd like a shave. You don't have to pay him anything because the community gives him land to live on and support himself. His services thus are free.

Next the wash women come along and pick up your dirty clothes. These services are also free because they are assigned to certain land in the community and live by that land.

Most of the eating platters are brass or silver—not china as our plates and bowls. Brass vessels used for cooking, while silver is used for drinking and eating. Women come and wash these, also. This service is free because they get a share of your harvest every year.

Just before 5:00 a.m. the cock crowing—their crowing is always precise.

The first man up in the village will go to center of the village and start a public fire there. Then everybody that comes and warms himself by the fire puts a bundle of sticks on the fire before he leaves. The bundle of sticks are your share, contribution—shows your gratitude. It's bad etiquette to warm yourself by the public fire and not make a contribution to the fire.

It's the same application spiritually. The spiritual fire warms you through the holy spirit. It's not just enough to say thank you for warming me with your teaching pastor. Do something to show your gratitude. (Words are cheap—deeds are the proof). You must show works of your faith first. If you really warmed yourself by the public fire and not make a contribution to the fire.

See Acts 28:2-6.

Telling story about trip to convention in England.

The truth of God's word allows us to walk in His wisdom, His power, His victory. Walks in the light as He is the light. The Word of God is the Will of God. Bishop started witnessing at home first. (application of Isaiah 50:11) Take God at His Word and you'll get results. Walk on the will of God (The Word). Step on the Word and it's come to pass. Demonstrate your salvation by acting on the Word. Walk in the light of God's Word. The Word never faileth you.

Sparks, light. Go out about 5:00 a.m., to work on farm. Someone starts fire in center of village. Each person can sit down and warm himself before he goes to work. Must put a bundle of sticks on the fire if he has warmed himself. (That's what Paul was doing when the viper hung on his arm.) On the way to work, must travel single file through bushes, dragging oxen along. No proper roads. Snakes and scorpions lie along the paths. For light, each person carries a lighted piece of rope, blowing on it to cause

sparks to fly. He walks in his own light. The Word is a light to our paths and a lamp unto our feet. Have sorrow if walk by our own light rather than by light of Word.

People who walk sense-knowledge-wise (by the flesh) are defeated, frustrated, worried, because they are attempting to walk by their own light. We must walk by the spirit. God's Word is our light. Read verse 10 for context.

Mother-in-law runs the household. All money comes into her purse and she does all of the buying. She dictates to many servants. No cash payments for services of castes (barbers, washers, etc.) who have been given land by the village. No collections asked by temple as priest is also given land and sustenance.

Elders of the gate take care of offenses. Anyone can discipline any of the children. Close family atmosphere among villagers. Very little juvenile delinquency among upper classes. Quite a bit among servant class. India has lowest crime rate in world. China second.

In small villages social activities consist of spending time together singing, talking, reading, etc. Centered around spiritual things which comes first. If no spiritual activities are available, then they engaged in other things.

"light of your fire". They tell time by looking at the stars. Also first cock crows about 4:00 and the 3rd cock crows at about 5:00. They had to put the plow on their shoulder and pull their ox out to the field. When they wanted light they would blow on the rope and sparks would fly off. (Psalm 119:105 Thy word is a lamp)

Sparks, kindle a fire. In the East, the villages didn't have watches, etc. They know time by the stars and the cock crowing (first cock crow was at 4). Somebody usually wakes up a little after the first cock crows; somebody in the village comes to the center of the village have gathered some sticks and starts a fire. Everybody who goes to work will start about that time and they will want to warm themselves. They talk about the day around the fire, then, they go to the farm, although it is still dark. They have to walk between the thorn bushes where only one man can walk at a time. Both sides of the path have thorns and bushes. This man has to drag his oxen and implements behind because Eastern people (farmers) lived in the village, not on the farm. The Easterners walk barefooted and therefore must know what sort of snakes or scorpions are on the path, when dark. So he lights one end of the rope and then with that he blows the end to get a few sparks of fire and then he walks in the spark. Every time he wants a light, he blows and then he can see what's in the road. They walk in the sparks until they reach the farm. That is an everyday task in the East. God is saying that people are walking in their self-made fire spark. We as God's people should walk in God's truth not in the sparks.

Walk in light of own fire; sparks. Village life must be understood to understand the customs. Cities change but villages do not. Villagers tell time by the crowing of the cock in the morning—first crow is at 4 a.m., second is at 4:30 a.m., third is at 5 a.m. During the day they tell time by watching own shadow. Women get up at second crowing. They bathe, sing, wash, read scriptures, start cooking. When the men get up they also sing and praise God so that there is rejoicing heard throughout the village. Farmers do not live on the farm. They live in the village and go back and forth to work the farm, taking all the implements and working animals with them.

Psalm 126:6— the sower goes forth bearing precious seed—he goes forth from the village to the farm. He weeps as he goes because he and his family are hungry but they cannot eat this precious seed because he would have nothing left to sow for next year's crops.

One man gets up in the morning and makes a fire in the center of the town. People go there to warm themselves before going out to work. Anyone who warms himself by the fire must contribute a bundle of sticks. It is not allowed to just take and not give. As they leave they light a piece of rope on one end. The rope is about 10" long and is made of coconut fiber. The paths they walk are very narrow—room for only single file—and are lined with many thorns and bushes. Farmers always walk barefooted. Many scorpions and snakes lie in the bushes. The man leads his ox or other animals along behind him while carrying the tools on his shoulder. He blows on the lighted rope as he walks to cause sparks so he can see as it is still dark.

God speaks of people who try to walk by their own feeble light rather than by the radiant light of God. Walking according to our own sense knowledge without God causes us to lie down in sorrow—defeated, frustrated. Walking according to the spirit causes contentment, freedom, happiness.

Walking in light of own sparks causes a person to walk in bondage. Only the truth sets people free (John 8:32)

ISAIAH 51

Verse 12 This is an oriental statement which asks the question: "Why are we afraid of man that shall die?"—we should not trust in the man who has the best in his nostrils (oriental statement)—we should never trust any man who breathes through his nostrils—cursed is the man who trusts in man (Oriental statement)—these rare statements which are merely telling us that we should trust in God—if we do not trust in man we do not need to be afraid of him either.

"be afraid of a man that shall die". This is an idiom which means—Why are you afraid of a man that shall die. Also used the expression—"a man with breath in his nostrils."

"be afraid of a man that shall die". This is an idiom saying why are you afraid of man who is only here temporarily for he shall die. Why not rather be afraid of God who shall be here forever. A man who has "breath in his nostrils" is a similar expression.

Verse 20 People are starving to death is what this verse means. Children of God prosper if they know how rich their father is.

ISAIAH 52

Verse 8 "watchmen shall lift up the voice" There are towers built on the walls. These are little booths large enough for a person to stand in. They are named after the people who built them. There are watchmen in the towers all night. Each family knows when it is their turn to stand watch. These watchers watch for fires. If there is a fire the people in the towers will take up the "song of danger" which will wake up the whole city.

We are watchmen for the Lord Jesus Christ always awake and alert looking for souls to be saved, to warn them of the wrath to come.

"watchmen shall lift up the voice". There are towers built on the walls. These are little booths large enough for a person to stand in. They are named after the people who built them. There are watchmen in the towers all night. Each family knows when it is their turn to stand watch. These watchers watch for fires. If there is a fire the people in the towers will take up the "song of danger" which will wake up the whole city.

We are watchmen for the Lord Jesus Christ always awake and alert looking for souls to be saved, to warn them of the wrath to come.

The watchmen shall sing. During the night, while the gates of the city are closed, on the wall where there are towers built (small enclosures where one person stands—named after the man who built them) people go and stand (without an order) all night. In the East, they think "God first, stomach next"; they think of others. In the towers, they keep watch all night; if there is danger (like a fire) they would notify people by singing the song of danger. All the people nearby pick up the song and make enough noise to wake up the whole city.

We are watchmen for the Lord Jesus Christ should be wide awake, looking all the time for souls to be saved, to pluck them up from the fire, free them from the wrath to come.

Verse 10 The Orientals have long robes. If you are a monarch your sleeves are longer and bigger. And oriental monarch's sleeves touch the ground when he walks around. Whenever they want to fight anybody or declare war against someone he takes off the robe, and brings the two sleeves together, knots them and hold the robe behind his back. The robe goes around his neck and hangs down behind so his hands are bare. Then he sits on his throne. That is a declaration of war. Symbolic of preparedness.

If a king wants to declare war in defense of himself or someone else he takes off his robe and ties the sleeves together, puts it over his head and lets the robe drape over his back and sits on his throne, or a well-known place so that everyone can recognize (this means: "The Lord hath made bare his holy arm")

his arms are free from any entanglement and he is able to fight for and defend anybody who calls upon him.

Spiritual Application: God has made bare His holy arm by sending the Lord Jesus Christ so that those of us who believe in Him might be redeemed, might be defended and have the hope of eternal life—this is available to the whole world (all who believe).

Bare His holy arm. Many centuries ago, tribes or countries did not war against one another with armies as they do today. Rather the challenging king or ruler would send a note to the ruler of his adversaries and challenge him to fight. Whichever king was killed or knocked down would by that action give over his people and land to the winner of the fight.

The fight would take place on neutral ground. The opponents would take off their robes, tie the sleeves about their necks, leaving the robe hanging behind their backs. The arms and hands are bare, being unhindered and prepared to fight and defend. There is nothing to hinder God from saving those who call upon Him.

"made bare his holy arm"—background: when a king wants to go to war with another king then the war is decided by combat between the two kings. The longer the sleeves of the robe the higher the position. When they remove the robe and this will make bare his arm. Spiritual application: Means God will fight for us.

"made bare his hold arm". In old days suppose two kings are going to war or one man is going to fight in defense of another. The man will take off his robe with long sleeves and he will tie them around his neck and throw the robe over his back and then sits on his throne in a well known place which everyone can recognize. His arm is free from every entanglement, he is able to fight hard and defend anyone who calls upon him. Jesus Christ came into the world when God made bare his holy arm.

"bare his holy arm". When a king wants to declare a war, he will take off his robe and tie the sleeves together and throw the robe behind his back and sits on his throne in a well-known place which everyone can recognize. This arm is free from every entanglement, he is able to fight for and defend anyone who calls upon him, nothing to hinder him from helping any and everyone who calls on him. God made bare his holy arm by sending forth only begotten Son.

The Lord hath made bare His holy arm... In warfare in old days only between kings. One king sends challenge to another king to fight, or else take the whole country. Two kings meet to fight in public place, remove robes and fight. If one is knocked down, then that country is his. Simplest rules of warfare, thousands of years ago. Western idea—the Greeks—hired soldiers and kings hid out.

Hindu—only the royalty fought. Kings send notice to all the people, the king comes to public place, takes the royal robe (Bishop gives description of how the robe is tied out of the way) and ties it out of the way behind his back so his arms are bare and nothing hinders him.

Lord make bare His holy arm—nothing hinders Him, robe thrown behind His back. Nothing will hinder him to fight and to defend all those that call upon him at any time—completely willing and always ready.

Today—because of Jesus Christ's sacrifice for us, we do not sacrifice—all sacrifice done away with.

Jesus Christ became poor that through his poverty we might become rich.

"Made bare His Holy arm." When an Eastern man wants to defend in a fight for you, he'll put his robe behind his back so his hands will be free. This is symbolic of declaring war or defending someone. God has thrown his arm bare, and he is prepared to the fullest extent to save us, to defend us, to heal us and to sustain us, nothing will hinder Him. How did He make His arm bare for us? He sent Christ to die for us. He is already to save us always. (Christ completed the work of salvation.)

"Bare His holy arm." In the east men wear robes. The greater the man, the longer the sleeves. Some men's sleeves touch" the ground. If two men should decide to fight each other they take their robes off and tie the sleeves around the neck, allowing the robe to fall behind the back. Now there is nothing to hinder. What might have hindered the man was thrown behind his back. God made His holy arm bare. He is ready to protect us and fight for us, nothing hindering. When a man throws his robe behind him, he not only throws away hindrance, but also his own prestige.

Made bare His holy arm. In the East, people wear a long robe, especially the chieftains, the rulers: The Shah of Iran, Rajahs in India, Sheik in Egypt. When a king declared war against another country, the prime minister verbalizes the orders. However, he does not do this with words. The long sleeves of his robe are pushed back (which ordinarily touch the ground). He takes off his robe, symbolizing his readiness to go fight. Then his hands are bare. He returns to his throne and says, "We are prepared to fight." He puts his robe

Verses 11 and 12 Vessels.

Two kinds of vessels of the Lord: 1. vessels used in temples. 2. believers are vessels of the Lord because the spirit of God dwells within.

The men who bear the temple vessels must be clean. We who are vessels must also be clean physically and spiritually and mentally.

Verse 15 "So shall he sprinkle many nations..." comes from the background of the Orientals sprinkling rose water on the heads, bodies and feet of every guest. On the porch their feet are put in water, when they go to the first room there is a servant who sprinkles rose water on everybody's head, and in the third room where you sit down the host comes and receives you. The host will not receive any guest whose feet are not washed and upon whom rose water or some other precious ointment is not sprinkled. Washing the feet and sprinkling not only shows hospitality but also gives the guest protection, safety and security as long as the guest abides in the home of the host.

When you are a guest of wealthy people in the East the following customs are observed:

1. A servant washes your feet at the door
2. They sprinkle rose water on your head, body and feet.
3. You then go to the next room and the host greets you with a holy kiss and receives you. Thus, before you are accepted by the host or hostess you are washed and sprinkled (Moab is my wash pot—container in which the feet are washed).

Psalms 60:8 "Moab is my wash pot; over Edom will I cast out my shoe: Philistia, triumph thou because of me."

Psalms 108:9 "Moab is my wash pot; over Edom will I cast out my shoe; over Philistia will I triumph."

A defeated and discouraged person is known as a wash pot or as a servant who washes the feet of guests - this is what Moab and Edom were because they forsook God and were defeated.

Spiritual Application: We are washed in the blood of Christ and God shall sprinkle the nations with the holy spirit thus we become accepted guests, actually children of God, when we have been washed and sprinkled in this manner—this custom not only makes an individual a guest in the Eastern home, but also gives him promised protection from the host—even if it means sacrifice on the part of the host such as Lot was willing to offer his two daughters to give this promised protection to his guests—this is the protection which we have in Christ—He is our refuge and strength—in Him we live, move and have our being—no sword, famine or plague can touch us because we are under His protection—we are complete in Him as a guest is complete with his host.

(I John 4:20) (Matthew 10:42) (Mark 9:41)

Eastern people carry food and bedding when they travel and they come to eat and sleep in the village common area where townspeople may come and find a guest for dinner. They will not eat until they find a guest. Seek kingdom of God first by feeding guest first. They ask for the privilege of serving someone. They think when they help someone they help God. I John 4:20

A guest must have his feet washed and be sprinkled with perfume before he is acceptable. Washing feet - cleansing. Sprinkling perfume—anoointing with oil (symbolic of holy spirit) Isaiah 52:15 "sprinkle many nations"

They will keep begging the guest to stay on and on for meal after meal, night after night.

"sprinkle many nations." They will keep begging the guest to stay on and on for meal after meal, night after night.

Sprinkle many nations. When guest is received in the East, his feet are washed at the door by a servant, and when he comes to the first room, another servant sprinkles his head, body and feet with

perfume. Cannot be accepted before being washed and sprinkled. Jesus Christ washed us clean of all sin with his blood. Sprinkled us with holy spirit. New creation complete in him. Nothing lacking, no deficiency or limitation. We are never left defenseless and are never forsaken.

Why is it hard for some people to believe certain parts of God's Word? When you believe it becomes yours, when do not believe it is not yours. Only by believing it becomes our experience, it becomes applicable, we are set free. It's hard to believe a stranger. Must know God personally to believe Him.

How do you know if you believe or not? When you pray to God you are set free from worry if you believe.

"sprinkle many nations." When you go as a guest to a rich or middle class people, first they will wash your feet, you throw your sandals to a servant and then place your feet in a tub of water, the servant will wash and dry your feet, then a servant will take a can with a spout and sprinkle rose water on your head, feet, body, when you go to the next room the host receives you with a holy kiss and greets you. You are washed and sprinkled before you are received by the host.

"sprinkle many nations." When a guest arrives at an Eastern home, there are two or three things done to him:

1. Give water to wash their feet at the door, there may be a servant there who washes your feet. The guest will throw his sandals to a servant and then sit with feet in a tub of water.
2. Then enter next room where there is a servant with rose water in a can with holes in it to sprinkle on the head, feet and body of guest.
3. In the next room host comes and greets you with a holy kiss.

So shall He sprinkle many nations... In the East when receiving guests, guests come in and throw sandals at the servant, and their feet are washed. As come into next room, servant with rose water sprinkles his head, body and feet; then next room, the host greets you with a holy kiss and takes you into the next room. A guest must be washed and sprinkled with rose water before he is accepted as a guest. We are royal guests—we're washed in the blood of Jesus Christ; we're sealed or sprinkled with holy spirit and then are we acceptable.

A guest is assured of protection while under the roof of the host. Not only just saved, but we are assured of protection, nothing will pluck us out of his hand, nothing shall destroy us. Assurances are given us by Christ in salvation. As a child of God, hid in Christ in God, you are secure, as a guest in the East is secure.

The spiritual application and relationship between being a guest in Eastern household and being a child of God.

The host would not permit police to take a guest whom he had accepted while under the shadow of his roof. Host would lay down his life for him.

Psalm 60 8. Moab my wash pot—over Edom cast my shoe. In homes of rich people in the east on the porch is a wash pot. There is a man servant there in the porch with the wash tub (wash pot). You throw your sandals to the servant and then step in the tub. The servants wash the feet of the guest and wipe them with a towel. In the first room they sprinkle rose water on your head. The guest is received only when washed and sprinkled. That's why in Isaiah it says, "The Lord shall sprinkle many nations."

Isaiah 52:15 (reference to above). The man who washed the feet is the servant of whoever casts his sandals. This is a figure of speech here. This man is the lowest man in the family -dirtiest job. Both Edom and Moab are subjugated, enslaved.

The man who washes the feet is the servant of whoever casts his sandals. This is a figure of speech here. This man is the lowest man in the family—dirtiest job. Both Edom and Moab are subjugated, enslaved. (reference to Psalm 60:8).

ISAIAH 53

Verse 2 Root out of a dry ground (see "shittim" in card file). Shittim wood used in tabernacle. The tree grows in places that no other things will grow in. Looked upon therefore, as God-sown. Grows in dry ground, yet brings forth the sweetest of fruits, Shitta tree is the name. Produces without man's effort.

Completely sufficient in God. Jesus Christ is likened to the shitta tree. Grew up out of nothing (as family background) yet produced the best fruit. His resource was God.

Verse 9 Grave with the wicked. He, Jesus, died for the wicked. Anyone who died on cross could not have a respectable burial. Buried at foot of cross. There was not violence or sin in himself, but he became sin for the world. He had to be buried (by law) with the wicked because could not have respectable grave. He was prepared for it but God made certain he would be buried with the rich. It takes permission from the king to obtain the body of a criminal. Nicodemus went to Pilate, obtained the body and layed it in his own tomb. Nicodemus was a rich man.

Burial of Jesus; Joseph of Arimathea. A person who dies a criminal death cannot be buried in the common burial ground. Sometimes the body is burned so that no one can claim it. Those who died on the cross are often buried at the place of crucifixion. Joseph of Arimathea went to Pilate to request body of Jesus. It was probably an unknown occurrence for such permission to be granted. Jesus was buried not as a criminal, but in a rich man's tomb. In the East, it is customary that there be no discrimination of the dead. Differences of class and casts are abolished in death. All dead are treated with utmost dignity. In life, Joseph of Arimathea would probably not have even walked with Jesus or stood next to him because the Jews would have condemned him, but once Jesus died, Joseph came openly. The whole town joins in the funerals even of wicked scoundrels. If Jesus had died for his own sins he would have been buried at the cross, but because he died for others' sins, God planned that he would be buried with the rich. It was written in the prophecy of Isaiah. In the East, the sins of a dead man are not to be remembered. If a person speaks anything bad about a dead man, the whole society will rise up against him. Only good is to be spoken of a dead person. For our own health, we should rid ourselves of the venom and poison of negatives. Positive words and actions heal us and others too. Pray for the people you have negative feelings about. It changes the situation and attitude.

"made his grave with the wicked." (those who will die on the cross) He was prepared to be buried with the wicked — prophesy filled with the rich he was buried in His death — Joseph of Arimathea with the wicked He was prepared to die, God saw that He was buried with the rich because He had no deceit or violence found in Him. There was no sin in Him. Pilate could have refused to give the body, but, it was all in God's order and plan. Prophecy must be fulfilled. He was willing to be buried with wicked but God ordained him to be buried with the rich because he had done no violence.

ISAIAH 54

Verse 17 "...no weapon that is formed against thee..." "if ye be in Christ ye are the seed of Abraham" therefore what's for Israel is for the Church. Weapon of destruction, weapon of wickedness and deception and treachery. Anyone that goes against us in our stands, goes against God in us. Therefore, they shall not prosper. It's time we had some confidence in the Word of God. This confidence shall set us free from every anxiety and fear. If man stands against me, they fight against God. We are not alone. I John 4:4. Believe the Word and you'll be set free.

We exercise the righteousness of God that is in us. When we don't exert our rights we become as worms, instead of being bold as lions. "If God be for us, who can be against God!?" Do we really believe God is for us? Then why fear? Everything depends on our believing God's Word. You have to exercise your authority in the name of Jesus Christ. If we don't confess what He's made us we insult God Almighty.

ISAIAH 55

Verse 1 The problem of this verse is how can one buy water, wine and milk without money and without price? In the East on special occasions it is possible for you to buy without money and without price - during the summer pure water is sold in the East—many poor people cannot always afford the water—merchants bring water, milk and wine (wine: freshly pressed juice of the grape) in goatskins to their market places to sell to the people during the day—under certain conditions they change mode of selling from "Come ye, buy and eat" to "Come, buy wine and milk without money and without price"—this latter mode of selling is occasioned by individuals (generally among the higher caste) celebrating their birthday—rather than receiving a gift they give one as expression of their appreciation for another year of life—the best gift which can be given in appreciation is to quench the thirst of someone else:

Matthew 10:42

"And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward."

We have not seen God at any time; therefore, if we do not love and serve man whom we do see—the custom is for an individual to determine how much money he desires to spend, after which he goes to the merchant and buys as much water, milk or wine as his money will provide—whereupon the merchant changes his sales talk from "Come ye, buy and eat" to "Come, buy wine and milk without price"—this does not mean the merchant is giving away his products but merely that someone is celebrating a special occasion and the merchant is distributing the gift.

Spiritual Application: The whole world is thirsty, sin sick and lost—there is no hope for us to quench our spiritual thirst (material possessions cannot quench this thirst)—therefore, God sent His only Son, Jesus Christ, to shed His blood and pay the debt for our sins—thus Christ invites us to come (everyone who is burdened and heavy laden) and He will give us rest—He will quench our spiritual thirst—He is the fountain of living waters.

In some places in the eastern market they sell water. The water is sold in bottles of skins brought from their own homes to the markets. He doesn't bring it to give it away (without money and without price, but rather to sell). The grape juice man will bring a 100 gallon of grape juice, the waterman the water, the milkman the milk. They're all selling. There is a price when they start selling. They'll say, "Come, buy water for (so much/gal)." Under certain conditions the people selling will change the mode of selling from, "Come buy for so much a gallon," to "Come buy, without money and without price."

When there is a person celebrating his birthday, in the western world we expect people to give us presents. In the East it's just the opposite. These people make others happy on their birthday. They do this to show gratitude to God for sparing their life.

No one has ever seen God at anytime. So, how can we serve God who we cannot see? (Bishop says,) By serving people who we see, whom we have been. How best can I show gratitude to God for sparing my life this past year? Go to the market, buy some water, wine, grape juice and milk, and give to those thirsty people who come to the market who are in the scorching sun, heavy laden. As you give to these people, you give to God—This is what the Hindus teach as well as Jesus. Krishna taught this 500 years before Christ. There are good morals, ethics on how to live from Krishna, but not salvation.

So you'll go to the milkman, wine man, etc, and buy all that's left of his product to give away on your birthday. Then he'll cry out, "Ho, everyone that thirsteth! Come ye to the waters, but without money and without price." It doesn't cost the people anything because someone paid the price for them.

Why does the man still say buy? This man is still selling. The goods aren't free, they were paid for by somebody else. The man is not giving them away. The man is still selling although he got the money for the lot. Instead of saying he's delivering goods for which have been paid, he says, "Come buy" because the person who gets it is still buying it. Because someone else paid for it, he gets it without money or price. He's still buying—the oriental viewpoint. The man that bought the lot stands there until it's all sold. Everyone fills their containers, walks to the man, bows and says, "Thank you, sir, for paying the price."

Spiritual Application: This was a prophecy concerning Christ. Christ met the demands of God on behalf of the sinner by dying on the cross. Thus Christ paid the price. The sinner buys salvation without money and without price because Jesus paid it all. Costs us nothing. Cost him everything. We can quench our spiritual thirst by drinking of the living waters of life. Living waters are salvation. (John 7:37) (also quotes Matthew 11:28).

How can anybody buy without money and without price? What was there to buy? Water, wine and milk. If it's without price—it's not buying—that's a contradiction. It's given away. Wine here is not fermented. Grape juice. This is the market place.

"Ho, everyone that thirsteth"—This is the call in the eastern market place. Come ye and buy. (an exclamation).

Can only tell if it is talking about grape juice or wine by context. When Jesus turned water into wine it was not fermented, John 2:39.

Buy without money or price; birthday. How can you buy without money or price? It would be a gift, not something bought. The explanation follows. You can buy only three things without money or price in certain conditions: water, milk, wine (grape juice). A seller will be on the street selling these products for a price. Whenever an Easterner has a birthday, anniversary, etc., he goes to the seller and buys his whole stock to "sell without price" to celebrate his birthday. The seller changes his tune and starts selling without price. Blessing the thirsty people is a way of showing gratitude to God. The man celebrating stands there to make sure that the seller sells rightly. As the people come they thank the celebrator.

Wine or grape juice must be determined by context. Jesus Christ turned water into grape juice. Paul says to Timothy drink grape juice. Lots of daughters got him drunk with wine. Jesus Christ bought our salvation for us. It cost us nothing, but it cost him something.

Buy without price. In the Eastern markets, compound walls are built to surround the market to protect it. The market is opened on certain days. As the gates are opened there are a few 16-18 year old boys sitting there. One is playing a flute made of reed pipe. The boys sing to the tune, too. Those buying and selling in the market will respond to this boy's songs, too. He will play a song of joy, then a song of mourning. If someone fails to respond, others who had responded would approach them and say, "Are you so materialistic that you don't have the time to respond to these spiritual songs of these boys?" Jesus did the same in Luke 7:32 ("Piped"—song of joy; "mourning"—song of sorrow).

Just inside the first door of the compound is the market proper. At the beginning is a woman cooking and selling bread (pancakes) and frying and selling fish. Two boys work with her with open trays. They carry fish and bread on this open tray throughout the market to vend the product. They use a feather to drive the flies away from the food. "Baker's lad, Baker's lad" is what the boy shouts.

The other items for sale in the market are just like in the United States. The proprietor sits down and does not approach the customer at all. Then he bickers with his customer about the price of his merchandise. He starts his price very high. The customer shows every little flaw in the item. Customer begins to walk away and the proprietor begs him to come back. The proprietor begins swearing in the name of his God, of his temple, of his whatever, that his price is 25¢. This is why Jesus says what he does in Matt. 5:34-47. They swore by Jerusalem, their head, or by the earth. Jesus said, "have one price (yea, yea; nay, nay)." Quakers, for this reason, initiated the one price system. The customer talks (Prov. 20:14) negatively to get the price down, but when he departs, he brags. Every seller shouts out about his product! So there is a water stall, a stall of the calves (Amos 6:4 God says He'll give us the best calves for eating out of the stalls—govt., inspected) too. Water is very scarce, so a man is there selling water in goatskin bottles. I Tim. 5:23.

"Drink a little wine for stomach's sake and oft infirmities." Why should Timothy no longer drink water? Paul tells him not to drink it in excess. The excess of water was corrupting his stomach. This affects digestion. The milk of the Bible is buttermilk, with salt included. It is used for the covenant of salt to seal contracts in the marketplace. These beverage vendors are in a line at the marketplace. Each is calling out: "Ho everyone that thirsteth, come here to the waters, at so much per gallon." People buy as much as they want, then they take it home. Sometimes he changes his call to, "Come buy without money, without price."

In the East, on the anniversary of a marriage or of a birthday, people do not expect gifts. Instead the people give gifts away; others expect from them. A man considers his birthday a blessing from the Lord and gives to others as a thank offering (as showing gratitude unto the Lord by making others happy). For it is believed that if the man can give others a happy heart, then God is happy, too. God prospers anyone who follows the law of prosperity. Whatsoever a man sows, that he shall reap also.

The man whose birthday it is, goes to the market. He cannot afford suits of clothes for everyone but he can afford to buy water. It is believed, in the East, that if a man can quench another's thirst, you make God glad quicker than anything. The man buys 30 gallons of water for his birthday, as well as wine and milk. The birthday man then stays at the stall and watches the vendor that he takes no additional monies for the water. He is still "buying." He brings his jug, fills, and then thanks the birthday man who paid for it.

Jesus Christ came to quench the thirst of man. He paid the price so that man could have peace, forgiveness of sin and salvation. God accepted it ONCE for ALL. Today all we need to do is go to God, open our mouths wide and He will fill it.

"Come buy without price." "wine" means grape juice or fermented wine here it is an Eastern market and this wine is really grape juice. "milk"—buttermilk

When water is scarce it must be bought in the market and poor people carried it in skin bottles. Eastern celebration of a birthday is to make other people happy.

You can't warm yourself by the village fire and bless the people without putting sticks on the fire.

Eastern Market—(the sellers) They say, "Come buy for so much per gal." But they change to "come buy without money without price" under certain conditions: If it is someone's birthday, the idea of celebration is to make someone else happy; if you do good to other people to celebrate your birthday then you are giving to God, makes God happy. It's an expression of thanks to God for living another year.

Hindu philosophy—if you help those you see you are helping God—Jesus taught same thing. Jesus Christ paid the price for us so we may drink freely from the fountain of living waters.

"buy without money without price." Fresh water is sold during the summer. This wine comes straight from the winepress and is not the alcoholic variety. Bottle of skin is used to bring in the wine water, and milk.

"buy without money without price." In the East under certain conditions the people will buy milk, wine, and water. Water is sold in the East during the summer because fresh water cannot be obtained by poorer people. Wine, here, comes right from the wine press and is drunken just like orange juice, it is like grape juice. The merchants come to the market to make a profit. They will call out "Ho everyone come to the waters, wine, milk and buy for so much" (they will quote the price like \$2 per gal.) They will change their mode of selling (under certain conditions at certain times) from "come buy for so much per gal." to "come buy without money without price." When an Easterner has a birthday he will buy presents for others rather than for others to buy for him. The best way to please God is to quench the thirst of somebody. If I can't love and serve someone I have seen, how can I serve someone I have not seen. If I want to serve God, show gratitude to God then I must serve someone I can see and that will please God's heart. The person with the birthday will buy all the wine, milk and water that the sellers have left. Then the sellers will change their call. It does not mean that they are giving it away for it has been purchased by the man who has had a birthday. The Eastern people realize that some person is celebrating when they hear this cry. They will go to get their cans filled with water, wine and milk and the man who paid the price is there and they will bow and thank him.

What are they going to buy? Wine, water and milk. Wine in the Bible is not fermented, it is always grape juice. Easterners drink grape juice, pomegranate juice, orange juice but grape especially. These are all sold in the Eastern market. In some cases, there was scarcity of water, they might have to go miles to get water, so it was sold in the market. Milk of the Bible is buttermilk with a drop of salt in it with butter removed. "Ho" selling exclamation! Say this is a market. You open the gate, and people are sitting down selling everywhere. Lots of noise. As you go in, just before you enter the gate, you will see a boy sitting there, 15 or 16 years old and several boys of the same age around you. That boy will have a flute, made of reed pipe and he plays a tune and all the boys will sing. Not only them but also the buyers and sellers in the marketplace will join in the song. It will be a song of joy, then a song of mourning and if a person doesn't respond, the responders will ask the one who didn't respond "Have you become so materialistic that you haven't got the time to respond to this song of the boy concerning spiritual things?"

"Buy...without money and without price." When tape begins, Bishop is already teaching on this scripture, so scripture is not stated. How can one buy without money? If it is without money, then it isn't bought; it is given away. How can you buy without money and without price. Eastern expression and thinking is much different than Western way. The Bible is in the terms of an Eastern man's thinking. So, in the East, is there any way to do this buying spoken of? Yes! "Ho, everyone that thirsteth, come ye to the waters." This is an Eastern exclamation heard in a market, this is how they sold items. The Bible is the Word of God but it is couched with the oriental way of life. Bishop interrupts teaching to give background of Eastern way of life. In the Eastern towns there are 3 forms of government: 1. elders of the gate (oldest system); they have a little office at the town gate. They are elected every 3 years for the

people and by the people. They sit at the gate in the mornings and hear all the quarrels of the people. 2. Federal court in the middle of town selected by the political party of that country. 3. Daysman (most ancient of all). Job 9:31,32 speaks of the daysman. This means Mahatma or "great soul." His work is to the religious affairs or disputes of the people. Because in I Cor. 6:14 says if any have a dispute with another, not to go before the court, but to settle it among themselves. So the religious people won't go before the political government but before the daysman or the elders of the gate. Why? If they go before the political court and one is punished and sent to jail, it won't solve anything and when he returns from jail he will be mad and bitter. Instead man needs healing of heart. Cannot heal the wound of the heart by putting a man in jail. The elders of the gate will pacify, swain, advise the people, plead to them and change their hearts, reconciling them. A court won't change your heart, they will put you in jail and embitter you.

"Ho everyone that thirsteth." Wine in the Bible should be understood in the context, it is either grape juice or fermented wine. Wine in the market place is grape juice. Water is sold because it is scarce during the summer. Men carry water in skins. The skins are tanned and sewn up at the legs. Water is poured in the neck and tied off with rope and then carried on the back. No man carries water in pitcher so it didn't go unnoticed by disciples.

Without price, without money. If it is without money and without price, it cannot be bought.

ISAIAH 57

Verse 14 "Cast ye up, cast ye up,..." is an Oriental phraseology again. "Cast out" means to take away. If the King is going to come to the city, days before the chieftain will call all the people. He says, "The King is going to visit us, let us clean up the city." So one member from each home will come. They are not paid for it. They come of themselves with a pick, axe and aw to clean the street. If there are any hollow places in the street they dig them out and smooth them out. If there are any stumbling blocks in the street, they take them away. We should take away the stumbling blocks of negativism, cast out all those things that hinder us. Prepare the road for those who are visiting, so we should prepare our lives also and help others get rid of their fears, negatives, etc.

Verse 21 See Psalms 129:4.

ISAIAH 58

Verses 3-9 Fasting. There are two kinds of fasting.

1. Man made—no food
2. God ordained—no trip outs, doing the Will of God by walking on the Word. Isaiah 58:6-7

"Wherefore have we fasted..." Verses show the difference between God and man's fasting. No virtue in man's and is not His will. When we do God's will which is His fasting, THEN we get prayers answered.

Fasting. Verses 6 & 7 gives God's fasting. We must demonstrate our salvation by being what the Word says we are. If we walk on the Word, the power works in us.

Verses 5-7 "Is it such a fast that I have chosen..." v. 5—Man made fasting is not attributable to the Lord, and is not an acceptable day to the Lord.

v. 6 and 7 — God's fasting is to do His will, to pick up man with needs and supply them, and to set them free from trouble. Go out seeking to do good. That's the fasting of God. Going without food is man made in order to help him pray. If walk in the Will of God you have power and with that power can cast out the devil. The works of God that every saved person ought to be able to do are: set a man free if loaded with cares and burdens; if hungry, feed him; if naked, clothe him; comfort and help the sick; provide home for homeless.

This demonstrates our salvation. We are not saved by works, but should show forth good works after we are saved. Demonstrates that we are the children of God and can do the works of God better than before we were saved. Do the will of God—then are fasting—power will be added to us as you walk on the Word of God.

Faith without works is DEAD. Must act on the faith. Act on faith, do His will, then more faith will be given—then with that faith, can do the impossible.

Cannot demonstrate your love for God unless you do good for those who you see who have needs. No way to show love for God unless you show love to fellow man! Supply others needs and then you are doing the fasting of God. Be doers of the Word, not hearers only.

Verses 5-8 See Mark 9:29.

Verse 6 See Matthew 9:14,15.

Verse 9 "Yoke" means burden. When you put forth a finger it means you are accusing people. Orientals always speak with signs.

He talks about the fast first — he says, it is to do the Will of the Lord, not to go without food. Going without food merely helps your head to concentrate. Yoke — on oxen - heavy. Ox is tied to yoke by band that goes under the neck. Jeremiah 2:20, broken thy yoke, burst the bands. If burst the band, the yoke is thrown off and the ox goes free.

2 meanings for yoke:

1. Matthew 11:29,30—yoke is His commandments.
2. Oppression—so used here.

Putting forth of finger—accusing people—slander

Speaking vanity—I'm better than you.

Sometimes it takes time to "get through" to God in prayer because your head has negative in it.

ISAIAH 60

Verse 11 "Thy gates shall be open" Many eastern towns are surrounded with walls. The gates are shut at a certain time about 6 or 7 o'clock in the evening and they are opened in the morning. There are watchmen that sit on the walls of the city all night. If a fire breaks out or thieves are entering, the man who is watching and sees it will make a cry of danger, then all the other watchmen who hear the song will take up the song and they sing together to warn the people. The watchmen actually sings the song of danger. Our song is song of repentance. Keep your mind open like the gates but only open to the truth.

ISAIAH 62

Verse 10 Gates. This is a proclamation made by a village chieftain of the East, Rajah, when the king of a government official visits the village. The chieftain calls one male from every house to help clear the street, brings a pick-axe. He cuts the trees, clears the road, removes the stones, digs the ditches, puts the mud in the road, makes a straight and clean road for the coming monarch. This is for us, Christian people, from God, because Jesus Christ, the king of kings, is coming! As His disciples, we need to prepare the way for Him in our lives. Remove the stones of selfishness and self-centeredness. Set a good road as example before the world. Lift up the standard of Christ before the people, that they may see you and your good-works, and glorify the Father. They then will see a man without any thorns and thistles in his life; no fears, worries, anxiety, or bickering in his life. People will want to be like you. We straighten the path for Him by straightening up our own lives. (Matt. 7:20).

"go through the gates." This verse is a decree propagated by the chief of a village. If a king, prince or government official is coming into the city, the chief will gather one man from each home and give this decree. Then the people would go out and clean up the road to make ready for the honored person. Spiritual application: We are to prepare for the King of Kings by lifting up a high standard of life for an example to the people. The stones are negatives and fears. The King is coming back. Let us all have a share in his Kingdom by preparing the way. The standard is Jesus Christ. Knowing about India teaches us about all Eastern countries.

Go through the gates. This is a proclamation made by the chieftain of a city in the east. He tells them to go thru the gates and prepare the roads, repair if necessary. Trim the branches of trees lining the road if any which might hinder the road. If any monarch or other chieftain comes to visit your town, your chieftain will ask for one member from each home to gather at a place together, go thru the gates of the town, clear up the stones, fill up the holes in the road—repair the roads. "Lift up a standard for the people." The Lord tells us to lift out our stumbling blocks in our lives so that others can see the Christ in us. We draw them to Christ by our walks. Do this so God gets the glory. We're not saved by works, but

we show forth fruit after we are saved. The kingdom of God is inside you—monarchs try and clean up outside.

"Prepare ye the way of the people..." A proclamation, want people to come and prepare road for the coming of a king or prince; chief must get things straightened up; calls the people, free labor, they must come; clear road, clear free of stumbling blocks or holes. Road making in preparing for kingdom of God. Spreading the Word, filling up the shallowness, stones removed—the doubts and fears in people. Let people see the light. "Go through the gates" — don't let anything interfere with your telling and speaking the Word. Spread word and remove stones—stumbling blocks with love and graciously.

ISAIAH 65

Verse 11 "troop"—a god who grants fortune. Many idols in the East. These have something to do with people who lived at sometime. These people become gods and are supposed to answer someone's prayers.

"number"—a goddess who grants fortune. In the east they have a man god and a woman goddess. Some idols have a man's face and woman's clothes. Women would wear men's apparel in order to appease these idols.

"prepare a table"—this was a table for sacrifices. They made sacrifices to the man god and a drink offering for the goddess. These gods are supposed to grant fortunes to those who pray to them.

A drink offering—soma juice comes from a tree, it is liquor. This is offered to pagan idols.

Troop. "The troop" is god of fortune, a pagan deity. "That number" is woman goddess. They were sacrificing to the pagan god and goddess of fortune. (Jeremiah 2:13). Even though God granted them many miracles, they forsook Him and hewed out cisterns. We Christians were saved by the Lord Jesus Christ and He dwells in us; He is greater than all that is in the world. In a time of crisis, nevertheless, we never look within to Christ, we go out to the world (world council of churches, bank, lawyer, etc). Don't go to where the crowd is — the crowd didn't save us, Christ did. Crowd, religion, philosophy, culture did NOT save us. He saved us and is strong enough to keep us and satisfy our inner hunger. If we go to the world and forsake our inner strength and light, we are setting a table for the troop and furnishing the drink offering unto that number. Go to the truth, God's Word.

Isaiah 26:3, John 15:7. The Word makes us stable and strong.

Troop and number. Troop—this is a pagan deity which tells your fortune (male). Number—female goddess of fortune. "Prepare a table"—means to make a sacrifice.

Troop, number. There are many deities in the East that are not referred to as "idols." Hindus believe in one God who is spirit. For every deity there is always male and female (i.e., deities of water and fire, etc.): Ganga is Hindu god of water—Ganga-devi is goddess of water. "Troop" is deity of fortune. "Number" means goddess of fortune. Preparing the table for the deity is done by putting incense and food and fruits and flowers out for the god of fortune. They worshipped this deity so wealth and fortune would be sent their way. Furnishing the drink offering for the deity is done by putting out juices (tomato and grape: 5 juices mixed together) and offer this to the goddess of fortune. God said that they forsook him to make offering to these gods to get fortune and wealth, the true and living God. (Forsaking the fountain of living waters and hewing out cisterns, that hold no water.) They resorted to worldly, materialistic methods and forsook the only source of being.

We do this today, and resort to materialistic way of living. We must stay with the best, rather than darkness of materialism. Why forsake the spiritual way of living? If we do, we end up defeated, frustrated and unhappy.

Verse 22 "Day of a tree" means fruit bearing prosperity and success - God's people will be as such.

"Days of a tree." The days of a tree represent fruit bearing and prosperity.

ISAIAH 66

Verse 3 "He cut off a dog's neck." Bishop's translation reads "he that ringeth a dog's neck (Bullinger says breaketh for cut off). "He that killeth an ox." According to the Sanskrit, this should read "he that persecuteth an ox." Put yoke on even when it has a boil or sore on his neck. Oblation is offering food to an idol.

JEREMIAH

JEREMIAH 1

Verses 3-12 Almond tree (teaching already begun, scripture not state.) God gave Jeremiah a commission (verse 7) and then gave his assurance of His promise by showing him (verse 11) a rod of an almond tree. The almond tree brings forth fruit before any other tree. It hastens to do so—it is first. It is unlike any other tree in that it produces buds, flowers, and fruit (almonds) all at the same time. God told Jeremiah that He would hasten to perform His Word (verse 12) while showing him the almond tree which hastens to bring forth its fruit.

Verse 10 This is Jeremiah's commission.

Verses 10-12 Almond tree. Puts forth buds before any other fruit bearing tree. At same time have buds, blossoms, almonds. God confirmed His commission to Jeremiah by showing him an almond tree. Almond tree hastens to produce before any other tree. God hastens to perform His Word. Sometimes Word is only knowledge to us. We must become confident that God will perform it. We must act on the Word for it to be real to us.

Verse 11 "Moreover the word of the Lord came unto me saying, Jeremiah, what seest thou? And I said, I see a rod of an almond tree." God gave a commission unto Jeremiah and here it is being confirmed by using the rod of an almond tree.

The almond tree puts forth buds and fruit before all of the other fruit bearing trees of the season - the almond tree has buds, flowers and fruits on its branches at one time. "Rod of the almond tree" means hastening to bring it to pass.

God told the Israelites to have the names of each tribe written on an almond rod and have them placed in the Tabernacle overnight. This was to settle the dispute over Aaron's priesthood—only Aaron's rod budded, blossomed and brought forth fruit to show God's approval.

Spiritual Application: What God has said, that He will do—if we believe His promises and trust His Word. He will hasten to fulfill His Word and not be slack concerning His promises.

Verse 11 The fruits and flowers of an almond tree all come at the same time. The almond tree starts to bear fruit before any other tree in the spring. All of the almonds are the same size and none are rotten.

"Rod" should be branch. God will see that His Word is performed quickly and perfectly.

Verses 11,12 Almond tree. Just as an almond tree hastens to bring forth fruit, before any fruit bearing tree, so God says, "I will hasten my Word to perform it.

Verse 11 Gray Hair. A person who is wholly gray headed is referred to as an "almond tree." The almond tree has peculiar characteristics. It brings forth fruit before any other fruit bearing tree. When it begins to bud, blossom, and bear fruit—it does it all at the same time. So at this time of year, it is totally white. So white that a leaf cannot be seen. (Aaron's rod—12 dead almond rods were put in the tabernacle—on which the name of the 12 tribes of Israel were written. All the dead rods were dead, but Aaron's rod. Aaron's rod budded, blossomed, and brought forth almonds all in one night. (Numbers 17:6-13). This is typical of the almond tree's production. Jeremiah 1:11. As almond tree hastens to bring forth fruit before any other fruit bearing tree, in its season, so God will hasten to perform His promise to us. Before man can fulfill his promise God hastens, as an almond tree, to fulfill His.

"Rod of an almond tree." God gave a commission to Jeremiah and he is going to confirm it by the rod of an almond tree. Almond tree begins to put forth buds and then flowers and then almonds before any other fruit bearing tree does in its season. This tree has buds, flowers, almonds altogether it one time on the tree as no other tree does.

Verse 12 just as the almond tree hastens to bring forth its fruit so will God hasten to perform His Word.

Verse 12 The Lord said as the almond tree is the first to bear fruit so I will hasten my word to perform it.

JEREMIAH 2

Verse 13 See John 21:15-17.

Verse 20 Although you promise you won't worship any more idols, yet you wonder on high hills. On the hills they have temples and they go there and worship idols. They worship idols under every green tree, because it is green. Green tree is heavenly tree.

See II Corinthians 6:14. "burst thy bands"

Bands are the leather straps. When hooking up the team they must put a buffalo with a buffalo, a cow with a cow, a donkey with a donkey.

Broken yoke = God set them free from every oppression: oxen are strapped into yoke. Broken yoke—broke strap so yoke falls off. The strap is call the band. The yoke (commandments) of Jesus are light compared to the world, e.g. love your enemy, it's easy and light. The Hindu and other religions have a heavy yoke (sticking needles in flesh, roll naked to temple, etc.). God says I set you free and you said you wouldn't transgress but under every green tree and on every high hill you play harlot. These are places for pagan and idol worship. Those who worship there are called playing the harlot; spiritual whoredom, not physical sexual adultery. Green tree is the heavenly tree, an evergreen species of banyon tree. People set up idols under this specific kind of tree.

See Isaiah 58:9.

Verse 23 "A dromedary" is a wild female camel.

Verse 27 "Stock" means idols made of wood. "Stone" means idols made of stone. To a stock they say "thou art my father" and to a stone "thou hast brought me forth." In many places in the East a stone is set up in the middle of town and oil is poured on it. There are also stones without oil. These were set up as memorials thousands of years ago. They were not intended to be idols. Jacob set up a stone and poured oil on it. He did not worship it as an idol but as a memorial, a remembrance of what God had done for him. In course of time some ignorant people began worshipping them. Here God says they have turned their backs to him and not their faces, because in the East, in churches, the priest turn toward the altar to pray and burn incense and the people just see their backs.

Verse 37 "Hand upon your head" means you have a problem, you are up against a stone wall. You have no solution at all, even God refused to solve it. They never put their hands on their head. If a man's mother dies, the son puts his hands on his head. He must have one foot in the grave to have his hands on his head.

Thine hands upon head—great grief or deep sorrow.

JEREMIAH 3

Verse 6 "The Lord said also unto me in the days of Josiah the king, Hast thou seen that which backsliding Israel hath done? she is gone up upon every high mountain and under every green tree, and there hath played the harlot."

There are a few meanings for the word "harlot"

1. One who commits physical adultery
2. One who worships any God who is not the true God.
3. One who is an innkeeper.

The temples or places of worship of various religions are always placed upon a high mountain; therefore, Jeremiah said that backsliding Israel had gone upon every high mountain and played the harlot. (worshipped other gods).

"Green tree" means the "heavenly tree"—a species of a Bannian tree—it is a very well-known and revered tree—no man plants it, no man waters it, it requires no human care—God plants it, waters it and cares for it—it spreads its branches until it covers large areas—because this is such an honored tree, people set up altars under its branches and worship their pagan gods in this manner—thus, the children of Israel played the harlot under every green tree.

Luke 13:31: "For if they do these things in a green tree, what shall be done in the dry?"

Spiritual Application: As Christians, we need to give our loyalty to Christ and not have it divided among other gods—Illustration: A married woman gives her loyalty to one man and not among many as do the harlots.

Harlot (spiritual). Harlot: 1. - prostitute or immoral woman, 2. - one who worships false god. Only heathens worship the false gods on the mountains and under the green trees. The green tree is a certain tree under which idols stood and it is called "heavenly tree." During a crisis such as plague or famine, heathens build brick altars under the green trees or on the mountains and call upon "God." In a marriage, if one of the partners divides his loyalty rather than being completely loyal to his spouse, harlotry is committed. When people divide their loyalty with other gods and do not give it all to the true God, they are spiritual harlots. In Matthew 22:36-40, the Word says we are to love God with all our heart, soul, mind and strength and to love our neighbors as ourselves. In these two commandments are fulfilled all the other commandments. If we love God, we are sure to love our neighbor. A harlot is one who does not love and serve God exclusively.

"played the harlot" The word harlot has different meanings:

1. Woman who commits adultery
2. One who worships any god who is not the true God.
3. An innkeeper

"every high mountain" — temples are built on the mountain and are places for heathen worship, "under every green tree"—This should read "heavenly tree."

Mentions scripture in Hosea or Jeremiah. No reference, "...under every green tree and there hath played the harlot." It is not adultery in our sense, but rather idolatry, worshipping any other God under the tree it's adultery.

Verses 6-9 See Luke 24:26-31.

Verse 9 "Lightness" means fame. Whoredom and adultery are symbolic of worshipping other Gods.

Verse 23 The Hindu temple in the south is built where there are seven hills. On each hill there is a temple. You might take a pilgrimage two or three miles high and as you walk, you go to the main temple on top of the seventh hill. Some hills have more temples. The people go there every year to worship and then they think they have salvation. Everyone looks to the temples and the mountains hoping God will answer their prayers.

JEREMIAH 4

Verse 3 "Fallow" should be plowed.

JEREMIAH 7

Verse 3 He says you are to mend your ways and doings and not your religion.

Verse 4 Every person in the East believes that he is God. God dwells in him. They believe that the temple of God is the temple of the Holy Ghost. All the evils they do, they say it is all right, God is for us, we are the temple of God. That is one meaning of it. Also, if a man does anything wrong he goes to the temple five times. It is the temple of the Lord and God will forgive me. That is what God says here.

Verse 11 "This house." Jewish people refer to the temple as a "house." Jeremiah saw how the people treated the temple. (Matthew 21:12-13) (Jer. 7:11—prophecy fulfilled here). Selling in temple.

"It is written" where? Jeremiah 7:11. They were not exploiting the people by making money in the temple: They were selling things for use in the temple for the service to God, hour after hour. What were these items? Lambs, doves, incense, frankincense, mandrake, fruits, flowers, etc. They were not selling these inside the temple; they were on the porch of the temple, called "the outer court." They did not sell more than "cost" price. They were not thieves in the sense of exploitation. These people had to have a license from the temple authorities. There were conditions on their receiving their license: sell for cost, sell on the porch, and sell only items for use in the temple. If they broke these laws, they lost their licenses. It would not have been Christ's place to take the authority's position. He would have been kicked out himself. After Christ came and declared that he is "The Way, The Truth, and The Life, no man can go to the Father but by me." they thought they could still go to the heaven by good works.

Laboring in the house of God. The people rejected Christ, the first time, so when He came back. He saw they were trying to go to heaven by another means. They were thieves in the sight of God (John 10:9).

Verse 18 Festival night comes once in every 4-6 months. During certain festival they make cakes. They are not real cakes. The word for it is paniyaram. It is like cracknels. It is smaller than a pancake specially made to offer to the queen of heaven. The queen of heaven is one of the goddesses.

When they cook this paniyaram everyone must take his own wood. The children must gather the wood especially for that purpose. No wood must be used that is already in the house. Even the ones who have gas must cook this with wood. Usually the woman kindles the fire, but for this festival the father must kindle the fire. Everybody takes part in the ceremony. In Egypt there are only 500 converts in four hundred years the missionaries have been there. This is among the Mohammedans and all of them have gone back to their own religion.

If they see a missionary setting up a Christmas tree and burning candles on it they rebel against it. They know it tells you in the Old Testament it is a pagan festival, that is why they don't think it is a real religion. They also maintain we worship tree God. Isalesalem means Jesus, the prophet. They who love Jesus are of the prophets and pray for Him. They put their fingers in their ears so they won't hear anything else.

verse 29 Whenever you put off your hair it is suppose to be a sign of mourning or sorrow. Of if anyone comes and cuts off your hair that is a sign of humiliation. So whenever it says cut off your hair you should take it according to the context.

Verse 31 The Jews seem to have more idols than any other pagans. They built fires up in the hills and burned their sons and daughters.

JEREMIAH 8

Verse 7 Heaven = skies in Sanskrit. Appointed times—these birds migrate according to weather and seasons. They know when and where to go. People don't have that much sense.

JEREMIAH 9

Verse 2 Lodging place—when a man is troubled and fed up with family life, real frustrated he says, "Oh, that I could live with the wayfaring men in the wilderness!" These lodgings are little booths. Men go there, eat fruit and leaves and get peace and quiet in the wilderness, the forest: cut loose from all burdens. Travelers also use these booths to sleep in. Preaching: a change of mind (not place) gets rid of the problem, then you can live anywhere.

Verses 17.18 Cunning women. The more you cry the better, at a funeral. If you don't have enough people to cry for the dead they have (hire) these cunning women who do this for a living. They pay them and tell them his life story and they really get it on crying and mourning. Bishop says he won't cry because the Bagavad Gita says the wise grieve not neither for the dead or for the living. We in Christ are wise.

These women's crying causes others to cry. Therefore verse 13.

JEREMIAH 10

Verse 2 In the East every evening the elders sit down together in the common place, or on the benches in front of each house, and look at the stars. They say tomorrow, according to the stars, we will not have rain, etc. They go by the stars. Sometimes they are dismayed at what they see there.

Verses 2-5 Heathen means other people (nations) even though both may be Christians don't follow other people, v. 2, signs of heaven—other people, heathen, were dismayed at things in the sky.

v. 3, customs of heathen are like a man who cutteth a tree in forest. They will be cut down like a tree in the forest. (From Sanskrit).

v. 4, they deck it (the custom not the tree) with silver and gold. The tree is symbolic of custom.

v. 5, refers to the custom. It was custom to make idol. Idol was part of custom (which will be cut down).

The idol from the tree is incidental. God says don't be afraid of the customs including signs in heaven (v.2) and idols. The customs will be cut down like a man cuts a tree. (Bullinger agrees, Lamsa says the idols will be cut down.) Bishop says this doesn't refer to the Christmas tree.

Verse 3 It should read "For the traditions of the people are vain..." They don't cut just any tree of the forest when they make an idol, "...for one cutteth a tree out of the forest,..." should be "...for one cutteth an appropriate tree." Sandalwood or the shittia tree is chosen to make idols. There are certain people who fashion the idols and they belong to a certain class of people they call them cunning workmen. They decorate the temples and draw pictures, etc. They belong to the "Smith" family, goldsmith, tinsmith, blacksmith, etc.

Verse 4 They put a foundation under it so it won't move very easily.

Verse 5 A palm tree is upright, not crooked, it doesn't have a blemish, and it has no ugliness. "Borne" means carried. "Because they cannot walk" it should be. It says not to be afraid of them because the heathen people who worship them are afraid of them. They think if the God gets angry they will destroy the towns with plagues, etc. Some of the people think you can't go to the temple at night because you will be dead at the altar. They always carry a light into the temple.

JEREMIAH 12

Verses 1-3 Why do the wicked prosper. God will chastise us, because we are approved by him. He whom the Father loveth He chasteneth.

JEREMIAH 13

Verse 1 The Bishop's and King's wear girdles of silk. Before you wear a girdle of linen the first time you always put it in water. This is to sanctify it. The Church gives a girdle according to the rank and it is sprinkled and blessed with holy water. This is probably a new one. A girdle keeps your clothes in shape so they won't get in your way, and it is symbolic of: As the girdle cleaves to the body of the person, so God's people also cleave unto God.

Verse 7 "Marred" means dirty, disfigured, or rotten.

Verse 10 "Imagination" should be stubbornness.

JEREMIAH 14

Verse 4 Translation: "Because the ground is dry..." They didn't cover their heads with their hands. They put a loin cloth over their heads to show shame. That is one of the signs of mourning.

Men seldom do that unless they are in a disgraced position. It should read: "They covered their heads with the loin cloth." The Eastern people believe that if there is no rain God's curse is upon the people. They are ashamed because whenever God stops the rain it is because of the people's sins. And the people's sins makes God stop the rain. They are ashamed for being evil in the sight of God.

Plowmen ashamed. "Chapped" means dried up and cracked. Why did the plowmen become ashamed and cover their heads? When there is no rain, Eastern people believe that people sinned against God and God is grieved, so He held the rain up for the transgression of his people. Then they go take their oxen and sheep and slaughter them before their gods and cry to gods to send rain. They get rain, too. The plowmen were ashamed of their sin; God did not send rain because of this. Therefore, they were humiliated, humble, ashamed. They covered their heads with a sheet to demonstrate their humility, their submission to God, their helpless condition, their sorrow. "We are sorry, God, we have brought this all on ourselves, because we have not been good in Thy sight. Therefore, we are ashamed and in disgrace: it's our fault. We cover our heads, we cannot see anybody. We are not worthy for your goodness." The cover is something like sackcloth. Today we are not ashamed, we are sorry and ask forgiveness. People are their own enemies; this is why they reap sorrows. We should start thinking rightly in consistency with the will of God. Our minds should be our servants rather than our being "mind-slaves." We need to be mind masters. Our mind should think thoughts of peace, love, joy, prosperity, victory, good health... this is what God wants us to have. That's our sin and transgression today. Jeremiah 14:4. These people were not complaining and blaming God; they were ashamed of themselves! Psalm 139:23 ? is what they then pray.

JEREMIAH 16

Verse 16 (Not stated). Funeral. If no one laments at the funeral, it means that the deceased was a wicked person. When Easterners go to a funeral, they weep and lament even if the person is a stranger.

"Cut themselves"—an affectionate friend of the deceased cuts himself in honour of the dead person. Scratches the skin so the blood comes out.

"Make themselves bald for them"—the nearest relatives shave their heads as mark of respect for dead person.

Verse 7, "tear themselves," should be "break bread." When a person dies in a house, that house is in mourning for 21 days. So food is cooked. Neighbors supply the food and comfort. The Word says in the verse that there would be no one to break bread for them in their mourning. "Cup of consolation"—five fruit juices to go with five senses: pomegranate, grape, orange and two other juices all mixed together and given only to the man who loses his father or mother. God is saying that all sympathies will be withdrawn from these people.

Lament for them, cut themselves, make themselves bald. God was speaking to the children of Israel who had forsaken God. And God warns them that if they leave him, the great and small die, etc. Blessings of God are conditional upon our obedience. "Lament for them," the whole town comes out and laments for a dead man. "Cut themselves" is what very close friends of the dead man do with a small knife, to show their affection. Drawing blood shows love for the dead; only pierces the skin. "Make themselves bald" was the practice of the family of the dead person. The mark of respect for the dead was to shave off the hair.

Verses 6,7 If a person's mother or father dies then he is given the cup of consolation, five juices that have to do with five senses. Lower class people will cut themselves so blood comes out to show sign of sorrow for someone dead. Also mourning for dead is shown by shaving their heads. When you are mourning people will bring food for you to your house so you don't have to cook. All mourners' privileges are taken away because people tripped out. Blessings are dependent upon obedience to God's will.

See Also: Genesis 46:4.

Cut themselves—people who love the dead cut themselves in funeral procession. Make themselves bald—a relative would shave off all his hair as a sign of mourning. Tear themselves = breaking bread in mourning. If someone is dead they don't cook in the home till after the mourning period. So relatives and friends bring food each day. Cup of consolation—5 kinds of juice mixed is cup of consolation, given to a man who lost his father and mother. All this won't happen to the people. They won't have these privileges that are usually given to the dead.

Verse 7 "Tear" should be break bread themselves for the people in the mourning. This is a form of curse here.

Break bread for him, cup of consolation. The home of the dead man will not bake bread for 21 days following the dead man's death. The neighbors and relatives bring their food for them to eat during this period. "Break bread" or supply food is what "tear themselves" means. They have 5 different kinds of fruit juices goes to a person who has lost either father or mother. This is to comfort them. This the "cup of consolation." This all means that kindness, love of our neighbors, and blessings through our friends are ill dependent on our obedience to the will of God. Where we forsake God and walk our own way, we deprive ourselves of these blessings. Jeremiah 2:13. Matthew 6:33. Seek first God's kingdom. Deuteronomy 28:1,2. Go after God and things will come grab you. Don't go grabbing and forsake God:

"tear themselves for them in mourning"—tear means "break bread" for them, "cup of consolation"—this cup of comfort is given to a person who loses his father or mother. It has five fruit juices:

1. pineapple
2. apple
3. orange
4. grapefruit
5. doesn't state 5th juice.

JEREMIAH 17

Verse 1 pen of iron. Everything on Palm tree is used for the good of man. Palm tree lives for other people the righteousness lives for other people. Teak wood is used for the beams of houses but they are

eaten by white ants after a while. Palm tree beams are never eaten up by worms or germs. Palm trees are never uprooted, they will bend with the wind. When storm comes, large trees are uprooted. Righteous are never defeated or frustrated in any storm. The palm tree is not planted or cultivated by man but rather by God.

Verses 5-8 See Isaiah 1:3.

Verses 5,6 The man that trusts in man shall be like a heath in the desert. It is like a potato plant and when it puts on leaves in the spring the goats eat all the leaves off.

Verses 5-8 "heath in the desert." From the word heath we get the word heathen. The heath is a plant which grows between the rocks in the wilderness and has leaves like potato leaves. In the spring when the leaves come forth the wild goats will come and eat it up and it remains barren until the next spring.

Contrast between trusting man or God. The man who trusts man will be like heath in the desert—a plant that grows between rocks 4-5 ft. long with nice green leaves. The goats eat the leaves quickly and the stalks stand there barren, bloomy, looking dead. The leaves are gone—no hope.

Verse 6 The heath plant grows about 18 inches high. It grows in between the rocks, springs right up out of the rocks. It has needle like leaves similar to the evergreen trees. In the spring the goats up on the hillside come along and eat the leaves. Therefore, the heath plant always looks dead and barren and it sticks up from the ground through out the entire year.

Verse 11 "As the partridge sitteth on eggs, and hatcheth them not; so he that getteth riches, and not by right, shall leave them in the midst of his days, and at his end shall be a fool."

Unless one understands the factual side of the literal portions of scripture you can never grasp the spiritual implications—we gain from knowing the factual; therefore, can apply them to a spiritual message.

The partridge lays his eggs in the sand and while he is hatching them he is very easily annoyed by disturbances—he runs away and does not have "sense" enough to find his own nest (it is not a nest because it is not on a tree but merely in the sand)—not all partridges do this, only those who become frightened. The one who gains riches by unjust methods shall be cut off in the middle of his years and as the partridge cannot find its nest, neither shall this man return to his riches. His end shall be as a fool.

As a partridge sits, riches. Partridges are very fearful. Make hole in sand and lay eggs. Any little noise frightens the bird and causes her to flee. She has no sense to come back to the eggs. Loses identity of place. When a man who has gotten his riches unjustly dies, he can take nothing with him and is left just a fool. Does not enjoy his wealth while he has it. If a man receives wealth justly and he looks to God, he will enjoy his wealth. (Read also Proverbs 21:17). There is no blessing in unjust wealth.

"partridge sitteth on eggs." Partridge lays eggs upon the sand and then sits on the eggs if there is any noise around the partridge is easily scared away and then it has no sense to come back to the eggs. This does not happen to every partridge.

Partridge—sand grove in Sanskrit, a little bird that lays eggs in sand. Both birds build nests on the ground, not in trees. Sits on eggs—eggs which do not belong there (in Sanskrit). They all lay eggs in sand and will sit on anyone's eggs. Hatcheth them not—they get scared easily and fly off.

Partridge, riches. Partridges lay eggs in the sand. Partridges sit on any nest, not necessarily their own. They do not know which are their own. Any noise causes fear in the partridge, so it flees. They do not have the sense to come back to their own nest... BECAUSE OF FEAR. A man who gets riches by illegal means and did not earn it shall be like the partridge who sits on other partridges eggs. Then if they panic they do not return to the area.

Verse 13 The verse is written backwards. Should read "O Lord the hope...shall be ashamed" then "those that forsake the Lord, the fountain of living waters shall be as those whose names are written in the sand." (Sand not earth).

JEREMIAH 18

Verse 3 "Repent" means to feel sorry here. The word for feeling sorry is Manasphapam.

JEREMIAH 19

Verses 10,11,16 "...as one breaketh a potter's vessel..." See John 4:28 and water pot. If break, must collect and bring back all the pieces. The pot is inexpensive (costs about 10¢), but great sentimental and sacramental value. To leave pot at well is worse than living with a man. To leave pot is despairing human personality. To do so is the cause of being ostracized and being outcast and great disgrace and shame.

Vs. 16. How prove that you are a holy man, tells persons whole life story. Christ proved who He was in a few words.

Her joy and inspiration was so great at discovering who He was, that she left her water pot— that is, forgot all tradition, all shame, all disgrace, all society life and went to tell people that He must be the Christ. Jesus never asked her to go and tell people, she did it herself. (What do WE do and give up and suffer for Jesus Christ?) Reason: We have not been sufficiently in contact with Jesus to receive that joy and light, love and life. That's why we're not giving up anything for Him, not walking with Him. We don't have the joy and thrill because we haven't been in face to face contact with Jesus.

A man in Christ Jesus will give up anything when he knows the sweetness of Christ Jesus. Jesus knew what a wonderful philosopher woman was—only asked question about husband so that He could prove to her who He was.

Verses 10,11 Potter's vessel. Because a potter's vessel cannot be restored again, neither can a nation which is destroyed. Potter's vessel stands for broken bits.

Verse 11 "...as one breaketh a potter's vessel, that cannot be made whole again..." Cannot put potter's vessel together again thus when God destroys a nation — not able to put it back unless God does it.

Back to Samaritan woman: Woman who leaves water pot at well is permanent disgrace of society. Worse than living with man. Jesus in order to prove He was Son of God — told her own life story—of her husbands. She left for joy which was so great when she perceived that He was Christ. Ran to tell others, joy was so great she forgot all tradition, shame, disgrace, society life. She did it of her own free will, she was so stirred up to give things up! Just set on fire! If woman had been living in sin, Jesus would have told her to stop living in sin and follow him. Need more people like woman who can give up anything to follow Son of God.

JEREMIAH 20

Verse 14 Childbirth. When a son (Jeremiah) is born, she (the mother) is blessed by other women. Jeremiah wishes he had never been born. When a male child is born, message is sent to the father, wherever he is, so that he, the father, is very glad. Jeremiah is cursing the day wherein he was born, and the man who brought glad tidings about his own birth to his father.

"Cursed be the day where in I was born, let not the day where in my mother bare me be blessed."

Messenger goes to father when son is born. Not so when girl is born, because boys are more important.

Eastern woman has mental and physical suffering in childbirth. There is great concern for the child to be a boy. Mohammedans will get a divorce if it is a girl. They figure that there is no blessing of God if it is a girl. The midwives are taught to say in the East.

See Also: Genesis 35:17; Isaiah 9:6; Job 3:3; John 16:20,21.

"A man child is born unto thee making him very glad." When a father receives the message that a man child is born unto him, he is very glad; when he receives the message that a girl child is born unto him, he isn't glad. Jeremiah was grumbling and complaining, saying, "I wish I wasn't born at all, I wish nobody blessed my mother when I was born. I wish nobody brought glad news to my father saying a man child is born unto the."

"A man child is born"

See also: Genesis 35:17; John 16:21.

See Genesis 35:17.

See John 16:21.

"A man child is born." The father is only very glad when a son is born to him.

"Cursed by the man who brought tidings to my Father saying, "A man child is born unto thee; making him very glad."

JEREMIAH 23

Verse 28 What is the chaff to the wheat. If you don't speak the Word as God gave it, if you tell some story, you're giving chaff to the people - it doesn't feed them. Chaff is separated on the threshing floor rock. They let oxen and cows walk on them, the wheat and chaff is separated they take the corn cobs out and the rest is dropped on floor so the chaff is blown off. It is picked up in a fan to do this, (preaching on religion = chaff, wheat is the real thing.)

JEREMIAH 25

Verse 10 "Moreover I will take from them the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the sound of the millstones, and the light of the candle." God was here telling the people what would happen to them if they forsook him.

1. Take away the voice of mirth. The voice of mirth means rejoicing on the harvest floor for the new harvest (corn, rice, barley, etc.)—this is a ceremony at which time a meal is prepared upon the threshing floor and praises are given to their God for the abundance of food. God said He would take away their abundance of good (voice of mirth).

2. Voice of gladness. This voice of gladness means the rejoicing which takes place at the time of the pressing of the grapes which is done for making of wine. God said that He would take away from the rejoicing over new wine (voice of gladness).

3. Voice of the bridegroom. This is the goodbye to the wife after the year of honeymoon (John 14:1-4). It is a very sentimental and sacramental ceremony in which all the people of the village rejoice to hear. God is here saying that He will take away the joy of marriage from their lives and people will not be able to hear the voice of the bridegroom. John the Baptist rejoiced to hear the voice of the bridegroom which was Jesus Christ.

4. Voice of the bride. This is what the bride says to the groom: "All that thou sayest I will do." (Ruth 3:5)—if we will do all that we promise there will be joy and happiness in our lives because God will bless us.

5. Sound of the millstones. This means that there will be nothing to eat or grind—this is a saying in the East when there is poverty at old age that the sound of the grinding is low. Ecclesiastes 12:4: "And the doors shall be shut in the streets, when the sound of the grinding is low..."

6. Light of the candle (lamp). Light represent the presence of God; therefore, when the light goes out they feel that the presence of God has been withdrawn from them—God here said that He would be no more with them because they forsook Him.

"...voice of mirth..." Anytime you have corn, rice, or wheat, etc. , they take it to the threshing floor after harvesting it. There the corn is separated from the chaff and then they take the Lord's share, which is one tenth. After that the rest is his own and they cook some of it on the threshing floor and have a prayer meeting of gladness. Whenever they rejoice and make merry as an outcome of thanksgiving they call it mirth. When the grapes are harvested they take some of the crop and give it to God, make the grape juice, make merry and rejoice but not as much as they do for the corn. "Merry" is gladness.

When the bridegroom is home from the honeymoon and is wishing his wife goodbye he calls in the bridesmaids, and the best man, which is called the bridegrooms friend in the Bible, and his relatives, wife's people, friends in the town, and the wife stands in front of him, and the bridegroom's best man on the right hand, and the other people all around, he addresses his wife, which they call the first pronouncement. He repeats the first 10 verses to his wife and then leaves. "Save this wife let not your heart be troubled, ye believe in God, believe also in me." The bride says "all that thou sayest I will do." When there is no food to grind the millstones will make no sound. When there is no food that means poverty. Should be lamp instead of candle. Wherever the lamp is burning, God is there. When the lamp goes out, God goes out. God says he will take away all these things.

Voice of bridegroom, voice of bride. Long goodbye of John 14:1-4 — a public announcement. They're all witnesses to His statement and ours too (I will do as thou sayest). Therefore, they walk confidently, fearlessly, believing the bridegroom's voice.

Voice of mirth. After the harvest, they will celebrate, burn some of wheat or corn right there on the threshing floor at night when threshing is done. Celebrate what God has given them. Make mirth—rejoice—v. 10 means here there will be no more food, rain or harvest given to them because they have disobeyed me.

Voice of gladness—harvesting grapes—take juice right from the wine press and dedicate the say way—means new wine.

Voice of millstones. There'll be nothing to grind, nothing to eat, sing of poverty. Light of candle should say "light of lamp", smoking flax (Isaiah 42:3). Lamps burn constantly in houses. "Light of the lamp," should read about three inches wide made of clay, 2-3 inches deep full of oil, wick made of flax—when oil burns out, flax keeps burning. The wick will stink. The woman's duty to get up and pour oil into the vessel. The woman (at night because she's lazy, it's late) will replace the burnt out wick and replace with a new one, then light the wick without replacing with any oil—It'll stink and smoke—it's merely a temporary solution. "A smoking flax shall He not quench." (Is. 42:3)

When you become angered, bad tempered, irritable, prejudiced, annoyed and worried, etc. —it's like a smoking flax mentally. Christ won't give us a temporary solution—He'll pour more oil, more grace into our cups. We are renewed again because He fills us again. Light symbolizes the presence of God—"I will not remain with them anymore." What this means here "If they reject me, I'll withdraw myself from them." When you become self-centered and selfish, God has no use for you—no longer do you walk with God—you don't carry out what you said, "all thy sayest I will do." Because we reject Him, we become a smoking flax. God doesn't take his spirit back, but we begin to sink—feel lonely, afraid—like a smoking flax. Then we call upon God. We renew ourselves—fresh—get back in fellowship—call upon God.

Voice of gladness, mirth, bridegroom, bride; other idioms: "It is I & naked." Israel was whoring after other gods. In that state of things God speaks through Jeremiah and tells Israel who had forsaken God, what would happen to them because of it. "Voice of mirth"—wherever there is harvesting of corn or rice, it is brought to the threshing floor. A portion is cooked and dedicated to God and the people eat some of it and bless and glorify God for the harvest. They rejoice and make merry during this dedication service. This is the voice of mirth. When there was no harvest there was no voice of mirth.

"Voice of gladness"—when the grapes are harvested they are brought to the wine press and juiced. The harvest is dedicated to God and there is much rejoicing and praising God for the "new wine" which is not alcoholic but is fresh grape juice. They were not drunk but happy in the celebration of what God had done for them. God's people should desire to communicate this happiness as much as drunks desire to get each other drunk and "happy." We have salvation to communicate.

"Voice of bridegroom"—at the end of the twelve months of honeymoon the bridegroom wishes his wife goodbye for a short while during which he goes to his father's home and prepares a place for them to live together. He returns for her when it is prepared. On the day that he leaves there is a goodbye service which crowds of people attend. The bride and groom face each other and the best man and the virgins from their wedding are in attendance. It is such a touching, joyful, beautiful ceremony that even strangers attend. The groom makes a public pronouncement to his wife: "Let not your heart be troubled, neither let it be afraid, you believe in God, believe also in me. In my father's house are many apartments. If it were not so, I would have told you. I go to prepare a place for you. If I go and prepare a place for you, I will come again and take you so that where I am you may be there also. You know where I go and the way you know." It is in our power to let our heart be troubled or not let it be troubled. Jesus gave this same public proclamation to God's people (John 14:1-4). If we do not believe God's Word, we are troubled. The voice of the bridegroom is mentioned again in John 3:29. It always brings much peace and rejoicing.

Obedience to God's Word makes it possible for us to receive God's blessings. Disobedience closes the door. When Israel disobeyed God, He told them that they would not receive any of these blessings. God does not punish us. We cut ourselves off and bring on ourselves crisis and care. "Voice of the bride"—she says only one sentence at the farewell ceremony: "All that thou sayest I will do." We should say the same to God and therefore remain poised and calm and peaceful. We were obedient to the Will of God to get saved. Likewise, in order to enjoy the peace of God, we must continue to walk in obedience to the Word. Where Christ is, consequences are not. When Christ saw his disciples again after he was raised from the dead, he said "It is I" and did not give his name. In the East, when a friend knocks on the door he says, "It is I" because it is an insult to expect a friend to have to give his name. He would just

walk away from the door. Whenever "naked" is used it does not mean "stark naked" but "not fully dressed." Indians never even bathe with no clothes on at all.

"Voice of the bridegroom"—is the long goodbye after 12 months honeymoon before he goes home to prepare a place. There are witnesses to voice of bridegroom and bride.

"Voice of mirth"—harvest or corn, wheat, rice. Threshing is done at night in moonlight, threshing floor is on top of a rock. Corn is separated from the chaff. Cook corn on threshing floor. People rejoice together for the God-given food by singing and dancing. To take away voice of mirth is to remove corn, food, rain.

"Voice of gladness"—grape harvest. People rejoice together for wine God has given.

"Sound of the millstones"—two women grinding. To take away sound of the millstones means there will be nothing to grind or eat. Sign of poverty.

"Light of the candle"—candle should be lamp. They are to burn all the time, night and day. Little lamps burn all the time (3" wide made of clay, 2"-3" deep, flax wick, filled with oil). When oil runs out the flax will smoke and stink. Woman's duty to fill it, lazy woman will quench the burnt part of the wick and relight the wick without filling it with oil again. This is only a temporary solution. Isaiah 42:3 "smoking flax shall he not quench" bad mental attitudes are as smoking flax.

"Light of the lamp"—means presence of God (as the wick is burning God is present)—when the light goes, God goes.

"Different voices." God is telling people of Israel what will happen to them if they do not follow him.

—"Voice of mirth"—after the harvest all the corn, rice, wheat is taken to the threshing floor where it is trampled by the oxen. Right on the threshing they cook some of the harvest and have rejoicing to God for the harvest. Here God is saying he will take away the corn (harvest) and celebrating.

—"Voice of grapes"—same thing for grape harvest.

—"Voice of the bride"—see Ruth 3:5.

—"Sound of the millstone"—there will be nothing to eat.

—"Light of the candle"—should read lamp. People believe burning lamp is presence of God. Where light is there is God.

Sound of the millstones. The stones are placed on a linen cloth and the grain is placed between the stones for grinding. The wheat falls on the linen cloth. The Hindus do not buy packed foods, they eat fresh wheat and vegetables everyday. Every morning there is grinding in the home. Only women do grinding.

Light of the candle. "candle"—this should be a lamp. The lamp saucer uses olive oil and a flax wick. The lamp is a symbol of the presence and blessing of God. Light is always linked up with the presence of God. Silver cord and marriage customs, the veil worn by a woman Shaking the lamp

"Voice of mirth." The consequence of not following God is the withdrawal of these blessings. Voice of mirth—whenever there is a harvest of wheat, barley, or rice it is threshed on the threshing floor and one tenth is taken for God's share, and from the balance of it, a meal is cooked on the threshing floor itself and dedicated to the Lord. There is singing and dancing and rejoicing and thanking God for giving them the harvest.

Voice of gladness—grape harvest do the same thing - one tenth goes to the Lord. There is more rejoicing for food than there is for grape juice. Everyone in town will join together in this service of thanksgiving to God.

Voice of the bridegroom—John 14:1-4, this is at the end of the first year of marriage. During first year they must eat their meals either in girls parent's home or boys parent's home. It is an insult to invite the honeymooning couple out for a meal.

Voice of bridegroom. The marriage takes place usually in the home of the bride. The bridegroom must go to the bride. After the first year is the first time he is going to leave his bride for a short while. 2 months or six weeks. The whole village comes to hear this very thrilling and sentimental goodbye given by the bridegroom. The 10 virgins (bridesmaids) come to this and also the best man (bridegroom's

friend). The bridegrooms say John 14:1-4. Every boy who gets married will bring his wife (after one year) to his father's home to live.

"Mansions" should be apartments. The son must remain with the father and mother until they are dead and buried. The son has a function to perform in the funeral, he carries the golden bowl which is a gold trimmed pot (there is a small fire in it) held by four strings. He carries this before the body to the grave. Tremendous sentimental value.

Tells us "I will take away the voice of the bridegroom." Means he will take away the joy and pleasure of hearing the bridegroom's voice. When they are finally all living in the father's house the household has a common purse. Say there are father and mother, 3 sons and 3 daughters-in-law and 5 grandchildren. Who is the boss in the family? The mother of the sons is. She keeps all the girls together with love. She doesn't scold them, she is so kind and Godly, she handles the money, the tithing, will buy clothes for the girls and grandchildren, she leads the prayer, we'll get up at 4 a.m. with the daughters-in-law, they all bathe and she'll instruct them. They sit on deer skin cross-legged and they have prayer and scripture. Then they bring their money that their husbands made the day before and they give it to the mother-in-law. She dedicates it to the Lord and takes 1/10 of it, sets it aside so they can take it to the temple once a year and after that she will say "Mary you cook breakfast, today, Jane you look after the household, Jan, you look after the garden." She divides the work. Then they all go to work. The men get up at 5 a.m. under the command of the father. The father and the sons bathe, leads them in prayer, no hurry, no rush, no irritation, then they eat. No Hindu eats breakfast until he bathes and prays. After that they go to work. Hindus don't buy milk by bottle or anything canned. They buy everything fresh. Someone gets vegetables from the garden in the morning. Everything they get from the garden they wash.

Should be the light of the lamp. They had no candles until contact with the west was established. When the oil runs out, if it does it in the middle of the night, the wick is burning by itself therefore it stunk and smokes both. When the people in the home smell it, they yell at the woman to fix it—it's her job to fix it—to fill it with oil. If the woman's lazy she has to go from one room to another to find a pot of oil. If she's lazy she'll come to the lamp and take off the burnt portion of the wick—the ashes. This is the quenching of the wick. Then she lights the rest of the wick. She thinks this is the solution for it and goes back to bed and it stinks again because there's no oil in it. She only gave a temporary solution.

When we become miserable or anxious or negative—all are smoking flax. They all stink spiritually. A negative person is the biggest stinker there is. He makes everybody miserable.

Sound of the millstones. God was saying there would be nothing for them to grind—poverty.

Voice of mirth, voice of gladness, voice of bridegroom. God is speaking here of the condition of the people and what would happen if they would leave Him. The consequence of rejecting God is the loss of these blessings. What are these?

Voice of mirth: whenever there is a harvest of wheat, barley or rice, they are threshed on the threshing room floor. Then 1/10 is taken away as God's share. From the balance of it, a meal is cooked right there on the threshing room floor itself, dedicated to the Lord. After delivering to the priest 1/10, they dedicate to God the harvest. During this dedication, the people sing, dance, jump, clap hands praise God, rejoice, and thanking God for the blessing. "Mirth" is greater than gladness; there is tremendous rejoicing, praising and thanking God for what He did. God is in effect saying that there would be no more grain, no more rain; therefore no making mirth.

Voice of gladness: at the grape harvest, they are pressed. The first 1/10 goes to the Lord. From the remainder, take some juice, dedicate to the Lord have a prayer meeting, sing, rejoice, and make glad. This is less of the celebration than mirth. For food they make a tremendous noise; for drink it is a little less. All of the townspeople join in the celebration. He may go to work place but won't work.

Voice of bridegroom: after the marriage, bride and groom travel back and forth to their parent's homes. (6 mths—6 mths). The groom does not work for 12 months. All means are eaten in either parent's home. It is an insult to invite a couple out to dinner before their 12 month honeymoon has been completed. If a man has just been married, his answer is, "I've just been married, therefore, I cannot come."

Voice of the bride: The bride stands there and listens to everything. Then she says, "All that thou saith, I will do." (see Ruth when she meets Boaz). When the husband is gone to prepare the apartment, she does not worry. She does not get upset because a "heart being troubled" happens only when we allow it. She is absolutely sure he will return, because he said so.

See—Systems of Government of the East.

Voice of bride and bridegroom, gladness, mirth; sound of millstones; light of candle. The people of Israel were being told what would happen to them if they did not turn back to God. They were about to be taken into captivity of Babylonia as a result of their stiff-necked attitude. "Voice of mirth"—whenever corn or rice is harvested it is taken to the threshing floor. Laborers work on the rock floor beating the grain off of the cob or sheaf. After threshing, a little of grain is cooked there and they have prayer and rejoicing in God for the increase. This rejoicing is the voice of mirth. God was saying that there would be no more harvesting and henceforth no more rejoicing.

"Voice of gladness"—when the grapes are first pressed it is called "new wine" although it contains no alcohol. The first juice is dedicated to God and they rejoice and praise Him. This rejoicing is called the voice of gladness.

"Voice of the bridegroom"—at the end of the one year honeymoon, the couple returns to the bride's home where he leaves her until he goes to his father's house and prepares a place for them to live. They live separately but in the father's home. Boys must live with parents until their death and burial. He ceremoniously in public, wishes goodbye to his wife with the words which Jesus also spoke to his disciples when he was about to leave them - see John 14:1-4. The bride stands in front of the man while he is speaking and the best man (called "friend of the bridegroom") stands on his right. He must be in attendance at this time no matter where he lives. If possible all 10 virgins are present also. This statement is the voice of the bridegroom. It brings great joy to the whole village. Everyone quits whatever they are doing to hear it. (John 3:29—John the Baptist was Jesus' best man.)

"Voice of the bride"—in response to the bridegroom's promise, the bride gives one sentence: "All that thou sayest I will do." She believes her husband's word so she has no worry or fear. People fear only because they do not believe God's Word. Ruth gave this response to Naomi, her mother-in-law, when she was instructing Ruth on arranging to get Boaz to marry her (Ruth). Ruth's statement was prophetic of her coming marriage.

"Sound of the millstones"—everything is made fresh in Eastern homes. Every morning wheat is ground into fresh flour for the day. Millstone is about 20-23" wide. Two millstones are used and two women do the work. In the center of the upper stone is a hole. In the bottom stone is a wooden peg which holds the two stones together. The bottom stone is all chiseled. Grain is put on top of upper stone where there is a hole, and the grain falls between the two stones. There is another peg on one side of the upper stone which is long enough for two women to hold onto with their hands to grind the grain. Since the bottom stone is chiseled it grinds well. The powder falls all around the stones onto a white cloth. In the morning the grinding can be heard in the house. To say that the grinding is low is to say that there is not much food in the house (Eccl 12). To make a man grind the millstones is the hardest labor because it kills his pride. Grinding is always women's work. This grinding is what Samson was made to do when he was in captivity. He was not pulling a heavy stone. If the "sound of the millstones" is taken away, there is no more food in the house.

"Light of the candle"—should be "light of the lamp." Easterners had no candles. In every home there is a lamp burning night and day. It is like a saucer made of brass which contains oil and a flax wick. Easterners believe that the presence of light is the presence of God. A son is considered a light from heaven. David, speaking to his son, Solomon, said, "Thou has given thy servant a lamp." God was saying here in Jeremiah that because of Israel's disobedience. He would withdraw His presence from them.

JEREMIAH 31

Verse 18 "Thou hast chastised me, and I was chastised,..." should be "Thou hast beaten me, and I was goaded..." The first time they put the yoke on the bullock they beat them with a cane and a goad. A goad is a stick with a pointed nail on the end. The yokes are made of wood. "...I smote upon my thigh..." means two things: When you affirm a thing, you beat on your thigh. When boxers fight in the East, they

beat on their thigh before the start. That means I am determined to knock you down. Smiting means determination and affirmation according to the context.

Verse 19 "Smote upon my thigh." In Syriac this reads "I scratched upon my side". This is an eastern sign of repentance.

JEREMIAH 34

Verse 18 There are three major covenants: Covenant of salt, bread, and sacrifice. For the covenant of sacrifice they cut the cow in the middle usually and put the pieces here and there and then you walk between it and say what you want to say. They never break the covenants. Refer to Genesis 15:9,10. It is the same thing.

Verses 18,19 covenant of sacrifice. There are two covenants: 1. Covenant of Sacrifice 2. Covenant of Salt. Covenant of sacrifice—cut a calf in two, equally sized pieces, put one piece here and a piece there then the two men who are making a covenant will walk between them and make a promise on something. This promise is not generally broken.

"Pass between the parts of a calf." In the east they will kill a calf and skin it. Then they will divide it into two parts and place one on the left hand and one on the right. When they make a covenant, they will pass between these two parts of the calf. There are many covenants, salt covenant, bread covenant, blood covenant, and this covenant of walking between the two pieces. "The people who have transgressed covenant often walking between the 2 pieces God will treat them like a calf." Lit. from Sanskrit.

JEREMIAH 41

Verse 5 They take a small knife to cut themselves with. Like they do for funerals. They scratch the body so the blood comes out. They do it to show how sorry they are.

Verse 8 Treasures may be money, gold, silver, etc. In the olden days they hid the money in the fields so the people wouldn't find out. "...treasures in the field of wheat,..." In the fields, barrels of oil are hidden for fear the thieves will come and take them. They also hide the honey in jars in the fields.

JEREMIAH 46

Verse 11 Balm in Gilead. Balm is a grease extracted from a nut, (there is not English name for it because it is not grown here). This grease is used for chronic headache, chronic lombago, nervous disorder. This balm is taken to the temple and blessed by the priest and used as a medication. There is balm everywhere but the balm in Gilead is a little special like eating southern fried chicken in Kentucky. Jesus Christ is our balm of Gilead.

Balm—grease extracted from nut—any headache, etc.—they rub this on—they're cured—when people give money for this in the temple, they're supposed to be cured of everything. Go to Gilead and buy balm. Jeremiah 46:12 (not stated in teaching) Balm in Gilead special. Our balm in "is Jesus Christ"—he heals us and takes our fears. He soothes our sorrows, takes our fears. Look to Jesus—not be anxious—sufficient unto the day is the evil thereof.

Balm in Gilead. "Balm" is the grease extracted from a nut. Any chronic illness can supposedly be healed or cured by this grease. After the priest blesses it, people come and take it, leave an offering. They believe for healing from this balm. "Balm in Gilead" is special like "Southern fried chicken." The Christians "Balm of Gilead" is Jesus Christ. The greatest life is living moment by moment, loosing unto Jesus (not possessing an abundance of things, unless we plan on giving it away. No hanging on in the East.)

Verse 25 "multitude of No." "No" is a city in Egypt whose name has been changed to Thebes, "multitude" means the god Amon, a pagan idol. Each idol represents someone who died who lived many years before. In time of war they depended on Amon.

JEREMIAH 49

Verse 9 Translation: "...they will steal all that you have until they have enough?" They won't spare anything, but grape gatherers will.

JEREMIAH 50

Verse 6 "My people hath been like a lost sheep..." The shepherds are not true shepherds here, because true shepherds love their sheep and the true shepherds are always relatives of the owners of the sheep or the owner himself. In the mountains the shepherds keep both eyes on the sheep because of lion and thieves. All this happens in the mountains and not on the plains. A true shepherd will be faithfully looking after his sheep, even forgetting his meal time because he may lose them if he doesn't. So if a shepherd scatters his sheep on the mountain he is not a true shepherd at all. God was speaking about false prophets. The sheep must be lead to the resting place. Where the shepherd walks, they follow. During the day all the shepherds bring their sheep to a place under the trees, where they water them. There are wells which are covered with slabs of stone. One reason they are covered is so if the enemy comes they must not know where the water is. ONLY the shepherd, who knows the place, knows where the place is. Herds of all kinds come to the same place and when they are all gathered the oldest lifts the stone. When the stone is off the herdsmen draw the water and fill the troughs. The resting place is where they come during the day under trees for a couple of hours. In the evening the resting place is in the fold.

JEREMIAH 50

Verse 14 When male child, send messenger to the father calling him. Father gets very excited—Big Hysteria! Gets others excited. Even have a big banquet. Jeremiah here is cursing himself. When man is born, they bless the woman.

Verse 15 "she hath given her hand" This is an oriental sign of surrender. (Bullinger says here the token of submission). Babylon had made a commitment to the Lord but had not been faithful to it.

LAMENTATIONS

LAMENTATIONS 1

Verse 1 "How doth the city sit solitary, that was full of people! how is she become as a widow! she that was great among the nations, and princess among the provinces, how is she become tributary!"

"Become as a widow" means for an Eastern High Caste Hindu that the wife makes a covenant with one man, her husband, and that nothing can break this covenant, not even death and she will never remarry because she will meet; her husband.

Again in heaven—a widow holds no special significance in the Western world because she can remarry and continue much as before—an Eastern widow, by custom, is required to do the following things during her mourning period:

1. She must shave off all her hair—the long beautiful hair which is their glory.
2. She must take off all her beautiful and expensive sari's and must wear only plain clothes (bed sheet).
3. She must take off all her expensive rings from her fingers, ears, and nose.
4. The silver cord around her neck (a tallick) is left at the grave.
5. She sits in a solitary place.
6. She is secluded from all social engagements.
7. She becomes desolate and destitute because she will never marry again.

Spiritual Application: Jerusalem was at one time full of people and glory but now she has become as a widow—desolate and destitute.

Translation: "Who, the city doth sit solitary, that was full of people: how is she become as a widow." Widows in the East are not looked up to, but looked down upon in society. The widows go to marriages and all gather together in a group apart from the other people. The widows are not permitted to go and do any sacramental cooking or cooking any ceremonial food for the temple. They are not supposed to touch the utensils of the Lord's house and they are not allowed to bless the bride and the bridegroom as everybody else can do. In the East when the people get married they go to all the people in their families and get a blessing before they go on their honeymoon. If the bride's or bridegroom's mother is a widow they won't bow down to her because a widow's blessings are not valued. The idea is, God has forsaken her by taking away her husband. When the husband dies they go in mourning for 21 days until the final ceremony and when that day comes they shave off their hair. From that time on they cover their head and don't dress properly. There is a style of dress that the widows wear in the East. They look barren, dead, and gloomy because they are suppose to. They never let their hair grow in. If she wants to dress up again as she did they look down upon her as a worldly person, not spiritual. The man of God was comparing God to a widow. Widows don't eat much food. They usually eat one meal and they are suppose to be praying and starving for the sake of their husband till they go to heaven to meet him. Now Jerusalem has to pay tribute to others where before it was the other way around.

Eastern women are treated awful. When husband dies they shave off all her hair during the mourning period. She can only wear a plain white cloth, can't wear her fancy sari's. Must take away her rings, silver cord is left at the grave (Ecclesiastes 12:6), all jewelry is taken. She lives in husband's home with servants but she does not enjoy family customs and traditions like taking part in weddings, etc. She can't wear flowers or a mark on her forehead. She is a picture of destitution.

Verse 3 "Heathen" means "other nations." Anybody who wasn't a Jew was a heathen to the Jews. "Barbarian" means those who speak a different language. "Straits" means a way that is very narrow. She was taken through difficult conditions, when she was oppressed the persecutors took over.

Verse 6 A hart is a family of the deer. The hart's legs are very slim and the feet small but they are very strong. No animal can go like the harts do. No man can catch a hart alive. They are very swift in jumping up and you can't shoot them either because by the time you aim, they are gone. But when they can't find pasture they are slow, they drag their feet and anyone can catch them. They can only catch a deer or hart when there is no grass for them to eat.

Beauty lost when love of God is lost. When the believers lose confidence in God and lose the peace of God, they become subjugated in every way. Beauty is lost when the love of God is lost. Then they run before their pursuer.

Verse 15 In this verse the Lord didn't do it, they did it themselves.

Winepress. In a winepress, the grapes are pressed by people walking barefoot on them. The grapes have no way of escape. This was Judah's state, as grapes in a winepress. Judah had forsaken God and walked in own way. Such forsakers of God are crushed by their own materialism.

Verse 17 A menstruous woman is like a widow, but widows are forever and the menstruous woman, only for that period. They are kept in a separate room and food is served to them. The bed they sleep on is looked upon as being defiled. They can't touch any holy vessels and they can't worship God, they can't take part in the ceremony, they can't touch anybody, and nobody can touch them. If they don't have any servants the man has to cook for her. The vessels can't be touched once she has touched them, they must be kept in that room and she must wash them. She is looked upon as a leper. But as soon as she is through, she is dedicated to God.

Another defilement is a woman's menstrual period. She cannot eat with others during her menstruation. She eats alone in a room prepared for her. No children are allowed to touch her. One servant is assigned to care for her. If a man goes near her, he is defiled. She can touch no holy vessels. Many men are trained to cook food and help their women during this time. Even the clothes that a menstruating woman wears or sleeps on must be sterilized. At the end of this time she bathes and offers her peace offering before the Lord. See Lamentations 1:17, Zion = Jerusalem. Jerusalem is as a menstruous woman.

Menstruous woman. Women who are menstruating are not treated equally with rest of family at the time. They are isolated, not allowed to cook, etc.

"menstruous woman" Eastern idiom—when women have their monthly period they are secluded from other people, not allowed to sleep with them or to touch them, kept in a secluded place, they won't touch her clothes or eating utensils, 5 or 6 days. After the period they bathe and take an offering to God. After the bath and offering they are (see also Ezekiel 13:6, Isaiah 30:22) cleansed. The idiom means that Jerusalem was cast out spiritually from God, secluded from the people. In Christ we are always cleansed before; God. Saved person is no longer like a menstruous woman.

Jerusalem as a menstruous woman. Jerusalem (Israel, Jews) was as a woman who is secluded, defiled and secluded away from God. Done through sin and disobedience to God—secluded from God. Menstrual period makes a woman be separate from her entire family. Only servants serve the food. Not allowed to mix with the family. Nobody should attempt to go near the woman, except the servants. The servants serve the food. This is why Hindus should learn how to cook food; in case the wife has a menstrual period, they can cook food for the wife. She cannot cook or touch any holy thing.

Culturally the Levitical Law does not apply to us today. But the spiritual truths behind those Laws do. This phrase in verse 17 is an idiom: When if you have sinned against God, come short of the glory of God, if you have broken fellowship with Christ, lose your status of standing as children of God, then you are "as a menstruous woman," in the sight of God because you have gone far away from Jesus and lost the joy of fellowship. We become secluded people by our choice.

LAMENTATIONS 2

Verse 1 "How" should be "Oh." "Footstool" means that heaven is the throne and earth is the footstool. Symbolically, Jerusalem in His footstool, because where his people are there His footstool is.

Verse 3 "Horn" means glory, power, etc.

Verse 15 Materialism. When a new believer is first saved there is much joy in his life. Some believers are little by little distracted by worldly things and then crushed by them. The joy is lost. Some believers

become subjugated to materialism by not continuing to follow God. God says we should be above only and not beneath. Make your mind your friend by renewing it. The victorious life consists of having the heart and mind synchronized on the Word.

God did not snare Jerusalem. Jerusalem walked into the net by forsaking God and walking in own way. Discipline mind to meditate on the Word in prayer. It must be trained in obedience. In prayer mediate on God's promises concerning what you are praying about. Talk to God but do not do all the talking. Wait for an answer. Do not give the Devil power by confessing his power.

Verse 16 "Gnashing the teeth" means you are not going to spare anything. Also when you are sorry. When you gnash your teeth it means you are going to kill the man.

Verse 19 Beginning or watches = the 1st watch. Different watches: First watch is 6:00-10:00 p.m.

Middle watch is 10:00-2:00 a.m. (Judges 7:19) Morning watch is 2:00 - 6:00 a.m. (Samuel 11:11) Four hours per watch. Go by sundial in day and moonlight in night. If no moonlight, go by experience. No watches from 6:00 a.m. - 6:00 p.m.

Watches. In the beginning of the watches, means first watch. First watch from sun-set to 10:00. 10:00-2:00 is second. Third watch is 12:00 to sunrise.

"Arise, cry out in the night:" (I Timothy 2:8) "Arise, cry out in the night: in the beginning of the watches pour out thine heart like water before the face of the Lord." Why? They pray better in the night: your mind is calm, you are finished with all the negative thinking of the whole day, you've prayed and committed yourself to the Lord.

The Eastern people lie down to pray, just before they fall asleep they lift up both hands as they are stretched out on the bed, head on the pillow, and they commit themselves to God. They have already read the Word, prayed, and have put all of the problems of the day behind, having committed them to God and lift up their hands and fully surrender to Him. That's why you read I Timothy 2:8, "Lifting up holy hands without wrath or doubting."

"beginning of the watches" This is the first watch—6 to 10 evening ("pour out thine heart"—means to pray earnestly)

LAMENTATIONS 4

Verse 1 Translation: "O! the gold is become dim!" This is expressing sorrow for Jerusalem. The sanctuary is broken down and the stones have gone everywhere.

Verses 1-4 God of Jerusalem dimmed. "How" = "oh." Jerusalem was the finest gold. How did it become dim? Because not in touch with God. Such abominations happened in Jerusalem that the stones of the sanctuary, comparable to fine gold, were thrown out into the streets (v.2). v. 3, sea monsters—sea cows, noted for not taking very good care of their young, neglectful. Even they give suck to their young. The ostrich is also neglectful of their young. Jerusalem (daughter of Zion) is like wise cruel.

Verse 2 Jerusalem was comparable to fine gold, now they are esteemed to earthen pitchers, etc. What used to be gold pots, are now earthen pots. The poor use the earthen pots.

Verse 3 "Sea monsters" are sea cows. They are called water cows. It means these sea monsters don't feed their young ones. They are so wild that they leave the young ones. Their natural characteristic is this way but in spite of it they feed the young ones. The characteristic of the ostrich is when the eggs hatch, to go away. Although the sea monsters are cruel and the ostriches don't love their young ones, yet Jerusalem has become cruel.

Verse 5 "Scarlet" means those that were brought up in kings houses. They are Living off the dunghills.

See Mark 9:43-47.

Verse 7 The Nazarites, those that were dedicated to God were purer than snow, their character is holiness. They were beautiful. "Sapphire" is a beautiful stone, and their body looked like a sapphire.

Verses 7 and 8 Nazarites. The Nazarites, because of the subjugation and calamity of Jerusalem, became like anyone else. They lost their reputation as pure, clean people.

Verse 8 "now their visage is blacker than a coal;..." Their skin is withered.

Verse 20 Translation: "One whose breach was sweet, is the anointed of the Lord, under his shadow we shall live among the heathen, is now taken in the pits."

Breath was sweet. Literal: "The one whose breath was sweet, the anointed of the Lord, was taken in their pits, of whom we said, "under his shadow we shall live among the heathen." "Breath was sweet" = the praises of God will be coming out. "Under his shadow" = born again.

LAMENTATIONS 5

Verse 4 "Water for money." Water in the East is not usually sold except during a time of extreme shortages of water. The same applies for the wood being sold.

Verse 12 "hanged up by their hand" Tying a man by the hands and hanging him from the tree was a punishment given by the elders of the gate. Children would do this to one another when they were playing. When the child that was hung cried and screamed enough, they would cut him down. The princes here in verse 12 were hung by their hands until they died. It would take a long time for them to die. Lamentations means a complaining about the conditions. They usually hang them by rope around the neck, hanging by hands is much more cruel.

Verse 13 Grinding is no mans work (it takes two returns upper stone) very disgraceful for a man to do woman's work; lap grinding children don't carry wood—only women—it's another disgraceful punishment.

EZEKIEL

EZEKIEL 3

Verses 9 "Foreheads." Eastern people believe that the wider the forehead is the stronger the person is. He is considered strong, brilliant and intelligent; Christ is said to have had a wide and strong forehead. (This is why they swaddle the child around the head first.) We are not to go by outward appearances. Think good thoughts. Outward appearances are not so. Think on eternal things (II Cor. 4:13).

EZEKIEL 4

Verse 4 "Lie thou also upon thy left side, and lay the iniquity of the house of Israel upon it: according to the number of the days that thou shalt lie upon it thou shalt bear their iniquity." "Lie thou also upon thy left side" means a bad omen or a bad sign for the people—it also means in this verse that their iniquities would lie upon them. NOTE: (Some medical authorities in America say that a person should sleep on his right side because the heart is on the left—sleeping on left side causes the heart extra exertion).

"lying on the left side" To lie on the left side is a bad omen, bad sign. Here Ezekiel was to lay on his left side as an example to the people of what was going to happen to them.

EZEKIEL 6

Verse 11 "smite thine hands" To clap the hands is making an oath, to clap the hands and to "stamp the foot" is a sign of victory. We do not have to do these things to make an oath, our word should be good enough.

EZEKIEL 8

Verses 1-18 Hiding from God in temples. Putting branch to the nose. Jerusalem's temple was filled with all kinds of idols and abominations; the people thought that God was not looking. God knew what their thoughts were and what abominations they were doing. God sent Ezekiel there to see it for himself. That is the picture, v.5—God told him where to look (Song of Solomon 3:6—Jealousy is cruel as the grave.) The idol was hidden inside the temple so the heathen thought God could not know because they had "hidden" it from God. v.11—They worshipped the burning incense which is against God's law. They thought God was not looking; that's the key. Yet God did see, and He sent Ezekiel to see it, too. Burning incense is not God's Will. Yet many churches burn it. Why should we support such people with our money? That's an abomination which we support. The more we support such places of worship, the more we grieve God and hurt ourselves. We should use our money for the places where the light of the gospel is preached or where men and women are set free from hearing the gospel. Only the Lord Jesus Christ can set men and women free, v.11—"the ancients of the house of Israel" means the elders of the people among them. v.14—"weeping for Tammuz!" In the East, for everything, there is a god. For water, field, rain, etc. , there is a deity. Tammuz is a god for pomegranate, a religious tree, an emblem of certain religion, offered at certain religious festivals in the East. Tammuz supposedly lied (the god who created the pomegranate). People were told in Hindu religion, Jewish, and Buddhist, not to have a prayer meeting on the anniversary of the death of this god of pomegranate. They were told not to mourn for this god and not to have this kind of an anniversary meeting. This Jewish woman gathered with others and was weeping for Tammuz in the temple; they thought God was not looking. "Faces toward the East," this is how they worshipped the sun. They did any and every abomination.

They thought God could not see them inside the temple, therefore, He could not blame them for it, therefore, He would not punish them for it. v. 17—"Hath thou seen this?..." They put the branch to their nose. If anyone is ill or had frequent attacks of shock, fainting, then they stick a branch to their nose that means they took a piece of gold or silver about the size of a nickel, they engraved the symbolic branch of a vine on it, put a hook on it, and stick it up in their nose. Jesus said (John 15:5) "I am the vine, ye are the

branches." Their belief was that God would see the branch and save them. God would look at the branch and honor it, and would not punish him. God says, v.18, "though they have the branch and speak in a friendly voice, I will punish them according to their sin and will not hear them." The branch in the nose will not save them. People put all their belief in the branch, not God. Christ took us out of heathenism, paganism and has made us confident with joy, power, and victory. God cannot be deceived, "be not deceived; God is not mocked: for whatsoever a man soweth that shall he also reap." Galatians 6:7. They do this to save themselves from robbers also. Palmists will see these branches to ward off prophecy they make of evil things these are tied around the wrist till the day it happens.

Verses 12-18 Branch to their nose. God took Ezekiel to show him what was being done secretly. The children of Israel thought that God was not looking. Ezekiel showed Him that these men had stopped worshipping God and had turned to the East to worship the sun. Another is that men were burning incense, not to believe in God. but to something else. The other is that a woman was sitting in a corner weeping for Tammuz—the god of the pomegranates. Tammuz had died centuries before, and the pagans used to celebrate the anniversary of his death. God told them not to do it, but, God had told them not to do all of these things—yet they thought God was not looking.

Verse 17, they did all of these wicked things and then they put the branch to their nose. This meant that wherever a vine—branch is found, that's where God is. They used to take a piece of gold and engrave a branch of vine on it. They wore this as a nose ring. The people who wore these, were the people who had spells, diseases, shadows of death. They believed that if God sees them wearing the branch, that God will forgive them and forget. It is a charm for salvation. Their solution should have been to forsake their wicked ways, rather than sin all day and then wear a branch in their nose. Jesus said, "I am the true vine, ye are the branches." John 15:2-6. Branches cannot bear fruit alone. It must be abiding as a branch in the vine. Take strength from the vine and bear fruit. This branch in the nose is provocation to God.

Verse 17, deception, and an insult. Branch in the nose is not the solution. Going back to the vine (Christ) is what the branches need to do in order to bear fruit. Similarly, the cross has no power or value. We are saved by His death and resurrection.

"branch in the nose" Tammuz—this is the god of pomegranates—vines are planted in the court yard of Eastern homes and these vines are a symbol of the presence of God. There are vines made of silver by a silversmith which are placed within the holy of holies because the presence of vine is the presence of God but this is a false vine made by man. This is why Jesus said "I am the true vine."

Psalms 128:3 says that the wife will be like a fruitful vine. If anyone is sick with an incurable disease then a leaf of a branch is engraved on a piece of gold and this is put in the nose. This is done by people who have committed a lot of sins or people who are going among thieves because they think if they do this God will be with them.

Verse 14 "Tammuz" means an idol for pomegranates, the one who gives the pomegranates. They were weeping for him because he was supposed to have been dead. All the women gather together on a certain day to weep for him. All the things in verses 11-17 are wrong things in the sight of the Lord.

Verse 17 The vines are symbolic of God's presence to the Orient. They had vines and vine branches engraved and vines made of gold, silver and copper. Wherever they had a ceremony they had a vine engraved. They believe wherever a vine is, God is, and He will not see the evil. If he does see evil he will forgive you and will protect you.

If the Eastern person is afraid of something always make a jewel like an American quarter and engrave a grape vine in that. Then they stick it in the nose. As long as they carry the vine branch in the nose, they believe that God is with them. Since God is present with them, nobody can attack them. Ezekiel 8:17. Vine branch in the nose. Jesus Christ is the "true" branch: vine.

"branch to their nose" Symbolic of the presence of God.

Verse 17,18 "commit the abominations" Jewish people thought God could not see what they were doing. God showed to Ezekiel all that they were doing.

"lo they put the branch to their nose"—branch is another name for Jesus Christ. (Zech. 6:12). Branch means a vine, branch of a vine.

EZEKIEL 9

Verse 4 Mark on the forehead. When Cain murdered Abel, God set a mark upon his forehead, so that nobody looking at him would kill him. In Revelation you can read, "set a mark on their forehead." Indian (Hindu) forefathers came from Greek island of Crete. Aryan people. They arrived in the Indus River. The next group of Indians who came from Persia; they were Aryans, came to Indus valley and drove the Greek Indians to the south. Both are called Hindu—they are both Aryan people.

There are only four races of people in the world: many nationalities, many colors, thought: (1.) Aryan (Caucasian); (2.) Mongolian; (3.) Negroid; (4.) Semitic.

Hindus is a racial name, because they are Aryans; that Hindu given to them after the River in India. The Indians of India are known as hillbillies of India! They are the people who were the mountain people who were there when the Aryans arrived. These are the true "Indians." Aryans conquered India 3000 years ago. They are darker (from India) than we are because of the climate in India and the food they eat. The religion of Aryans when they arrived in India was Vedic. They believed in God's spirit. The Vedic changed in name to Hindu.

Every morning, each man and woman puts a mark on his forehead after they bathe and pray. This symbolizes their being under the protection of God. Ezekiel 9:4. They are protected from punishment and destruction. Some put ashes on their forehead. Ashes are symbolic of sacrifice. If a red heifer is killed for sacrifice and make ashes, those ashes are symbolic of salvation through sacrifice. Hindus make ashes from a horse. Then they put the ashes on their head and body. "Have eaten ashes like bread." Psalm 102:9; Job 2:8. Job sat among the ashes—for protection by the sacrifice.

EZEKIEL 13

Verse 4 "Foxes"—The little foxes spoil the vines by uprooting them. They can easily get into the vineyards. When the fox makes a hole in the desert, they are not able to get back in the same hole. "The birds and foxes have holes, but the Son of Man hath no place to lay his head," means I have just gotten married, I have a place to lay my head. It did not mean that Jesus had no place to stay, he had plenty of homes. The foxes destroy confidence in God. Jeremiah 17:11, "as the partridge sitteth on eggs, and hatcheth them not..." Any little noise will scare them away when they are sitting on their eggs. They are very fearful. They can't get back to eggs after he leaves because they cannot find them. He does not remember where they are.

Verse 10 "Un-tempered mortar" is used for plastering. It doesn't have any cement in it. It is just a little bit of mud and powder mixed together. The power is missing in it. If it doesn't have cement in it, it is un-tempered mortar. "Wall" should be mud wall. In the first place, a mud wall is no good, because it will fall down anytime. On top of that they were trying to daub it with un-tempered mortar. They were trying to impress the people that it was okay, but it wasn't.

Verse 11 A stormy wind will blow it down.

Verse 12 Whenever there is wall used, it means a mud wall. When you plaster a stone wall or brick wall the stones hold together because of it. But when you plaster a mud wall and then without any cement in it, it will never hold up.

Verse 13 "Rend" should be melt. This is comparing other faiths with the mud wall. They will not last.

Verses 17-21 Handkerchief, pillow. A woman who lives by palm reading and fortune telling, usually a beggar, goes around, door to door telling people their fortunes and scaring them. They get information from the next door neighbor, in order to impress them. Then these "fortune" tellers offer a solution: They sell pillows and handkerchiefs. Put the pillow in your armhole and the handkerchief on your head and sleep a certain way—and then this which was foreseen will never happen to the person. Pillow is 2" x 2" made of linen and some pink (like sawdust) is placed inside. They say that a "holy thing" is inside, however. Then these fortune people seek money and/or food to live on.

God says that He is opposed to all of this stuff. Jesus Christ keeps us away from this dominion of fear, as long as we abide in Christ. He will keep us in perfect peace when we stay our mind on Him. Isaiah 26:3, John 8:32. Cannot trust in palms, leaves, pendants, etc., because we trust in the Lord. Don't believe on the cross, believe in Him who died on it.

"Kerchiefs and pillows" Eastern women, who are fortune tellers and palm readers, go from house to house gossiping and they hear something at one house and then to another house with this information and say that God has revealed it to them. Pillow is about 2 inches long, 2 inches wide. They put some hocus pocus stuff inside of it like a "root given by some holy man in Tibet." They tie the pillow on the arm and then lie down with their head to the East and remain on left hand side. Kerchiefs are also used like this for healing. Here God condemns these practices.

Verses 17-23 Question: Sewing pillows to armholes. Some women of tribes make living by fortune telling. Give pillows to tie in armhole for a charm. Pillow; 2" x 2" filled with special herb. Devils will supposedly not attack when wearing pillows. People were imprisoned by these beliefs and God said He would free them.

Verse 21: Handkerchiefs supposedly blessed. Paul's "aprons" which went out from his body and healed the sick were probably parts of his mantle. Mantles were often thrown over sick people. Miracles alone do not prove connection with true God. Mantle significant in Orient. Symbol of authority.

Verses 17-21 There is no teaching on side one—the scripture is just quoted. Pillows, handkerchiefs. Certain kind of people in the East who are like "gypsies." Eastern people—they have problems. They call in one of these gypsy-type ladies who sizes up the situation and decides she can help for a certain price. For that price she makes a pillow about 2" square, stuffed with what they call God's blessings; then it is given to the daughter to be tied to her armhole. The daughter should sleep on the left hand side. Then the gypsy leaves. The handkerchief: a person is chronically ill, the handkerchief is tied up, blessed by God, come from heaven, then tie this on your head, headaches and fever will disappear. "Now," says a gypsy, "give me \$10 (or wheat, etc.)." Then gypsy exits. They prophesy from the wrong source.

Verse 18, "to burnt souls" means to keep them in bondage. Are we fooled and bluffed by our enemy! Is the enemy dragging us to put confidence in some devilish work, rather than the true God? Are you being deceived by a tealeaf reader or palm reader? People don't mind paying to be led by the "spiritually" blind. The truth is not something that encases a man a lifetime. Our eyes have been opened, we are the children of God Almighty. We have heavenly resources at our beckon call. Diamonds and rubies are under our feet. Health, peace, security are assured to us: we need none of this prophecy in Ezekiel.

Verses 18-21 False prophets, handkerchief, pillows. False prophets give fearful and false stories. For instance, they will go yo a home and say, "madam, someone in this house shall die in 2 weeks. God tells me so. We don't know which one of you will die, so you need to purchase a pillow. If you keep this pillow tied on your arm hole you will not die." They are 2 inches by 2 inches square. These pillows are said to have something blessed inside them. They cost a great deal (i.e., a handful of barley and a piece of bread, or perhaps some money.) In the neighbor's house the false prophet will say. "You are going to get a chronic headache, from which you will die. I'll give you a handkerchief blessed by God. Tie it to your head and you will never get the headache, nor will you die." These people did this to every house, setting people free who were not bound and healing people who were not sick. Anything that is not the Word of God is a lie and a false security. God can set us free from these if we come to Him through Christ. Christ is the truth against all illusions of materialism, etc. There is no variableness or darkness in him. He is victory, freedom. Peace is not someone else's opinion of us or material security. Peace is Christ in you, the hope of glory. We stay our mind on God and He will keep us in perfect peace.

EZEKIEL 16

Verse 4 Birth (rituals, covenants, swaddling). Expresses an abominable situation of people who did not obey God. They forsook him. Condition of Israel. Idiomatic expression. "Thy navel was not cut" symbolizes no one was there to take care of them. It was normally the first thing done. "Neither wast thou washed in water..." is the same symbolism. "Thou wast not salted at all, nor swaddled at all." Rub a little salt on body of baby and on cut navel after washed. Then a linen cloth many feet long was banded around baby starting at top of head and wrapping entire body. Remained bound for 15 minutes to two hours. Salted = must not break own word (taught this from a child) when salted, means fidelity, unbreakability. Salt covenants often used between business partners, etc. Cannot break at any cost. Swaddling means faithfulness (steadfastness), freedom from crookedness. Practiced long before Christ.

See II Chronicles 13:1-5.

Eastern idiom. "thou wast not salted at all. nor swaddled at all"—this is a very insulting thing to say to a person, says you are not reliable, trustworthy, you are crooked you are not good, means a lot more which he did not want to repeat.

Background: four groups of Hindus in India, three groups are called high cast Hindus:

1. Priest class
2. Ruling class
3. Merchant class
4. Working men

High cast. Brahmanic religion. The three high cast groups make up the Brahmanic religion, several names to Hindu religion:

1. Brahmanic
2. Hindu
3. Vedic

Scholars still use the terms #1 & #3 while non-scholars will use #2.

The term Hindu brings up bad connotations because of pagan sacrifices practiced by some low cast groups.

First three groups of high cast are fighting the idol worship which has been introduced into the Hindu religion, these three groups are the majority in India.

Low class people not permitted to learn Sanskrit or to read the Sanskrit books for fear they will corrupt the teachings. The same thing is true in Roman Catholic church.

When child is born to a member of the ruling class a little salt is rubbed on the baby and wrapped entire body from head to foot with a 2" linen cloth (swaddling cloths is symbolic of uprightness). They were salted to be loyal and truthful to your religion. Every thing that is to be dedicated to God must be salted. (Lev. 2:13). You must say what you mean in your heart if you are swaddled which means you are not crooked. Salted stands for loyalty and faithfulness. In marriage ceremony in the 1st 3 classes husband takes something with salt before he places silver cord around wife's neck. Wife does also. This eliminates divorce because they bind themselves to God.

"thou wast not salted at all nor swaddled at all" This is a very derogatory remark to make about a person; says he is a bad man, not trustworthy, not reliable.

"not salted at all nor swaddled at all" It is a very derogatory remark, it means the person is not reliable or trustworthy, he is a very bad man.

Not salted and not swaddled. This is a very derogatory remark. This refers to an unreliable, untrustworthy, crook, thief, when a Hindu becomes a Christian he breaks the covenant of salt which was made for him by his parents. The Hindu family will take this picture to the cemetery and bury it when he converts to Christianity.

Marriage is usually done with someone you have never seen. It is done on the recommendation of the relatives. At end of 10 days ceremony, the groom places something with salt in his mouth and he says. "In the name of this salt which binds me to God, I declare that what all I said during these last ten days of marriage, all the promises I made I will never break them, even if I disgard my life so help me God." The girl does the same thing. The man and woman are then bound together with God eternally.

If something is bought in the market place, a down payment may be made and a covenant of salt is taken with buttermilk which has salt in it. This is what Jael did for Sisera (Judges 4 and 5). The covenant of salt extends beyond death, a father will ask his son to honor his covenants if he should die before meeting his obligations. There are certain costs in India and Arabia which live only by stealing. They will all live in one place. In the U.S. it is hard to catch thieves because they live with everybody. The highway robbers live in tents. If you come by some of these as you are traveling near night time and you would like to have a place to stay you may go to the thief and ask him to make covenant of salt. He will say "come thou blessed of the Lord." You enter the tent with the thief, sit on the floor, eat some food with salt in it to eat. The thief will say, "I'm the name of the salt, you have come under the shadow of my roof, I will protect you and your money." The thief may be starving to death but he will give his last bit of

bread to the visitor. He will stay up all night to guard the man. He is rendering a service to his fellow-traveler. In the morning, he will count out the man's money and give it back to him then he will take him on his journey as far as he can. Thief will accept no money for this service. He looks for his reward from God.

"...Thou wast not salted at all, nor swaddled it all." Oriental idiom: derogatory: meaning you are not reliable, or trustworthy. Your words mean nothing. Would not use to someone you love.

Every idiom sprang up under certain circumstances, and must know circumstances under which the idiom came to be, in order to get the meaning.

When child born to kings and princes and hierarchy, just a little salt rubbed on back. Wrap baby in soft linen cloth about 2 inches wide. Keep baby in from a few minutes to a couple of hours. Begin to wrap from head down.

Salt significance—must you say must not fail to keep Word. Fidelity and unbreakability. Swaddling clothes—free from crookedness and straight forward in your dealings with God and brother. Salted to be faithful and loyal to God. Both go together. Because you were not salted and swaddled you are not trustworthy, unreliable, and crooked. Many customs in the East that have to do with salt. Contracts made by covenant of salt. Example: buying sheep, put part down and will pay rest later. I.O.U. can be changed, but covenant of salt will never change and break. Share food together which has salt in it make vow to God. "In the name of the salt I am eating which binds me to God. I'll promise to pay money on certain day—so help me God. Man makes first born son to promise that he will never break father's word if he dies.

Marriage Ceremony: On tenth day, share salt covenant before it places the silver chord around her neck. "In the name of salt I will never, never break what I have promised to you." Why women so obedient to husband, as the head of the family, as Christ is head of the Church. In Western world marriage is only ceremony and not sacrament. It is not before God, spiritual, and is without God. Children: Salted and swaddled and brought up strictly.

Mt. People: Some people live by stealing—Live in tents. You can tell they are thieves by the way they look. Even thieves will honor the covenant of salt. Share salted food, will let you and thief will protect you all night, give you your money back, take you on your way. Will not accept money as the thief considers it a service rendered, to you in the name of God. He will protect you because of covenant of salt. He will not rob you nor will he let anyone else rob you as long as you are under the shadow of his roof.

Verses 4-6 "Polluted in thine own blood". A figure of speech; God's children of Israel were in a mess. Nobody was around to wash the baby, nobody to take care of the baby. Yet God did it for them. They were in a hopeless mess in every way, yet he made them live. Children of Israel were such a mess and God lifted them up. (Then they turned against God.) He did the same for us.

Note on Aberyer of blood—persons who run to city of refuge is free when high priest of city dies.

Verse 8 "Skirt" here is a white sheet which they cover with when they sleep. They don't need blankets in the East. Translation: "...I spread my bed sheet over thee..." The Eastern people cover their faces because they are afraid the moon will shine in their eyes. The moon has so much heat that some people lose their sight by sleeping in the open air; also by sleeping in the open air in the day because the sun strikes them. Covering with a sheet is symbolic of protection, redemption. Covering a woman with a sheet means agreeing to redeem, willing to protect. "The time of love" is the time for intercourse.

Verse 10 "Badgers' skin" is used in the temples. Must study.

EZEKIEL 18

Verse 2 That's a proverb that was in common use before it was in the Word. Sour grapes symbolic of sin if fathers sin his children have teeth on edge = suffering. God is saying why use this proverb in Israel. It is not logical for sons to suffer from fathers' sins, they will suffer for their own.

People who are not sure of themselves are afraid to die. Hindus aren't and many die without being sick. They believe they'll come back to this world.

Verses 5, 6 Hath not eaten on mountain = hasn't worshipped at pagan feast at mountain temple.

Verse 3 "And hath not eaten upon the mountains." means eating food offered to the idols. On the mountains their temples are built and in the temples there are idols. The people worship the idols.

Come near to menstrous woman—she is treated like a leper for this time. To come near her is a sin. Spiritually a menstrous woman is anyone who has been defiled by sin.

EZEKIEL 21

Verse 14 "Thou therefore, son of man, prophesy, and smite thine hands together, and let the sword be doubled the third time, the sword of the slain: it is the sword of the great men that are slain, which entereth into their privy chambers." "Smite thine hands" means an oath or a promise which is a confirmation of the oath—people in the market after they have bargained and settled upon a price clap their hands to confirm the transaction—it means that everything is all right and it shall be for "so much"—they strike their hands and stamp their foot—this is also a sign of victory and a confirmation of their word.

Christ said:

James 5:12 "But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath: but let your yea be yea; and your nay, nay; lest ye fall into condemnation."

"smite thine hands" To clap the hands is making an oath; to clap the hands and to "stamp the foot" is a sign of victory. (Ezekiel 6:11; 25 :6) We do not have to do these things to make an oath, our word should be good enough.

Verse 21 Used divination = the cup of divination. Arrows—standing at head of two ways they shake an arrow (not make it bright) this way or that way. God would tell him "Stop here! This is it!" Consult images, should read consult terephim. Image means any image made of wood or stone. Terephims are made in shape of men 10"-12" long. It represents a man in family who was spiritual—uncle, grandpa, etc. Keep image after they die if a need come up and they have to know something they look to one of the images and grandpa is supposed to reveal it to them. That's why Rachel when left father's home she stole father's images so father couldn't ask it where they went. Looked in the liver—should be "and he looked for guidance in the matter."

v. 22 is the guidance he got.

EZEKIEL 24

Verses 15-18 Mourning. Usually in the East a mourning man will observe 21 days of mourning. God told Ezekiel not to mourn when his wife died. God said not to observe the mourning practices. Mourners cry terribly, "bind the tire of thine head upon thee"—put on turban. Usually do not put on turban or shoes during mourning. Usually cover lips with cloth so he will not speak. God said for him to do the contrary and act like nothing happened.

"eat not the bread of men"—Family brings food to mourner for 21 days because he does not cook any food during that time.

We kill the power of negative situations by praising God. We magnify negatives by dwelling on them. What is the profit in crying over the death, or over the problem. Praise to God destroys the sting of the enemy.

Verse 15 mourning for the dead. Ezekiel was a sign to the people. "Desire of thine eye"—this is oriental expression for wife, "tire of thine head"—turban—during the time of mourning in the East the people do not wear a turban or shoes.

When they cry they cover their lips. If a person in the immediate family dies then they will not cook but neighbors and relatives will bring them food ("bread of men").

Verses 16,17 "Son of man. behold, I take away from thee, the desire of thine eyes with a stroke: yet neither shalt thou mourn nor weep, neither shall thy tears run down.

"Forbear to cry, make no mourning for the dead, bind the tire of thine head upon thee, and put on thy shoes upon thy feet, and cover not thy lips, and eat not the bread of men." "Desire of thine eyes" means the wife in the oriental language—the Eastern people make much wailing and weeping at the death of relatives, especially if they are wealthy—they even hire women to cry and weep—some have never even known the dead person, but nevertheless they cry and wail loudly with many tears—Ezekiel said, "Don't

cry as do these other people." "Tire of thine head" is a turban or veil affair made of two pieces of rope—God said they were to do quite the opposite of what other people do.

"Shoes" mean "sandals"—people always take off their sandals when they go into a house. "Cover not thy lips" is another sign of mourning.

"Eat not the bread of men" means the mourner is not to eat the food which is brought to him by friends and relatives—sometimes food is provided for days or weeks, depending upon how many friends a man has.

"No man shall tear himself in the day of mourning" means that he should not have others break his bread for him as a sign of mourning.

Jeremiah 16:6, 7: "Both the great and the small shall die in this land: they shall not be buried. neither shall men lament for them, nor cut themselves, nor make themselves bald for them:

"Neither shall men tear themselves for them in mourning, to comfort them for the dead; neither shall men give them the cup of consolation to drink for their father or for their mother."

"Cup of consolation" is composed of five fruit juices (grapefruit, apple, orange, pineapple, etc) which is given only to the son when he has lost his father and mother—this is especially for the son to bring him special comfort.

Verse 16 The desire of his eyes, is his wife.

Verse 21 That is the message for Israel.

Verse 22 The people of the family of someone who has died are fed by the relatives. They wash their dishes for them and prepare their meals. The house where a person is dead is unclean to them; therefore, utensils are unclean, you can't cook inside anything. The people are so kind they don't want you to keep cooking and crying at the same time so they all help. That is what is meant when it says "nor eat the bread of men." When you are mourning the people bring the bread for you.

Verse 16 Mourning. "Desire of thine eyes"—wife; "take away with a stroke"—kill. "Tire of the head"—turban (those who mourn for dead do not wear turban); shoes—people who mourn do not wear shoes; "cover not thy lips"—Easterners cover the lips when weeping; "eat not the bread of man"—when someone dies, there are 21 days of mourning during which neighbors supply all the food so that family does not need to cook. God said for Ezekiel not to eat this food.

God was telling Ezekiel not to mourn but rather to act as though nothing happened. He was to demonstrate before the people that he was able to contain himself even though his wife was dead. God always supplies the power for us to carry out His commands.

"Desire of thine eye"—this is an Eastern term for a man's wife, "make no mourning for the dead"—don't be a professional crier. At funerals a woman is hired to do some crying. They become very good at this and do a lot of crying even when they do not know who the dead person is.

"tire of thine head"—Arabs and Jews are black, two pieces of rope put together and worn on the head. This is a tire, it is also a turban. During the funeral the people do not wear the turban. God is saying that Ezekiel should wear the turban and not make mourning, "put on thy shoes (sandals) upon they feet"—the people go barefoot in the home during a funeral, "cover not thy lips" to cover the lips with the mantle is a sign of mourning, "eat not the bread of men"—If a person is dead in a household they will not cook food in the house for three weeks, sometimes two weeks—depends on size and dignity of the family. During this time the relatives will bring bread. 484 Jeremiah 16:7 "tear themselves for them in mourning" tear means "break bread for them." "Cup of consolation"—this cup of comfort is given to a person who loses his father or mother. It has five fruit juices:

1. pineapple
2. apple
3. orange
4. grapefruit
5. ?

Verses 16,17 Mourning for the dead. "desire of thine eyes"—this is the man's wife.

"bind the tire of thine head"—means keep your turban on. People who are mourning take off their turbans. "Put on thy shoes (sandals)" mourners will take their sandals off while they are mourning.

"bread of men"—when someone does in a family they will not cook in the house for so many days but rather they will let the relatives bring food to them, this food is "bread of men." God told Ezekiel how he was to act and he became an example to the people by following the will of God. When God tells you to do something he will also give you the power to do it.

Verse 17 This is quite contrary to what you should do when you lose somebody. God tells him not to mourn for the dead, because they usually mourn for 21 days. If anybody is dead, during the mourning, they don't put the tire on their head; but when they go to see anybody showing humility, surrender and submission and they put the tire on their head. For mourning they take off the tire. Here it says to put it on. "Bind" should be put. They say to put on the shoes because in the morning they don't put the shoes on in the house. He was commanded to do that as an example to the people, he came to carry a message. Sometimes we must give a message even to suffering ourselves.

Verses 17, 23 Tires. Isaiah 3:18. Tires Ezekiel 24:17,23. Tires: Black rope headband, crescent-shaped, showing submission and humility before God. Ezekiel: In funeral service did not wear tire or shoes and cried much. God told them to act against tradition and do just the opposite. People would ask questions then.

EZEKIEL 25

"Feet" should be foot. "Heart" should be soul. "Despite" should be spite. If you clap your hands and stamp your foot at the same time you are mad at something. Your heart is so wicked, you are full of spite in your soul for the things you do. You are so glad when something terrible happens to your enemy. To stamp the foot is to affirm. You are rejoicing because of the evil that happened to that fellow.

EZEKIEL 28

Verse 24 A pricking brier. Here the pricking is insult.

"...pricking brier... grieving thorn..." People. How did people annoy Paul and why? Paul established many churches and was a great success in the ministry. Satan used false prophets and critics to buffet Paul, they told things against Paul. Said Paul was not an apostle like Peter and the rest, as he never lived with Jesus, so said not to believe him.

EZEKIEL 29

Verse 18 "Son of man. Nebuchadrezzar king of Babylon caused his army to serve a great service against Tyrus: every head was made bald, and every shoulder was peeled: yet had he no wages, nor his army, for Tyrus, for the service that he had served against it."

"Every head was made bald" means that this is what occurred because they were made to carry heavy loads on their heads in the unbearable heat; thus their heads became bald.

"Every shoulder was peeled" means that this occurred from carrying the nobility on chairs (palankin) (Sp?)—these chairs were suspended on poles which they carried on their shoulders—sometimes the poor coolies would put "palankin" leaves on their shoulders to keep the poles from irritating their skin.

Spiritual Application: This verse shows the terrible persecution and humiliation that they endured.

Head made bald; shoulder peeled. "Every head was made bald"—by carrying load on head. "Every shoulder peeled"—by carrying heavy load on shoulder, i.e., master's chair. These figures of speech imply hard labor.

"Every head was made bald," "Every shoulder was peeled"—from carrying heavy loads on the head and shoulders the head will become bald and shoulders peeled. This shows the heavy persecution the people were under. The shoulders were peeled by carrying a "Palankin", a wooden chair for carrying people. The eastern coolie will cut plantain leaves to put on his shoulders.

DANIEL

DANIEL 8

Verse 13 The temple. Another threat here in this verse. The enemies came along to trick him—"Oh, come along, let's talk it over." Going to the temple, no one will come along to harm him. The enemy always tries to get us at his will to his place. We must never do this. We must abide in our place. Our place is in Jesus Christ. We must abide there. Once we leave our place we are on dangerous ground. The enemy says, "If you remain here you shall get old. etc." We tell him we're never going to die. The older we get the stronger we become, because we have Christ in us. He will never leave me nor forsake me. Don't ever allow the enemy to lie to you; don't fear his words. Just do the opposite of what he says. Now, in a time of war or crises period, people would go and hide in the temple. Now the oriental method of warfare says that the enemy cannot come in to capture you. The enemy will surround you but he cannot come in to get you. If 10 people get into the temple and live on whatever food you have. While in the temple, you cannot be shot because you are considered to be under the protection of God, while in the house of God. The dirt and filth mounts up in the temple and the rubbish gets piled up in the streets, the water supply get cut off, and no one can clean anything. This is called "abomination of the desolation." (Daniel 8:13; 9:2; 18, 26). This is a true picture at the time of war.

HOSEA

HOSEA 1

Verse 6 Names. Lo-Ruhamah (devoid of mercy). Indicated God would have no mercy on them. Children at least 5 years old when weaned (verse 8)

Lo-Amami (not my people). Hosea 2:16.

Baali (lord).

Ishi (husband).

HOSEA 2

Verse 1 Ammi; Ruhamah. "Say unto your brethren that you are My People (Ammi). Ruharaah means people who have obtained mercy. When you put lo in prefix to these words it means the opposite—not my people; have not obtained mercy. You should have a knowledge to know why you believe—It's easy then.

HOSEA 3

Verse 2 "...and one and a half homer of barley..." A homer is equal to 36 gallons. They pay in silver for anything that is despised. Payment in gold is higher prized, it is for something important and of value. In the East the last piece of silver is called four honors. It used to be two honors. Two honors is only one-eighth of a rupee and a rupee is only one-fifth of a dollar or 20¢. Therefore, fifteen pieces of silver is not worth much. It is the smallest denomination. You can get a bushel full of barley for 10¢. Cakes of barley are given to the cows and most of the Hindu people don't eat barley. They make some kind of broth out of it, but it is looked upon as an animal's food. If you call a man barley cake you are despising him. Barley cake is like unto something that is not much good, not much value. Silver is always the least denominator of money in the East. There are two honors, four honors, eight honors, and one rupee, these are all silver. A rupee is the highest coin in India. Two honors is one-eighth of a rupee. That is nothing much at all. Their labor and prices are cheap.

HOSEA 4

Verse 6 Lack of knowledge. General statement found in all religions and philosophies. People are fearful, afraid, worried, anxious, and have every agony that they suffer because they do not realize who they are in relation to God. When they realize and know who they are, they wake up from their misery. Example: Prodigal son was in a mess. When he remembered who he was and what he had left, he returned to his father's house and received all the benefits.

We must all realize and remember all that we are and have as God's children because of the new birth and holy spirit in us. We must become aware by knowledge and receive all the benefits of God's power in us, also health, prosperity, abundant life in every way. Do not be blind to our status and heritage in God. Old things are passed away and all things are new because of our awareness (knowledge). Job said. "Acquaint now thyself with Him, and be at peace." (Job 22:21) "Ye shall know the truth, and the truth shall make you free." (John 3:32). Eliminate negative thoughts by saying the Word to yourself. The words will become real and the mind will say. "Yes sir. Yes sir." Your mind must say that you are boss to it.

Verse 8 Eat sin of my people. How can you eat sin? "The people who eat of the flesh of animals which are offered for sin." Sanscript translation. People who want forgiveness will bring a lamb to the temple. They wash the lamb with holy water. The man who is offering the lamb puts his hand on the head of the lamb. This is how he lays all his sin on the lamb. This is symbolic. Then they kill the lamb. That's why the Lord says, "He hath laid the iniquity of us all upon His Son." Just as you lay your hand on the lamb

that is sacrificed for sin, God hath laid all our sins on His blessed Son Jesus Christ, who bore bleeding wounds to save you and me. He came to be wounded for our transgressions; to be bruised for our sins. Upon Him the chastisement of our peace was laid upon Him. He was one sacrifice for all. The man puts his hand on the Lamb then kills it. And, then, the people round about eat that meat. A man who eats the flesh of a sacrificed animal is said to have eaten of the sin of my people. They don't eat sin they eat the flesh.

"They set their heart on iniquity." It means because they like the flesh of animals offered for sin they like to see the people eat more that they may sin more. God is saying, "My people are becoming so greedy, they've lost their own conscience. They're encouraging the people to commit more sin in order that they may eat the flesh of those animals sacrificed for sin."

Verse 12 "Stocks" are idols made of wood. In this case "staff" means authority, power, strength. Beside the idol is a staff that is symbolic of the idol's authority and the idol is supposed to speak through the staff. On festival days they let one of the religious people bathe and give him this staff beside the idol. Then they beat drums, sing and dance around him and as he stands there, the spirit is supposed to come upon him. He is supposed to be the idol's servant holding the authority of the idol in his hands. They look to this man to see what the idol is going to say in answer to their prayer. They know the idol can't speak but through this staff he can. Suppose they have lost something, they call upon the priest and beat the drums and get the man with the staff to say what was stolen. Then when this man gets the spirit of the idol he goes and shows with his staff who stole it. That man will follow him and crowds will follow him and this man will go and put his staff where the stolen property is. That is one of the things they do in order that thieving may not happen in the East. Nobody steals another's property because they are afraid of the staff. It should read "...and they expect that their staff shall declare the answer."

(II Kings 4:29; Isaiah 40:30,31). Stocks is idols made of wood. Every idol has a staff in his hand. Staff stands for authority. e.g. II Kings 4:29. Our authority is the Word. The heathens look to their staff for the answer. Anything that is not faith in Christ is an idol—anything that interferes with the love of God (e.g. bad habits). Bishop says if you don't give up habits you aren't really saved. You must abandon yourself like eagles who dive into water to lose their feathers. Thousands do it all at one season. They must lose old feathers first, then they get new ones and they can run and not be weary (Isaiah 40:30,31). Idol worship applies to church members too.

Whoredoms. Whoredoms—other gods that are worshipped. Staff & stocks—(same thing), made of wood, 4 or 5 feet long, thick as wrist, polished for beauty, put in hole in a place, burn incense and play minstrel by priest whenever they want stocks to give them an answer. Idol worship, evil spirits.

Example: If they wanted to find out who stole some gems, they would line several men together and water would be poured over them from head to foot, bathing them with their clothes on. The "spirit of the Lord" was supposed to come on one of them. He goes to stock and moves it. The staff pulled him by the spirit (evil) to the jewels' hiding place or to the person who stole them. "Inspired" by playing of minstrel. Staff circles the man who stole or the stolen object, leading the man holding it. God does not sanction this action. Staff also finds lost people, etc. The people were going to the devil to solve their problems rather than to God.

Verse 13 Spouses means daughters-in-law here. Some places it means wife—depends on context.

Whoredom & adultery is spiritual, worshipping other gods. If there is a drought or plague the people (often women) get together and set up altars under trees and on mountains to worship pagan gods. It's not a moral whoredom but spiritual. Look to context whenever you read about adultery. When we put something material ahead of our love for Christ is adultery. A harlot or harlotry means the same thing. Sometimes—divided loyalty.

Verse 16 (II Corinthians 6:14, Acts 26:14). A heifer is a young cow which has not been calved. Very seldom is it put to the yoke for plowing. It is illegal to put it by the side of a bull for plowing. But if a man is poor and only has one bull and he can't plow with just one, he will use a heifer even though it is illegal. II Corinthians 6:14, one pulls one way and one another. A Christian who is born again, lost his old feathers and is walking, must marry a woman like that. The heifer refuses to bear the yoke and thinks. "My neck will be broken; if I give in they'll have me for life: I better dodge it now." The farmer hooks her up and ties a rope to her horn and stands behind her with a goad. She kicks at it and gets pricked more. (Acts 26:14). Then the heifer begins foaming and breathing heavy. It's afraid to go forward. It

gets beaten and falls down. Christians are afraid to walk with Jesus and look horrible from the beating. Jesus Christ said my yoke is light. Israel was afraid, like they were afraid to go into the promised land. Pagans must do horrible things—hurt their bodies, etc., in their worship. The yoke of Christ is easy. Hosea 4:16b The lambs of the first year are fed near home. After that they go out in the wilderness and wander here and there finding grass. There are lots of dangers, etc.

"backsliding heifer" cause—Israel slideth back... effect—now the Lord will feed them as a lamb... In the east the majority of the people live by cultivation. In the west majority live by industry and business. Easterners cultivate their own land, Almost everyone has their own piece of land. A man without land is a pauper.

Backsliding heifer. The yoke is made of wood and fits on the back of the neck of the oxen. A leather strap goes around under the neck.

Backsliding heifer. The plowing is done by oxen or buffalo or donkies and not many horses. If a man has only one ox he needs another for plowing. You cannot use an ox and a buffalo for plowing. You must have 2 buffalo or 2 oxen—not mixed. That's what Paul meant, "Be not unequally yoked together (II Cor. 6:14).

III. They will pull separate ways. That's one reason marriages don't work—believers marry non-believers. Christians are to marry Christians.

It was very hard for poor people could only afford one ox. The law says you're not to be unequally yoked together. He must find another ox, otherwise he couldn't plough. What he will usually do if he has a heifer is to match the ox with the heifer. A heifer means a cow which has not been cowed. When these two are put together and the farmer begins plowing the heifer will not go. The plowman will prick the heifer with a goad; they'll pull the heifer with a rope. The ox will go forward, but the heifer won't go. He falls down and pretends to die. The heifer is afraid that if it carries the yoke it'll break it's neck. The heifer wants to dodge in the first instance. The farmer will get discouraged and let her go. It takes a week or two for the heifer to get ready for the yoke.

You can see what God meant about Israel now. They refused to bear the yoke for fear. They thought if they refused to bear the yoke they wouldn't bother them.

How did Israel slide back as a backsliding heifer? God gave Israel a good land to possess it and the leaders of the Israelites sent spies to go look over the land. They saw that it was a good land, but also saw the giants in the land (Anakins—giants). They said the land was beautiful but they were afraid to go because of the giants. The women folk began to cry all night because of fear. This report made Israel not to go. They backslid like the heifer—reason being: fear. They overestimated the giants with their physical eyes and underestimated the power of God who brought them out of Egypt. The same God who opened the Red Sea and brought the water out of the rock—they forgot God's greatness (Numbers 13) IV.

The same thing happens to us today.

Jesus said. "Take my yoke upon you and learn of me." Matt. 11:29. "For my yoke is easy and my burden is light"—Matt. 11:30. Before the heifer carries the yoke, he is afraid of it. He thinks it is too heavy. We are afraid of the yoke or we would go forward. The Word tells us to do certain things, but we won't do them because we're afraid it will hurt us. Fear keeps God's people from bearing the yoke of Jesus. His yoke (His commandments) are light, easy to bear. We don't even want to try it—just like the heifer. We try to shake it off. Fear is the believers only enemy. People are always afraid of what they could lose. "God may be true, but I don't want to try anyway"—our attitude.

Israel was afraid because they looked at the giants and not at their God. We look on encompassing circumstances rather than at the truth of God's Word. We should look to God's hand. "My hand is not shortened that it cannot save." (Isaiah 59:1).

God is able to overcome any giant in our life. We must step out on the land and God will fight our battles. We need only act on God's Word. That moment we'll realize His Word is truth.

Israel refused to go with God, slid back. Fear keeps us from going with God. Lord will feed them as a lamb in a large place (these are above 1 year of age.) Sheepfolds—male lambs of 1st year are in 1 fold. Female lambs of 1st year in another fold. Lambs above 1 year are looked upon as...in still another fold. The first year lambs, male and female are taken care of near the shepherd's home—they prepare special

grass for them, remove all the thorns and thistles. The shepherd's children take care of them. They eat the grass and drink the water—everything is taken care of. These lambs of 1 year are used for the Passover—shall have no bruise or blemish on them. That's why they're so well cared for. These are secure, no lack, no drought, no fear—everything is just right for them.

After the 1st year, they are looked upon as sheep—they have to go 2-3 miles everyday for grass. They have to wander and look for water and grass. And when they may fall in a pit and break their neck or be eaten by a tiger—All these fears confront them. There is no longer any certainty. Large place—a place where there may not be water, food—maybe danger, tiger, lions—because we refuse to walk with Christ and bear His yoke and do His will, we are as a lamb in a large place (this wicked world)—where there is no peace, certainty, surety, freedom. Christ would lead us as lambs of the first year into green pastures and water.

Heifer backslide. How does a heifer backslide? In the East one cannot yoke a buffalo with anything other than a buffalo. Must be the same animal (II Cor. 6:14); just like Christian marriage. Marry Christians. They are not the same in any manner.

Many poor people in the East do not have two oxen and he must plow with one. He, therefore, goes against the law and puts a heifer next to his ox. As he places the yoke on, the heifer stops and tries to shake off the yoke; he refuses to move in spite of pricking. Without the yoke, the heifer will run. With it, he pretends he is helpless and weak. This is what most "Christians" today do with tithing—dodging the yoke. Heifer does not want to go forward, because he thinks if I go forward and carry the yoke the first time, my neck will be broken and if I dodge it first, he will let me go. This is why Israel backslid, like the heifer. Matthew 11:29,30. (Bishop said he bore the yoke of the Hindu religion, the hardest there is. Yoke is anything your religion, priest, father, tradition tell you to do. He had to go to the temple, lie down on a bed of spikes with bare bodies, and pray. That's a yoke of Hindu religion. Heavy one too. Matt. 11:28, "Come unto me, all ye that are heavy laden, and I will give you rest." He mentions other bondages of Hindus.)

The easiest thing is to obey Jesus Christ. We are like heifers. We refuse to bear the yoke of Jesus Christ because we imagine it is heavy yoke. But Jesus said, "...my yoke is easy and my burden is light." It is nothing compared to the yoke of other religions. Israel, the more she refuses to go, the more pricks she gets, the more she swells; the more Christians refuse to bear the yoke of Jesus, the more we suffer.

The sheep are not put together with lambs of the first year. They get special attention: special grass, water, no other animals are near, no thorns are near, clean the land of stones and thorns. Give them a pond, grazing land near home. The sheep graze at the jungles (?), without proper water, without proper food, no certainty of distance needed to travel. But the first year lambs nearer home, plenty to eat and drink, plenty of security surrounds them: this is the lamb—type chosen for Passover. (a male of the first year without blemish, bruises—that's why there can be no stones and rocks where the lambs walk during first year). The rest of the lambs, not chosen for Passover, go into the wilderness. God says, because you have refused to walk with God, and have compromised every step for fear, and have not done those things which you have promised to Christ, you not only suffer the defeat, frustration, agony, and misery, poverty, disease and the crisis, but the Lord will feed you the lamb in the Lord's place where there is no security, no certainty of water or food in a large place (as opposed to the first year lambs confined rich grazing area). We bear needless pain because we fail to adhere to this Word. Those who want freedom from fear and insecurity and lack, must turn from their strayed ways unto Jesus and ask forgiveness for failing to bear the light yoke of Christ, and being burdened down with the yoke of the devil.

Backsliding people. Backsliding condition of the people of Israel... God always has spoken through His prophets to the people, warning the people who have gone from God, temporarily taken to the things of the world and missed the mark of blessing. Such people referred to as backsliding people are spoken of by God through the prophets. Always asking the people to come home. The cause is that Israel slid back; the effect was that the Lord would feed them as a lamb in a large place. How do heifers backslide? Agriculture of the Orient, Eastern farmer does not live on his farm, he lives in a house in the village. A man without land in the East is a pauper. Almost all men in the East are farmers. They grow their own food and live in their own home (75% of Hindus and Indians were not in poverty). Let's look on the positive side of each situation. Luke 5:4-7. We are what we are. Whether it be bad or good, whether defeated, disappointed, loaded with care and debts., simply because we are toiling on the wrong side.

HOSEA 5

Verse 7 Landmark. Strange—illegitimate, alien. After a month they shall be destroyed; verse 10. remove the boundary, landmark. No fences in that day. Mark with boundary stones which are easily moved. God said that act was a sin (removing neighbor's landmark). Seldom break these rules of God and their culture. Easterner's crooked in many ways but usually very strict in following laws of their religious culture.

God does not send an evil to the people. He does not lead us into temptation. Instead of saying, "lead us not into temptation", Easterners say, "let us not enter into temptation." We get our temptation from our own, disobedience and negative thinking. Then we reap those consequences of our own wrong doing. We should not blame God. Our mental attitude brings physical disease, etc. God is merciful and delivers us when we call on Him.

HOSEA 7

Verse 8 Matthew 7:9,10.

Ephraim. Chippatti (chip-potti) is a bread as big as plate and thick as palm of hand. Cooked in butter in a pan. Made of wheat flour dough rolled out. Must be watched. Sometimes get burned black on one side. Then called ephraim. Name ephraim is idiom—one-sided fellow, knows only one thing. Does not want to hear but one side of a matter, narrow-minded, no good. Instead of listening to God., gets mixed-up with people and goes against God (Hosea 5:11). Like club-joiners in America, join anything but still not satisfied.

"ever learning but never come to knowledge of the truth." (II Timothy 3:7). Ephraim and these people are cakes never turned.

HOSEA 10

Verse 11 "taught" means trained. It means Ephraim was only trained to tread out the corn like a heifer. Certain heifers are only trained to tread out the corn. That is the easiest task of all for an animal. It should read: "But I will place a yoke and plow. He doesn't plow but he carries the instrument that plows. One man plows and the other man goes behind him and breaks the big clods that come from the plowing. That is the work of Jacob. Ephraim is as an heifer that is trained, and loves to tread out the corn; but I have placed a yoke upon his fair neck..." Fair neck means neck that has never been broken. "...I will make Ephraim to carry the yoke and go forward; Judah shall plow, and Jacob shall break his clods."

Heifer, "that is taught," "passed over upon." A heifer is young cow that has not been calved. "That is taught" means trained to tread the corn. "Passed over upon" means to put a yoke upon. A heifer is always afraid to carry a yoke because the fear is that the yoke will break. The corn is put all over the threshing room floor. All the cows, 10-20 go around driven by one man. As the cows walk, the corn is crushed by the weight of their feet. It is not a hard job like plowing. It is an easy job. The yoke is placed on the animals in plowing, and then the cows, etc. must pull weight. Treading out the corn is just walking; it is the easiest thing to do. People like to do the easiest thing also. It is easier to hear sermons, hear evangelists; but it is more difficult to take the Word of God and become born-again, because then they must act upon it later on. People don't want to use their hands.

But here is Hosea, God put a yoke upon Ephraim's head which he did not like, it is heavy and then it was pulled. "Make him to ride" means to pull the plow. "Judah plow" means Judah stands behind the "plow" means pick with a goad. Judah has one hand on the plow and the other is used to goad the animals. Jacob shall break the clods. When plowing if there are big clods, Jacob shall break them. Man, Ephraim wanted it easy without being hurt and was afraid of breaking his neck. For us it applies that we want to have it easy in everything. We want to go easy on religion; if we give a testimony we may lose our reputation, our job, our business in the community, they may despise us so we go easy on it. Hosea 7:8 (a cake not turned) means Ephraim was too worldly he is all baked on one side. Ephraim stands for a materialistic man. People do not like change. Bible is not a burden, it is a yoke. It is the Word of God—the Will of God—the yoke. People are afraid to bear that yoke because they do not want to do the will of God, which is the yoke.

HOSEA 11

Verse 4 "I drew them with cords of love:..." "Jaws" should be necks. After the plowing is done during the heart of the day, the plowmen do not take the yokes from the oxen. The plowmen come and sit down under the tree and bring the oxen with the yokes on, pair by pair, and drive them under the tree where the shadow is and the food for the plowman is. The owner comes and unloosens the bands. The oxen are glad to see him for they are anxious for him to take off the yokes. As soon as the yokes are off, the food is put in front of them. "Meat" could be provision.

JOEL

JOEL 2

Versa 13 Send your heart. "Garment" should be mantle. God wants us to change on the inside and not just with outward signs such as rending the mantle. The Hindus are twice-born in their religion. The priest comes and throws a mantle over the young boy's head and gets under it with him and whispers a prayer in his ear. When the boy repeats it he is twice born. This is for high caste people. There are Hindus who are not twice born. There are 4 groups of Hindu:

1. Brahma-priest class
2. Chatria-ruling class
3. Viza-business class
4. Sudra-working class

The first 3 groups are high caste, twice born. Fourth class is not as enlightened, they are not twice born. The first 3 are the majority.

Verse 16 If a fast is proclaimed by the king, everybody must fast. If there is a fast or a ceremonial doing they cancel all these things for the marriage feast. But this time it is the other way around. Even the bridegroom must not have a feast. If they have had two days feast with 8 days left they are to cut it out, do away with it. "...let the bridegroom go forth of his chamber,..." means let him come away from the feast. Same thing with the bride.

Verse 17 That is their cry. The priests must set an example.

Verse 25 The Eastern crops are eaten up by these palmer worms. They believe that is God's punishment. God sends those things.

AMOS

AMOS 1

Verse 1 They say three or four or perhaps five or six. It is the way they speak. It is a common way of speech. "Damascus, yea for four..." One of the threshing instruments is a beam of wood. Threshing instruments are all wood, no iron, but here they used iron.

Verse 3 The bar is a lock. Eden should be Beth-Eden.

Verse 6 "Translation: "...Gaza, even for four,..." They carried away all those that were captives.

Verse 7 Translation: "But I will send a fire within the wall of Gaza,..."

Verse 9 Translation: "...Even for four..."

Verse 10 Translation: "But I will send a fire within the wall of Tyrus,..."

Verse 11 Translation: "...even for four..."

Verse 13 Translation: "...even for four..."

Verse 14 Translation: "But I will kindle a fire within the wall of Rabbah, and it will raise the ground as in a battle going about as in a whirlwind:" It will be completely wiped out and blown away by a whirlwind.

AMOS 2

Verse 1 Translation: "...even for four..." "Edom with lime:" If they don't want to leave any sign of a person they burn the bones with lime because it completely wipes it out. It turns to dust. Lime was used as the fuel.

Verse 1 Translation: "...even for four..."

Verse 4 Translation: "...even for four..."

Verses 6, 7 Poor (someone asked question about this). "Pant after dust on head of the poor"—throw dust into mouth of poor people instead of food. Robbing them, denying them food. Wicked people had such little regard for God's heritage that they sold them (God's heritage) for a despised price—cheap. "Sold the righteous for silver." Whenever they wanted to despise someone they would say. "Oh, he is only barley, cake—he is nothing." Slight by indicating someone is worth only a pair of shoes, silver, etc.

Verse 7 Translation: "They cast dust on the head of the poor,..."

Verse 8 Translation: "And they by every altar, upon clothes on a pledge you should give it away to the man concerned. These people did something that was never done.

Profaners of God. The wicked people who profane the name of God lay themselves down on clothes laid to pledge by every altar. Some poor people pawn their clothes. Those to whom they are pawned are supposed to return the clothes to the poor people before sundown. Wicked people would not return the clothes but would take them to the altar and lie down on them. Sign of wickedness.

Wine of condemned: people are condemned in court of law by elders of the gate and any charge brought against them, they must pay a fine. These wicked people would use that money to buy wine which they should not have done and they would drink it in the temple.

Verse 12 Nazarenes are not supposed to drink wine.

Pressed Cart. Figures of speech: "Behold, as a cart is so heavy laden that the sheaves are dragging the ground and pressing the cart down, so I press you" (the wicked people). God says this to them. God is not pressed, the people are pressed for their wickedness.

Verse 14 Cannot escape the pressure.

Verse 16 He will run away naked because he won't have time to dress. Naked means the man has only a loin cloth on. Does not mean to be without clothes.

AMOS 3

Verse 2 "You only have I known of all the families of the earth: therefore I will punish you for all your iniquities."

The Sanskrit translation reads: "You only have I approved..." God saved them. He brought them out of Egypt, He supplied all their needs, he loved them, He recognized them as His own people (chosen)—approved above all the families of the earth.

Spiritual Application: We today are approved of God only in Christ. We are saved by His grace. We are kept by His Word. We are His children; therefore, when we sin against Him, He rebukes and checks us for our iniquities. They prosper like the green bay tree and never seem to be punished for their iniquities. This is because they are not God's children (approved of Him).

"punish you for all your iniquities" You would think if God knew only Israel He would be forgiving but instead here He is punishing them. "have I known"—should be "have I approved" (Jeremiah 12:1-3 Why do the wicked prosper) God will chastise us, because we are approved by Him. He whom the Father loveth He chasteneth.

"punish you for all your iniquities" Have I known should be "have I approved" — any little thing goes wrong and we are instantly checked, corrected, reprovved by God because we are approved by Him. The man on the street may continue doing wrong his whole life time without being checked or punished. Psalm 37:35. To approve of someone means to recognize him and take him as one of your brothers.

Verse 5 "Can a bird fall in a snare upon the earth, where no gin is for him? shall one take up a snare from the earth, and have taken nothing at all?"

This is a poor translation because the translators were foreigners to the culture and idioms of the East.

Illustration: Camel going through the eye of a needle—the word for camel in Aramaic and Syriac is "gamla"—there are four meanings for this word.

1. Camel
2. Beam
3. Rope
4. Something larger than what is being compared

The word which should be used in this Eastern idiom is a "rope" passing through the eye of a needle.

A "snare" is a net or a trap which is used to catch birds or small animals for food. The translation reads in Sanskrit: "Will one take up a snare if there is nothing in it?"

Translation: "...before he takes anything at all."

"Shall one take up a snare... nothing at all." This is a poor translation. This should read, "Will a snare be taken up if there is nothing in it at all." A "snare" is a little net which is spread out to catch little birds and rabbits, some bait is put inside, and the person waiting will pull it up when some game comes into it.

Why words are misplaced in the Bible—the Bible was originally written by Eastern men. Then the Bible was translated by the Greeks who were foreigners to the Eastern culture. They knew the language but they did not know the usage of the language. To know the usage we must know the culture of the people who speak the language.

"bird fall in a snare" Should read—"will the snare be taken if there is nothing in it at all" The snare is a net which is spread out to catch small game. The fowler will sit and watch the net. When something falls into it he will take it up.

"bird fall in a snare" Originally the Bible was written by Eastern people, and it was correct because these people knew the customs and the culture. The Western people, foreigners to Eastern culture, translated the Bible. Must know the correct usage according to culture to get a good translation.

Verse 6 Translation: "...shall there be fire in the village, without the will of the Lord?"

Verse 12 A shepherd, when a lion swallows a sheep, will run and put his hand in the lion's mouth in such a way, that he will pull out the sheep, if he can. If not, he will pull out that which he can get hold of

from the lion. He will save something from the sheep. "In the corner of the bed" means near the post of the bed.

Rescue, shepherd. Lambs looked upon in East as children of the shepherd. He would lay down his life for them. He would put his hand in the lion's mouth to salvage even part of a captured lamb. So shall God pull His people out of danger, no matter what time or situation, or danger, or difficulty, is present. Last part of verse signifies no matter where they are hidden.

Verse 15 "Smite" means destroy here in this passage. "with" should be and. "...the winter house with the summer house..." It is just two houses. One for the winter and the other for summer. The summer house is screened in.

Verse 20

See Isaiah 47:1,2.

AMOS 4

Verse 1 "...kine of Bashan,..." means cattle of Bashan. The bulls of Bashan are the people who are very wild and strong.

Verse 3 Translation: "And everyone of you will cast out that which you are carrying to the palace, and go out to the breach." A breach is a place that is rented to two.

Verse 6 "Cleanness of teeth" means they have nothing to eat. The teeth are on vacation.

Hardness of heart. If a man has not eaten for days, his teeth are clean, indicates poverty. It would seem that people in difficulty would repent and call upon God. But it made these people harder in their hearts.

Verse 7 "One piece" means "one plot."

Verse 9 "Mildew" is poisonous dew. The palmerworm is any worm that is green.

Verse 11 A fire brand is a piece of wood on which is brush, rags and kerosene oil and is used as a torch.

AMOS 5

Verse 1 Translation: "Hear ye this proverb..."

Verse 7 Wormwood is a tree. The leaves, herbs, etc. are all bitter. It is the bitterest of all trees and it is about the size of a pear tree.

Verse 11 "Pleasant" means productive.

Verse 19 This is a very good saying in the East. They say that when everything seems to go wrong for a man.

Cannot escape judgment of God. Sin catches up with us and meets us in the way.

Verse 21 Translation: "...I will have no pleasure in your solemn assemblies."

Verse 23 "Viols" means Violin.

AMOS 6

Verse 4 The beds of ivory are the real beds. The posts and everything are made of ivory. "Stall" should be cattle shed.

See Isaiah 55:1.

Verse 5 "Viol" means violin.

Verse 6 Translation: "That drink bowls of wine..."

Verse 9 Translation: "...that all should die."

Verse 10 The dead man is unclean. The house is the funeral house. They should not mention the name of the Lord since they are in the business of burning in the funeral. The people that are mourning are concerned with the dead bodies and they should not make mention of the Lord.

Verse 11 A branch is a wide place and a cleft is a narrow space.

Verse 12 The gall is also called the wormwood. The Jews call the wormwood, gall. "Hemlock" should be poison.

Verse 13 "Horns by our own strength" means glory by ourselves.

AMOS 7

Verse 1 "King's mowings" means the grass inside the king's compound. They mow the grass the first time and then that which is left shoots forth and then he found the grasshoppers. Translation: "The Lord God hath showed it to me; after the mowing of the grass of the king, as the grass began to shoot out the second time, God created grasshoppers."

Verse 2 Translation: "After the grasshoppers have eaten the grass, he prayed, O Lord, by whom Jacob shall arise for he is poor."

Verse 3 "Repented" should be "was sorry."

Verse 4 Translation: "The fire ate very deeply and it ate one share of it."

Verse 7 "A plumb line" you drop down from the top of an object to measure the vertical straightness of it.

Verses 12-14 Sycamore. Amos was a prophet commanded by God to go to a certain place to preach. Gathering of sycamore fruit—very menial task.

Sycamore is a wild fig tree (different from sycamore in America). Bears red figs which are despised by people although they are edible. Feed only to pigs and cows. People are despised if seen picking the fruit up. If a person is seen climbing the tree he is thought to be starving having lost all self-respect.

Zacchaeus climbed the sycamore tree to demonstrate his humility, not really to see Jesus pass by. He could have climbed a larger tree for that (sycamore is only a little larger than apple tree). Zacchaeus was a rich man but Christ saw his humility and went home with him. Everyone that humbleth himself shall be exalted. God exalted Amos also. Amos was not ashamed to declare what God had done for him (verses 14,15) so God would be glorified.

Verse 14 Being a herdsman is bad enough because that is not much of a position: but even the poorest of the poor will not be seen gathering the sycamore fruit either on top of the tree or under it. It is a very menial task, but Amos was doing that job and God made him a prophet. Sycamore tree is a wild fig tree.

"but I was an herdsman, and a gatherer of sycamore fruit (wild figs)." To gather wild figs is a very menial task yet God made Amos a mighty prophet (I Corinthians 1:27 caught by way of example but not stated — 172). All the prophets were obscure men.

Zacchaeus (from Heb. pure. A chief tax gatherer whom Jesus called on when passing through Jericho. Luke 19:2, 5, 8—Young's Conc.) got up in a sycamore tree. He could have gotten in any other tree or being a rich man could have gotten on a camel or on a housetop. Housetops are very plentiful with flat roofs and it was available for anyone to go up on it. He could have gotten people to carry him. He got up in a sycamore tree to get rid of all pride and public opinion. He wanted to show humility. He made room for Jesus. A sycamore tree isn't that high anyway.

How much could you see from an apple tree?

See: Luke 17:5.6.

"...gatherer of sycamore fruit:" This was the most menial task in the East, like feeding the swine. If a man once feeds swine, he will never be accepted back into society again. People don't even want to be seen under the tree lest people think they are collecting fruit. Very humiliating to be seen in tree.

Zacchaeus climbed sycamore tree to see Christ. Bishop poses question: Why did he climb sycamore tree instead of roof top—especially since it is not very high, and also difficult to see as the branches are thick. Why did he not use camel, horse, or coconut tree?

Zacchaeus was a rich man, a sinner whether he realized it or not, but he wanted to humble himself. If people wanted to express humility, could climb sycamore because the people would think he had lost all his money and had gone to collect fruit and would then ostracize him.

Jesus Christ knew what was involved in climbing tree—emptied himself of all pride, social status and standing and fear of community condemnation.

We are more afraid of what others may say than Christ. He that humbleth himself shall be exalted. Zacchaeus preparing his heart for Jesus to come in. Other people on-lookers, Zacchaeus really receiving him. Where there is open heart—Christ will come in.

PREACHING on why we don't let Christ in = no joy, too busy—don't take time, take things for granted. We must mean every word and believe in our hearts.

Sycamore tree—although small—so many roots spread far and wide and deep. It is impossible to pluck up sycamore tree with all the roots. Also, impossible to be planted in the sea. If we have as much faith as mustard seed, this is what we can do.

Bishop—Root represents problems. We should not look at problems, but look to Christ. We think too much on ourselves, the more we will go down into the pit. Rise above it by looking to Jesus. Be set free, delivered, solve problems—Cast burden on the Lord, problems no matter what, can be solved in the name of Jesus Christ. Don't pray and worry at the same time.

Sycamore tree. Sycamore—wild fig tree—only cows and pigs eat them. Disgraceful to be seen in or under tree collecting fruit to eat. He would be ostracized. Amos wanted to humble himself. Did not care what people thought of him. God exalted him.

AMOS 8

Verse 10 A palmerworm is a green worm. They call any green worm a palmer worm, "...baldness upon every head..." means bald headedness.

Verses 4, 5 Deceitfulness of wicked. Ephah—measure, about a quart. The wicked were cheating, making the measure small and the price big. Wanted to make poor of the land fall. Hold back goods until the demand is great.

AMOS 9

Verse 13 Shows prosperity. Soon after the reaping is finished the rains come and then they plow. Usually they have to wait 4 or 5 months before they can plow again. But God's blessing was so abundant that they could plow almost as soon as the reapers had gone. The vineyards are in mountainous places and in the mountains you get wild grapes and they are not very good, but it shall be sweet here. You can't melt the hills with man made things but with God's mercy God will make it smooth so you can grow food.

OBADIAH

OBADIAH 1

Verse 4 This saying is still in usage. Anyone who is high in anything, they use this saying. You can't go by the words alone of the Eastern people because most of their words are figurative. No eagle will build a nest in the stars. That is figurative. It means it is so high no human being can ever reach it.

Verse 5 That means if the grape gatherers came they would leave some grapes and if the thieves came they would rob you of everything you had.

JONAH

JONAH 3

Verse 8 ...Let every man and every beast be covered with sackcloth..." Sackcloth is symbolic of mourning, repentance, etc.

JONAH 4

Verse 6 A gourd is anything that grows quickly and dies quickly. They all come under the green bay family. The seed where they get castor oil out of also belonging to the family of the green bay tree. It also dies quickly. It grows where it is shady.

MICAH

MICAH 1

Verse 7 The graven images are in the temple. A hire is a place where the woman gets money. She also buys something for the god out of that money. Some little present for the idol. The things that represent the hire will be burned. Harlot is used three ways in the Bible: (1) a woman who is an innkeeper; (2) one who is a prostitute; and (3) a strange woman, a woman who is not married to a man but had a child by that man. In this case it is a prostitute.

"graven image"—this is an image engraved in wood or stone. "hires"—this means the offerings. "she" refers to Samaria and Jerusalem. "hire of an harlot" means that which is earned by a prostitute. The idols were "gathered" with the wages of a prostitute.

Verse 10 Dust means that since man is born out of the dust he will go to the dust one day. If he puts dust on his head he means repentance of sin and to be buried alive. It is symbolic of his going to become earth now, in order that he may repent of the evil he has done.

Verse 16 "make thee bald" "they are gone"—this refers to Israel going into captivity. For those who are dead, the relatives will shave the hair off their head as a sort of mourning.

"an poll thee for thy delicate children"—this should read "for the children of thy delight" "enlarge thy baldness as the eagle"—not just cut off hair but bald all over. The eagles abandon themselves once every five years into a body of water. The feathers become old so that they have difficulty flying. When they come up from the water they have lost all their feathers, even the root of the feather.

MICAH 5

Verse 1 The daughter of troops is Jerusalem. The leaders of the troops must get together all the troops because they are going to beat the leader of Israel upon the cheek, therefore you must defend yourself. "Rod" should be cane. Touching cheek is humility. To smite the cheek means to really humiliate them to the lowest.

Verse 5 Seven is a religious number. "Principle men" might mean rulers, etc.

MICAH 6

Verse 11 If they keep wicked balances we can not count them righteous. Wicked balances are balances which make them wicked. In India when you buy cloth they use their arm. They have two people in the shop. One with a long arm and the other with a short one. They send the fellow with the long arm to buy and the one with the short arm to sell.

MICAH 7

Verse 1 After grape time all you have left are dried up twigs. That is the position of Israel. They call any fruit that perishes quickly summer fruit.

Verse 2 "Hunt every man his brother with net" means ensnare him.

Verse 16 It means two things: He may be thunderstruck and filled with awe or it may mean he can't talk back.

Verse 17 When the creeping things come out of their holes they look here and there, so the fear will be on these people. "They shall move out of their holes and be scare to death."

NAHUM

NAHUM 2

Verse 3 The shield of his mighty men is made red means they are in war. The army always dressed in scarlet because that indicated they were fighting men. "Fir trees" should be "spears."

Verse 12 Lion digs holes and puts prey in it.

Verse 13 Young lions means young men.

NAHUM 3

Verse 5 Translation: "...hosts; and I will lift up the borders of thy garments upon thy face..."

Verse 10 "At the top" should be at the end, at the corners of the street. That is where all quarrels take place.

Verse 12 When the fruit on the fig tree is ripe they shake it. Just a little shake will bring loads of fruit down. That is the way He (God) is going to shake the nations.

These customs and idioms were in India before Jews and Arabs and before it was written in the Word. This idiom means conquest without opposition—just shake and it will fall into mouth. Strongholds without God won't stand. 1st ripe figs and bigger and sweeter than 2nd ripe figs. Devil shakes us by negatives—without resisting and standing on the Word we fall into his snare.

HABAKKUK

HABAKKUK 1

Verse 16 "Drag" means the fish that they caught. Translation: "Because the fish that they caught are fat and plenteous, therefore, they sacrifice unto their net, and burn incenses unto their dray." It means that instead of thanking God for what they get they were sacrificing it to their net and burning incense to their drag. They believe in the luck of their net. To the fishermen in the East, the net is their only property. They usually don't have proper houses. They live on the seashores and they don't have much. They live in some kind of booths and one day they may live on this part and the next day on another part. They go wherever there is fish. They might have a couple of pans. The women carry them wherever they go. As soon as the ships come the women go and pull the boats in. Then they get in the boat and sell the fish to the people. After they sell the fish they take the money and go to the market and buy something. Then they come back and cook and then feed them. If they catch something they eat, if not, they don't. Their nets are very poor, not like ours. When a fisherman dies he leaves his net to his wife, which is all he has. There is sacrificial value to the net. It has been handed down to him for generations. That is why they keep mending and mending them.

HABAKKUK 3

Verse 17,18 See Job 2:1-9.

ZEPHANIAH

ZEPHANIAH 1

Verse 13 "Therefore their goods shall become a booty,..." The "booty" is what you collect when you go on a campaign, etc.

ZEPHANIAH 2

In the midst of them the sheep, and various kinds of cattle will be lying down. On their heads, cranes and other birds are making noise. They will all lie down on the steps of the house. All the carts made of cedar trees will be destroyed. A bittern is a wild pig, a porcupine. They call a porcupine a wild pig.

ZEPHANIAH 3

Verse 3 God was speaking about the churches of Israel. Evening wolves never go out to hunt until dark. The wolves are very cowardly, but fierce. They won't go alone to hunt, but in packs. The church loves to deceive the people by wrong laws and wrong methods. The evening wolves are like unto the churches. They hunt from about 6 P.M. to 6 A.M. If they get 10 sheep they don't just suck the blood and leave it alone. They eat the flesh, bones, and all. Nothing is left. So it is with the churches. They just satisfy their own lust. So it is with the churches of the Orient where Western civilization has not come in. Translation: "They hunt all night and eat everything they can—bones and all."

HAGGAI

HAGGAI 1

Verse 6 "...he that earneth wages earneth wages to put it into a bag with holes." This is just a figure of speech.

Sown much, and bring in little. "Ye have sown much and bring in little; ye eat, but your hunger is not filled; ye drink, but your thirst is not quenched; you clothe, but you are not warm enough; and he that earneth wages, earneth wages to put into a bag with holes." Haggai was warning the people of God in his time who were unwilling to build a house of God and were yet worshipping in the ceiled house. The people said it was not time to build. As a consequence of their disobedience and neglect of God, Haggai tells them in verse 6 of the result of their disobedience. (You sow 100 bushels of wheat, you bring in 5).

The reason for verse 6 is that the people did not have God's blessings. The gist of verse 6 is that these people are not satisfied with life. The joy in living, the stability and satisfaction in living are missing because God is not first and foremost.

ZECHARIAH

ZECHARIAH 1

Verse 8 "...myrtle trees..." It is a bushy tree that grows in the valley, and it doesn't have any fruit worth talking about.

ZACHARIAH 2

Verses 1-5 Wall of fire. v. 5, promise of security to God's children. Nothing harmful can touch us. He continually watches us. We are secure because of His Word.

Sheep are taken out to manure a field. A temporary hedge is set up around them. Fires are set at various places around the hedge so the shepherds can warm themselves all night and harmful animals will be frightened away by the fire. It also gives light. The shepherds sleep all day and stay awake all night. This wall of fire affords light, protection, and warmth. The sheep rest inside without any care. God is our confidence and security—our wall of fire.

Verse 8 "... for he that toucheth you toucheth the apple of his eye..." When you touch a man that is anointed by God you are touching the apple of God's eye. This is a figure of speech.

"he that toucheth you toucheth the apple of his eye." If we touch an ambassador from a foreign country then we are touching that country. Anyone who touches (insults) us is really touching the Lord Jesus Christ.

ZECHARIAH 3

Verse 5 "...fair mitre..." It should be clean turban.

ZECHARIAH 4

Verse 10 "...plummet..." It is a fancy head dress like our horses wear on parade, plumage.

ZECHARIAH 5

Verse 2 "See a flying roll..." The word roll should be parchment.

ZECHARIAH 9

Verse 6 "Bastard" has a spiritual meaning. They were children without God. Therefore, they were bastard children.

Verse 11 In the olden days there were prisons in the pits. They threw men in the pits and there was no water.

Verse 12 Strong hold is faith in God. From hope if you turn to faith in God, which is a strong hold, God will give you twice as much blessing.

ZECHARIAH 10

Verse 3 quoted III—Anger against shepherds—punished the goats. The shepherds are symbolic of the children of God. The goats represent the people of the world—They won't have anything to do with the Christ, nothing to do with Christianity, they want to rule themselves their own way. God says let them go ahead now, but the day of judgement is coming. There are three kinds of folds for sheep:

1. male of the 1st year (lamb—cared for by children)
2. female of the 1st year (lamb—cared for by children)
3. rest of sheep above 1 year—cared for by the Father of the family. The first 2 groups are taken care of by the shepherd children around the shepherds home where a special grass is grown (because the male and female of the first year are used for the Passover). Sheep used for the Passover cannot have any bruised or blemish on the body. Therefore, they're not taken care of out in the jungle, but at home by shepherd children.

(Exodus 12:1-3). Exodus 12:3—The Orientals clean their teeth with bitter herbs. It kills germs and makes gums and teeth stronger. Passover lamb—without blemish. There are three flocks—male lambs and female lambs and sheep. Both flocks of lambs are taken care of right near the house in a field cleared of stones with a special fountain to drink from. Jesus Christ was our lamb without blemish. Jesus Christ was the only sinless religious leader. After the first year the lambs are put into the fold in the woods, etc., with the sheep.

The first month for the Jews is our April. On the tenth day they take from the lamb or the goat fold. The difference between lambs and goats: the goats have no leader when they feed in the wilderness, they look after themselves. One of the he-goats leads. The sheep are led and looked after by the shepherd. People of the world are like goats, they lead themselves and are judged by works. The sheep have been redeemed.

Zechariah 10:3—Because the goats assume the responsibility for their own leadership—works.

On the tenth day of the month a lamb is separated from the fold which is not far from home (20 yards). It is brought home where there is a place for it. It is fed and comforted (maybe two lambs, according to the number of people) and is kept until the fourteenth day. In the evening it is killed.

In the East they don't count days. If a man is born today they'll say he is one year old, the same with a man born ten months ago. According to the Eastern calendar, Jesus Christ was crucified in the fourth year of his ministry (according to the West, after three years on earth). They sprinkled blood on the upper and side door posts—the Hindus cross themselves when going outside and it represents both sides and upper door posts. The sould is inside the house needing cleansing. It's not the cross of the trinity but the sprinkling of blood.

Unleavened bread—in the East it is used for communion with grape juice (not wine). There are lots of quarrels about it. If the pastor is a smoker they won't take communion from him. They also like to know when they buy food in the market who made it. Did he bathe before he cooked it? Bathing is very important. They used to wash drinking cups fifteen times a day.

See Proverbs 27:27.

ZECHARIAH 11

Verse 7 "two staves" "Beauty" means graciousness. "Bands" means binding, union.

ZECHARIAH 13

Verse 9 "And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them: I will say, It is my people: and they shall say, The Lord is my God."

Silver is refined—it is melted and when all impurities have risen to the top these are skimmed off until only the pure silver remains.

Gold is tried—the gold is rubbed upon a stone and examined for color and quality, therefore, the jeweler is able to determine the carat quality (purity) of this material.

Spiritual Application: This is how the children of God are put to the test to see whether they will complain, murmur and rebel against God or whether they will submit to His will—trials in our life only determine how pure and strong we are—just as the gold is tried.

"refining silver and trying gold"—silver is refined by melting it, gold is tried by taking a stone and rubbing it.

"refined silver, tried gold" To refine silver it is melted first. Gold is tried by a goldsmith who rubs the gold with precious stones. The people of God are tried by being put to a test.

ZECHARIAH 14

Verses 20, 21 "bells of the horses" "In that day"—refers to the second coming of Christ.

"bells" should read bridles, reins. Even this insignificant thing like the bridles will be "holiness unto the Lord."

Pots and bowls are in the Lord's house but the bowls are more sacred because they are placed before the altar.

"the Canaanite"—in Bishop's Bible this should read foreign businessmen.

MALACHI

MALACHI 2

"...spread dung upon your faces..." They are so ashamed of themselves that they cover their faces with dung.

Verse 3 "...corrupt your seed and spread dung upon your faces...."

In agreements they would throw dung in face, was a terrible disgrace—like spitting, insulting. God says He will insult you, bring you down before the people.

Even the dung of the cows killed for the "solemn feasts." means, dung from cows are sacrifices from the solemn feast—those that are killed at that time.

"One shall take you away with it"—put dung and put on dung hill. All dung is collected and put on dung hill—and in India they make a fuel from the dung—dried and made into cakes. In the morning, coolies come and collect it—also come and clean house with cow dung, mixed with water. Believe ants and mosquitos will not come, keep odor away. Will not kill insects, not meat eaters—do not want to kill.

Verse 4 Translation: "...take up a pronouncement..."

Verse 5 When they divide the property they cast a lot or cord. Only some of the people of the congregation divide the property by casting a cord. God says since they rejected him, there shall be none to cast the cord.

See Psalms 129:4.

Verse 8 When they come from war you pull off their robe, you take away that which they have. "Averse" means men who are not interested in war.

Verse 11 "...married the daughter of a strange god."

god = heathen god — wood and stone god, what heathen worship.

Just wood and stone. Means: daughter of a man who worships strange god. Means marrying among the pagans which is why God is not pleased with them.

MALACHI 3

"...a finer's fire, and like fuller's soap:" Refiners fire — Like a gold-smith — builds a hot fire—to make hotter—blow on it, sit next to him on the floor and see how bright the fire becomes. Be hot. Fuller's soap: fuller man is one who washes clothes. "earth" is better word than soap. In India—washerman caste, pick up clothes and return in evening. They have a dust or earth in East, sort of saltish, pick up and put in the water, put clothes in water, it's very fine and works much better than soap. When Christ comes He will be like fuller's soap and refiner's fire. He will refine us, as gold-smith does—silver and gold.

Verse 3 Gold-smith through heating makes pure gold or silver, cleanses through heat of fire. Takes away all fear, doubt and unbelief — Washed cleaned by soap.

MALACHI 4

Verse 4 Mark 11:12-14 (John 1:43) Vine represents spiritual security—peace, joy, love, faith, etc. Fig tree represents material security. Symbolic of prosperity. You can't destroy fig—it represents house of God. They are taught if you kill one you will bleed in nose and die. That's why Peter marvelled in Mark 11:12-14, 20-24 cursing a fig tree. In Eastern culture should bring death. Jesus said have faith of God. Don't think according to culture. We have absolute security as children of God (teaching and preaching). In East if woman has to work for living and has young children, you can't keep them inside the huts. They bring them and keep them under a fig tree nearby where they work (John 1:43). Means I knew you

since you were a child. People sitting under fig tree have nothing to fear. He also could have heard about him from others and used this idiom.

Verse 13 The horns are usually ox or rams horns. He is going to make us strong, not just like an ordinary horn, but like a horn of iron. (Nothing Oriental here.)

MATTHEW

MATTHEW 1

Verse 13 If Eastern couple is married, their time of coming together is set by the elders according to the stars.

Eastern elders fix a date for newlyweds to come together, this is done according to the stars so that the child which might be conceived will have the characteristic of the stars. Espoused means married.

Mary and Joseph were accompanied by friends and relatives during this time. When time set for coming together arrives, then relatives will go back home and leave the couple alone together. The honeymoon lasts for 12 months. If he is a shopkeeper, bridegroom will close down his shop, he is exempted from the army. He will eat all of his meals with his wife in the parents' home. One month in bride's home then one month in the groom's home, and back and forth for the whole first year. They are taken care of by the parents. At the end of 12 months the groom says goodbye. If possible, he will get the 10 virgins and best man (friend of the bridegroom) who stands at his right-hand side. Hundreds of friends and relatives gather together in an open space. "Mansions"—apartments. "The way we know—bride knows this because she has been going there during the honeymoon. The couple will live together in the home of the groom's father. The bride's reply is—"All that thou sayest, I will do."

Espoused even before they come together... coming together always takes place in bride's home.

Before they came together. Man had nothing to do with the birth of Jesus Christ. Mary and Joseph were married (although Westerners say, "they were engaged," only because they didn't come together). Espoused means married. Joseph her husband (read 19 and 20). Girl's parents are responsible for her virginity.

Matthew 5:32—when the husband and wife come together after about ten days of marriage, it takes place in the bride's parents' home. They are in one room after a ceremony. The morning after you discover the looks of your spouse. (This is why Jacob did not know it was Leah he was sleeping with. Why? Because they go with the veil, and they had no courting to familiarize with her voice. He thought it was Rachel. Also, Isaac was in the field and Rebecca saw him. She immediately put the veil on her face because of the Eastern custom).

On the morning after, if the man finds that the woman is not a virgin, he can divorce her and sue the parents. How can he prove it? The parents are liable. Once declared un-virgin, the girl will never marry. That's why the parents do their utmost to prove daughter's virginity. They go to the judge "with their token of her virginity."

Verse 20 "Mary thy wife." Joseph and Mary were married before she conceived by the Holy Spirit.

MATTHEW 2

Verse 1 "Jesus was born." Son is more precious than daughter because:

1. He will become head of the family;
2. He is looked upon as a lamp from God;
3. He attends to the funeral of the parents. When the father and mother are dead, the son will carry the golden bowl (Ecclesiastes 12:6) at the funeral. Without the son carrying the golden bowl, the funeral is a great disgrace. When people have no sons they will adopt one for that purpose.

The mother is concerned about whether she will have a boy or a girl. The midwife will cheer her up by saying that she is going to have a son. If it is a boy, everyone will praise her, great gifts will be given, people will gather to bless her. The woman is favored by her husband and family because they believe God has blessed her to have a son. If it is a girl, they don't make much fuss about it. They think it is just one of those things, a mistake. It is a great joy to have a son.

See Genesis 35:17

See John 16:21

Verse 1ff Eastern monarchs are richer than Western monarchs. When a child is born to a monarch, if it is a boy, then midwife will take a stick and beat three times on the ceiling saying, "Unto the king, a son is born, a child is given." People waiting outside will "strike up the band" and celebrate in the streets. They will bring coconuts, myrrh, incense, gold to pay homage to the newborn child, each person who comes will bring a little gold. Myrrh and frankincense are a kind of camphor.

See also Isaiah 9:6; Ezekiel 16:46

Verses 1 and 2 "Wise men" Bible does not say how many wise men came.

See Matthew 2:11

Verse 2 In case of crises or emergency, king calls wise men together.

Verses 1 and 11 Brought gifts because in the East no one goes to any of the following without a gift:

1. King
2. Prophet
3. Pregnant woman
4. Sick person

Gifts usually offered to a king are gold, frankincense, and myrrh. Kings of East are richer than kings of West because Eastern kings receive gold at birth.

If a son is born to a king in the East, then the subjects will bring gold to the king and then kneel down and pay homage (the wise men worshiped instead of just paying homage). There is a desire to have a son because this means a blessing to the family, the son is a gift from God, "a lamp from God," David said thou hast given thy son a lamp where Solomon was born.

"Opened their treasures" — the gift-bearers will open box that they brought the gift in and place it on a tray and present it to the king.

Verses 9 and 11 No one goes to king or prophet empty handed. For a king, always bring gold in case of a son in respect of the kingship. They kneel down and worship.

Verse 11 "Worshiped him...presented him gifts." Many Eastern monarchs are richer than Western. If the monarch has a son born, then all the priests and servants and people stand outside of the palace to hear if child is a girl or boy. Boy babies are very much prized. The midwife when a boy is born, takes a stick and beats three times on ceiling saying, "Unto the king 'so and so' a son is born, a child is given." Then those outside will go about the streets proclaiming the good news. The people will bring gifts to the palace like coconuts, gold, myrrh. Each person who comes to pay allegiance and homage to the newborn child will bring a little gold.

MATTHEW 3

Verse 1ff Verse 4: Sackcloth in the Bible is either camels' hair or goats' hair. Sackcloth is worn during a fast as a form of subjugating yourself to the will of God. The sackcloth will scratch the skin.

"a leathern girdle" shows submissiveness, spirit of sacrifice, willing to pay the price to show humility to God.

"Locusts"—not something which hops on the ground—rather it is a bean, a pod.

In Palestine, there are three philosophic groups:

1. Essenes
2. Nazarenes (Josephus teaches about these.)
3. Mandeens

These are Jews by birth and custom. They left the Jews to start these groups. They don't drink liquor, make war weapons, don't shave, don't kill animals for food. John the Baptist was an Essene. Racially he was a Jew; philosophically, he was an Essene.

Verse 7: "Viper" is a viper from the snake family but in the context viper can mean either a snake or a scorpion. Here it should be a scorpion. Several kinds of scorpions. One of them is black and there are not many of them. When one of the black scorpions is conceived, the father dies. When it is born, it is

not in the natural way. It eats across the stomach of the mother and the mother dies. The scorpion enters the world as an orphan. To call a man a spiritual orphan is to say that the parents did not teach him the Word.

Verse 11: "Shoes." Should be sandals. When a rich man goes out for a walk, he will take 3 servant with him.. If the man wants to walk barefoot in the grass, he will take off his sandals and the servant will pick them up and carry them. To carry someone's sandals or to pour water on his hands is very degrading work. The graduation from monastery training is to pour water on the master's hands showing all the pride has been knocked out and humility is perfected in him. (II Kings 3:11)

Verses 1-4 "Camels' hair." Sackcloth in the Bible is made of either camels' hair or goats' hair. When you fast, you wear sackcloth as a form of subjugating yourself. Fasting itself is not enough but they also wear something which will scratch their skin.

"Leathern girdle." This is worn to show submissiveness, spirit of sacrifice, not looking for luxury.

"Locusts"—this is not an insect, but, rather a locust pod, beans.

In Palestine, there are three philosophical groups:

1. Essenes
2. Nazarenes (These are Jews by birth and tradition.)
3. Mandeans

John the Baptist was an Essene, philosophically speaking.

Verses 5-9 "O, generation of vipers..." Idiom! Viper is a kind of snake—here it should be scorpion.

Beginning of history: there are many kinds of scorpions, there is one black kind that is not plentiful but very poisonous. When a scorpion is conceived in the womb of mother, the male dies instantaneously. When little scorpion is born, he eats across the stomach of his mother and she dies; every scorpion is not born this way. Sometimes under certain conditions, this thing happens this way. The scorpion thus born is an orphan as he enters the world. Then some other scorpion must help if the baby scorpion gets any help.

Spiritual side—a child not brought up in the Word is a spiritual orphan and grows up wild. Therefore, John (v. 7) asks them who taught them about righteousness (or "wrath to come") for he knew they were there just to cause trouble and not for repentance. You must show me fruits of repentance because you had no one to teach you of it.

Verse 11: "Whole shoes." Sandals. A person of any standing has a servant who follows him when he goes for a walk; keeps company with the master. When the master wants to walk on the green grass, he will take off his shoes and the servant carries them. First training for priests in school is to break their pride—scrubbing floors, washing hands of the prophet, carrying sandals—example Elijah did this to Elisha. Ancient custom servants carries sandals and follows master.

We must demonstrate humility before Christ.

Verse 3-10 "Generation of vipers." Viper is a member of the snake family and it is also name used for scorpion. Should always understand whether it is a viper or scorpion according to the place where it was used. These Pharisees and Sadducees had to prove to John that they were repentant before he would baptize them. It was not enough for them to say that they were children of Abraham.

Verse 7 Viper is scorpion. Black scorpion—when little scorpion is conceived, the father dies. Sometimes under certain conditions the baby scorpion eats his way out of mother and thus the mother dies. So the baby is born an orphan. Any person who has no spiritual training is called a spiritual scorpion. So you must prove yourself, it is not enough to claim Abraham as father.

Generation of vipers. Generation of scorpions. There are certain scorpions, black in color. At certain times and under certain conditions when a scorpion is conceived in the womb of the mother scorpion, the father scorpion knows it instinctively and dies. Nobody knows why. When scorpion is born in course of time, it eats its way through the mother's stomach and comes out. This doesn't happen all the time. Then the mother dies. By the time the scorpion is born, the father and mother have died, so it is born as an orphan.

Spiritual Application: So, if person is not taught in spiritual things, that person is called a wicked person. Thus, he's a generation of scorpions. He's a spiritual orphan. If he's not taught in spiritual ways, he's a spiritual orphan. They had nobody to teach them. Had they been taught as they grew up, they would have known better. John tells them they had no one to teach them to flee from the wrath to come, because they had killed the prophets—real religious people...not spiritual, only hypocritical, religious. No real sense of repentance—vs. 8,9—it's not enough to just say you're Abraham's children, you must repent of your sins. Bring forth fruit for repentance. Spiritual scorpions, never trained in religion.

Verses 7-9 John the Baptist knew the Pharisees and Sadducees had not been taught about wrath to come and were not convicted to be baptized.

When you read "viper" must understand whether it is a scorpion or a viper. In this case, it is a scorpion because of idiom—background: Kinds of scorpions:

1. Black—few
2. White—numerous

Easterners say, "When a scorpion is conceived, the father dies (this is a sign of conception)." The birth is not natural, but the baby eats across the stomach of the mother and comes out killing the mother.

Spiritual application—"generation of scorpions" indicates someone who is a spiritual orphan, they had no one to teach them about the wrath to come or other spiritual matters; ignorant parents.

Pharisees and Sadducees had no one to teach them the light. (No man of God since Malachi). Not enough for them to say they belong to Abraham but they must confess their own sins, show forth their own repentance. They were religious but did not have the light.

Verse 11 Shoes — sandals. Servants never walk equally, they always walk behind the master; with hands folded; loins girded; always ready to serve. "Servant is not spoken to, he receives his instructions by the clapping of hands, he is trained to act according to certain claps.

"Not worthy to bear." While the master is walking barefoot, his servant will carry his sandals. To carry the sandals is a most regretted work. Also to pour water on a person's hands when they have finished eating. The servant of least importance in the family will do the pouring of water on the hands. In the monasteries where the swamis are trained, the graduation training is when the man is able to pour water on the master's hand. Then all of his pride is knocked out and humility is perfected in him.

Verses 11 and 12 "Purge his floor." "Floor" here is the threshing floor. The threshing floor is a common floor for the whole village or community. Usually it is named after a big person (like Jacob's well). (II Samuel 6:6, Nachon's threshing floor, see also I Chronicles 13:9). The threshing floor is usually on a rocky place. They chisel the rock and make it beautiful. It is 20' x 20' or larger or smaller depending on the size of the village. It is always seen from the village.

During the harvest, they bring corn or barley and spread them on the rock. Then they get two or three oxen or buffaloes, calves or donkeys and string them together on one line and then the keep on driving them on the grain. While the oxen are doing this, they will try to eat the grain. The wicked people will place a muzzle on the ox. This was against the law (Deuteronomy 25:4). When the threshing is finished, the kernels have settled down under the ears of corn and the oxen are driven away. The ears of corn are then removed, and the corn is gathered into one place on the rock. Next the chaff must be separated out. This is done with a fan which is larger than a tray. The fan is used to pick up the kernels and chaff and as the kernels are poured onto the ground, the wind will blow away the chaff.

Purging the floor is the process of separating the chaff from the grain. This is an ancient process.

"The garner" — the barn or storage house.

The chaff which has been separated is then burned up.

Threshing floor-

Matthew 3:12

Genesis 50:10

Numbers 15:20

Ruth 3:2

II Samuel 6:6

II Samuel 24:16,17

Verse 12 See Luke 3:17. After the threshing is through, they will take the ears of corn to one side leaving kernels which they gather together. Then take the instrument, a fan, put the corn in a pan and pour it out so the chaff will be blown in the wind. Jesus came with a fan in his hand so that he may blow all the chaff from our life.

Chaff, fan. Fan—tray which is filled with threshed grain. The contents are poured slowly out and chaff is blown away. Jesus Christ likewise sifts out the good grain from the chaff and will gather good grain into the garner (barn).

When the corn was threshed the people would go out and gather up the ears and then sift the corn from the chaff and let the chaff blow away. The corn is gathered into one place having been separated from the chaff (there may be 20 or 30 people) and this is done at night by moonlighting. The owner will sleep on the threshing floor to keep an eye on the workers. Only men were supposed to work on the threshing floor and it was bad etiquette for a woman to come on the floor at night while the men were working—no immoral intent or thought, just bad etiquette.

Matthew 3:12: Floor is threshing floor. Fan indicates that it is a threshing floor. There is a threshing floor for the whole community and is usually named after an important person. It is usually on a rocky place. May be about 20' x 20', but size varies with the size of the community. Can see what is going on at the threshing floor through the community—even possible to see in the evening by moonlight.

During harvest, bring corn or barley and spread them on the rock. String together oxen, buffalo, calves or donkeys —3,4, or 5, and drive them to walk on the corn. The animals try to eat the grain. It is against the law to muzzle the animals —but some do anyway. Says in the Bible—thou shall not muzzle the oxen that treadeth the corn.

When finished—drive the oxen or animals off—pick up the ears of corn that has been thrashed—or with wheat—must separate chaff from the wheat. Gather up wheat or corn onto one place on the rock. A fan is like a tray, clip the tray into the heap of corn, fill it, and then next to heap on the clean floor, pour the grain out onto the rock and the wind blows off the chaff—and the corn settles on the rock.

Purge his floor—means to separate the chaff from the wheat by the process of pouring down. Still done today—it's a very ancient process.

"...gather His wheat into the garner..." take the wheat to His barn. Chaff—is in a heap and this is burned as it is not good.

God says that He will blow away chaff and gather up His own children into His kingdom. The rest will be burned with unquenchable fire.

Scriptures concerning threshing floor: Genesis 50:10; Numbers 15:20; Ruth 3:2; II Samuel 6:6; II Samuel 24:16; II Samuel 24:21.

MATTHEW 4

Verse 15 Galileans are Gentiles. The word "Gal" means to take captive. Galuthe means captivity. In 700 B.C. the ten tribes were carried away into captivity and several of them into Syria. Then they brought a large Assyrian and Babylonian population to settle in Samaria. These new settlers spoke Aramaic, they worshipped their own gods, practiced their own customs. The descendants of the early settlers were called Galileans. Ezra 4:2-4

Verse 18ff Fishermen of the East don't have much property, no home, just a little mud hut by the seashore. Husband catches fish, wife takes them to market, sells them, buys food, takes it home, cooks it and they eat. Only property they have is the net which has sentimental value because it is their lives' property.

Verse 20: "Left their nets"—means they gave up their living, forsook their way of life. (Nets worth \$4.00 or less.)

"Straitway"—they made the sacrifice without hesitation, unconditionally. They didn't argue or rationalize! They went!

Verses 21 and 22: "Their father"—in the East, father and mother are more important than they are here. The children (sons) stay with the father until he dies so that he can take part in the burial service (golden bowl). After burial, the son is free.

We should abandon all and follow Christ. They left their ship and father.

Verses 18 and 19 When they go fishing, they put up their temporary hut. The net is their only possession. The women quickly take fish into market and sell fish and buy food.

Verse 21 Son does not leave home while father is living "...and their father." Great sacrifice.

MATTHEW 5

Verses 1-19 Sermon on the mount; salt.

Christianity is not a religion but a way of life. The multitude was so great that he had to stand on a mountain to speak to all of them.

Verse 2: "Opened his mouth"—means his heart and soul was in what he was saying. Otherwise, it wouldn't have to say he opened his mouth to talk.

Verse 3: "Poor in spirit"—humble. The proud cannot be saved.

Verse 4: "They that mourn"—Jesus Christ comforts them.

Verse 5: "Meek"—kind and gracious. No one goes to a proud person for counseling and guidance, but rather to a meek person. "Meek" does not mean "afraid" or "weak." When people hear of our wisdom, they will come to us. We have the greatest power so we can be the meekest.—"Shall inherit the earth" — the whole world will be wanting us. The meek will become leaders.

Verse 6: All those hungry for God's Word will be filled.

Verse 7: Mercy and other things such as kindness, etc., are returned as they are given.

Verse 8: "Pure in heart"—objective is to glorify and serve God. Purpose is pure.

Verse 9: "Peacemakers"—are gracious and spend time with people, using wisdom of God to make peace between them. We have the ministry of reconciliation. The Word of God lifts people up while the senses depress.

Verse 10: Persecutors—persecution, comes only when one is living in a godly manner. It usually comes through the religious people. Do not look for it.

Verse 11: Reviled—cannot rejoice in the flesh because the senses will revile. The spirit of Christ in us makes us victors. Our right is to forgive. Christ is the power and wisdom of God. Greater is he in us than he (the devil) that is in the world. This confidence gives us power over our enemy.

Verse 13: Salt—fidelity, unbreakability. A child born of nobility is rubbed with a bit of salt just after he is born. Then the baby is bound from head to toe with many feet of 2" wide linen cloth and he is left that way for 15 minutes to 2 hours. The cloth is called "swaddling." The child is taught that he is to be faithful to his own religion and way of life. Swaddling is a sign of being free from crookedness; i.e., the child will always speak truth in his heart and mind. The salt of the Bible is "stone salt." The salt is kept in a stone crock of about 20 or 30 pounds and it has a lid on top. Before anything is cooked in the kitchen, a servant woman comes out and washes the floor. Some of the water flows under the barrel and dampens the salt. The pressure from the top and the dampness from beneath causes the bottom two inches of salt to lose its flavor. Remember the two reasons: pressure and dampness. This dampened salt is good for nothing.

When the Christian loses his salt—his fidelity, sincerity, testimony, joy—he also is good for nothing. The ruined salt is thrown into the street to be trodden on. The same thing is true of a Christian who has lost the savour of his salt. When a person loses fellowship, he loses his testimony and is good for nothing. Must get straight with God again. Instead of being good with words, we should be good with deeds. If we do not do the will of God, we have only empty, dead religion. There are many people in different religions who are morally and ethically stronger than Christians because they believe what they have been taught and are faithful to it, including the principles of Matthew 5:1-12. They are salted to believe and have the power of what their minds are renewed on even though they do not have Christ in them. It is the light in us that should set us on fire to do God's will.

Verse 14: "Ye are the light of the world." A city that is set on a hill cannot be hid.

Verse 15: Candle—lamp; candlestick—lamp stand.

Verse 1ff (Matthew 8:21,22, taught but not stated.)

Verse 3: "Poor in spirit"—should be humble in spirit.

Verse 13: "Salt of the earth"—means reliable, trustworthy people.

Eastern people use stone salt which is different from ours (refined salt). Stone barrel is filled with 20-30 pounds of salt and is kept in the kitchen, covered with a stone. Among high-cast Hindu, every morning before they cook, they wash the floor and water goes under the barrel. The salt at bottom of the barrel is pressed down from on top and is affected by dampness from the bottom and thus loses its "savor," saltiness, over course of time (happens to about an inch thick at the bottom). By pressure from above and from dampness beneath, the salt at the bottom loses saltiness.

Spiritual application: We take class and are full of joy, praising God, etc.; in course of time we become (1) indifferent, (2) cold. Indifferent—due to pressure from above, "materialism," contact with the world (we want to keep up with the world); Cold—dampness, coldness of the church, lukewarm message is taught, no spiritual power, no spiritual food. (This is a great teaching to be considered for taping.)

When women finds salt at the bottom of the barrel, which has lost its saltiness, she puts this salt in a tray and places it in the road where people walk. It is good for nothing not even good enough to go on the dunghill.

If we lose our joy, then the people of the world will walk all over us, people will despise us, mock us; then we lose the mastery of the situation and we are crumbled down with the rest of the people who have no joy. We are no longer conquerors.

Verse 22: "Raca" means "I will spit you in the face."

"Fool"—should be an idiot. Effeminate; difference between an idiot and a fool:

1. Idiot—means a person who has nothing inside his head. If you call someone an idiot, you are calling God in him an idiot. To insult a person is to insult God.

Verse 3 Blessed are the humble in spirit.

Blessed are the poor in spirit...poor means humble, not arrogant, proud must become humble in order to accept Christ.

Verses 3-40 Verse 3: "Blessed are the poor in pride..." (Translation) Easterners are always proud of their forefathers and race. It means "Blessed are those who are low in prejudice and tolerant."

Verse 4: Mourning is very common in countries that have revolutions and uprisings. Many people are bowed down with sorrow over a loved one. The Galileans are descendants of the Assyrians. They are always fighting to be free. They have self respect and dignity. The Galileans were despised by the Jews. The Jews are very selfish and self-centered.

Verse 5: "Blessed are the meek..." refers to the type of man who does not retaliate. Free from temper. No matter how much he is persecuted, he does not strike back. They seldom protest the rulers of the earth. When a man dies or is killed in war, his property is given over to a meek man. The meek often rise in power and wealth.

Verse 6: Many countries in the East are misruled. Poor governments make the people wish for righteousness or a better government. The Eastern people believe in dreams, so they dream of kind kings and a righteous government. Any righteous woman who has not done any wrong, is devoted to her husband and a godly woman, is called Sita. The people are judged by what they have and what class of people they belong to. They respect their ministers and bishops first the king; second, the bishop; and third, the chief justice.

Verse 15: "Neither do men light a candle, and put it under a bushel..." In the East, only the big people have candles. The ordinary homes have a lamp three inches in diameter like a saucer. They keep the lamp burning all the time. If the light goes out, that means God has gone out. The light is a symbol of the presence of God. Most of the Oriental homes of the poor people are square buildings with 30 or 40 people living in the same building. Usually the relatives live together and about 6 or 7 families in the same building. They have good cooking facilities but not as good as ours. Every person has a lamp which is put on a lamp stand made of wood. Butter and olive oil are used to light the lamps. If a family

is too poor to buy butter or olive oil, they sit and wait until some other family comes and lights their lamp. If there are two families living close together and they have had a fight or some other disagreement, the one woman may decide that none of the light from her lamp should fall on these people. She then takes a shade and thus prevents the light from falling on the other family. This is what Jesus meant by hiding your light under a bushel. The wick in these lamps is made of cotton and called flax. When the oil burns out, the lamp lets off a smell. This is known as smoking flax. They think of the smell as the burning of flesh and it means that they are being angry, spiteful and quickly upset. Sometimes when the oil is gone and the wick is smelling, the women get up and quench the wick to make it burn better instead of pouring on more oil. But the wick soon starts to burn again and unless she pours in more oil, she has to get up quite frequently. They call this way the easy solution.

Verse 25: "Agree with thine adversary quickly..." The system of law in the East has been very corrupt and many-sided. They have very few quarrels and don't have police stations in every village. Crimes are not committed to the extent they are over here. There is no drinking, no gambling, no dances, and no pictures. Eastern people don't go to the court quickly. First, they try to settle a dispute among themselves, then they go to the temple, then the priest, and finally to court—reluctantly. They are very honest people and don't believe in law. That is why they seldom go to court. If they go to court, they may have to walk 150 miles. Each man takes with him 30 or 40 men, friends, witnesses, etc. They all go together in one large group, talking together, eating and sleeping together. The two opponents talk together and the others divide up into little groups and talk the matter over. "...thou art in the way..." This refers to when they are on their way to the court. They often settle the dispute before they reach the court. They then celebrate with a banquet.

Verse 39: "Smite" should be "touch."

Verse 40: If there is a crime committed in town and they suspect anybody, they take him to the police station, not the court. Then they examine and inquire. They give you their outer garment (cloak) and you keep it as a bond for good behavior. There is no charge made at all. The people must have been complaining to Jesus about this practice. If any man is taken to law and suspicioned as being a bandit, his outer garments are taken from him as a bond. Innocent men are often mistaken for bandits. "If any man take you to law, (police station) and accuses you as a bandit and wants to take your cloak as a bond, give the cloak also." (Translation) The cloak is the outer garment. The coat is a vest-like garment under the coat. For more insight on crimes refer to 5:25.

Verse 4 See also: Job 24:10

Verse 13 "Salt of the earth" — reliable and trustworthy people. They have stone salt different from ours. Dampness is luke-warmness of church and believer will lose his enthusiasm and joy. The salt is not even good for dunghill, but it put on road for people to walk and trample on. The people will despise you if you have lost joy and enthusiasm and treat you as a no good—trampled down by world, flesh and devils.

Covenant of Salt. (1) Dampness gets into the salt. (2) Pressure of the salt on top.

Using the salt to a place where there is only one inch remaining in the barrel, there is no salt left, due to dampness underneath and pressure of the salt causes this. This remaining substance is no good. It cannot go into the rubbish bin, it's no good; it cannot go to the dunghill. If we lose the saltedness of Jesus, we are not good for the world or the dunghill. If we lose the saltedness of the loyalty and faithfulness to Jesus, then we are not good for the land or the dunghill. They put remaining substance into a tray and spread it on the street. People walk on it. So a man who has lost his saltedness is good only for being trodden down by the foot of men. People will mock, ridicule, see through it all. Our witness is speaking louder than our words. Salt means unbreakability, fidelity, thankfulness, loyalty, to do what we say.

Jesus said, "Ye are the salt of the earth"—meaning "you say what you mean and do what you say."

"Salt lost savour"—salt is kept in a stone barrel in the East. It is 4.5' tall and about 1 1/2' wide, covered with slab stone. The last few inches of salt at bottom of barrel lose saltiness from being pressed down so long. (Note from another of Bishop's teachings: Eastern salt is brown, unrefined. It still has some dirt and gravel mixed in it. When the women wash the floors, the bottom few inches of the barrel gets wet and the salt washes away, leaving mostly the other matter which was mixed in the salt. It has

lost its savour). The women take this unsalty salt and spread it on the road to the temple for everyone to walk on ("to be trodden under foot"). Christians, being pressed down by materialism (as the stone slab) and temptations of the world, lose the savour (integrity) of their testimony. They then get trodden upon because that is all they are worth.

Jesus said, "Ye are the salt of the earth because you say what you mean and do what you say." The Easterners store salt in a barrel of stone, 4-5' long and a foot and a half wide. When salt is desired, the slab stone is moved and they dip a spoon in, take what was needed and replace the stone slab. (This salt is rock salt.) When there are only 2-3" of salt remaining in the barrel, it is tested for savor. It has been pressed down for too long and has lost its savor. The women put this salt on a tray and take it and put it on the road to the temple where people walk on it. Being pressed down and unused it loses saltiness, and is "trodden under foot of men." People, when being pressed down by materialism and by the temptations of this world, lose a savor of testimony because of being unused. We lose the joy and sweetness of being a Christian; then people see a bad example and witness of Christianity.

Majority of Eastern people use stone salt, few use refined salt like us. The salt is kept in 30-35 pound barrels with a stone slab on top. When they wash the floor, water goes under the barrel and by the pressure from salt on top, the salt loses its saltiness. We lose our saltiness from materialistic pressure and from the dampness of watered-down churches at the bottom.

"Salt of the earth."

Lost witness, joy of salvation, love; then we are no good and do not bless people. People put you down then.

The salt that the Eastern people used was not refined salt as we know it. It was stone salt, brown in color, and was kept in barrel with stone over barrel. When the women would wash the floors, water would run under the barrel. This dampness plus the pressure from the stone above, caused the last two inches of salt to lose its saltiness. This bad salt is thrown on the road to signify that if we, as the salt of the earth, lose our savor, we are only good to be trodden upon.

Bishop says that the pressure is materialism and the dampness is that of the church without Christ living and real in it.

Verses 15 and 16 Light under bushel. Candle—lamp; candlestick—lamp stand. The oriental lamp is like a deep saucer containing oil and wick. The oriental houses are square buildings. A rich or "well-off" man will provide a house for his poorer relatives. The houses are divided into rooms and several people may have a room in the same house. A courtyard is in the center of the house and all the doors of the rooms open on to the courtyard. Pillars support the house and there is a lamp stand and lamp on each pillar in front of all the doors. The owner provides these lamps and then the renters provide lamps for their own rooms. The renters pay only a nominal fee for rent. Some of the people are so poor that they cannot afford oil for their lamps inside, so they sit out by the pillar and eat and then go to sleep inside. If the landlord's wife has a quarrel with one of the tenants, she may retaliate by covering his lamp with a shade (not a real bushel basket), or by setting something in front of the lamp. She may not, by law, remove the light; but she may keep the tenants from receiving the benefit of it. Cane baskets are prevalent in the East. It would allow only flickering light to come through. Jesus, here, was instructing the Jews to let the spiritual light that they had shine before all men. They had been keeping it shaded from the Gentiles. God wants the whole light to shine, not just a flickering light.

The beds of the upper class Easterners are similar to ours. They are very ornate. Much decoration is on nets and clothes and sheets which hang to the floor. If a lamp is placed under the bed, only a flickering light shines through (Mark 4:21).

Verse 22 An idiot or effeminate, not fool. You insult the "God in you." It is God who is attacked and thus in danger of hell.

Verse 22 Raca, fool. The oldest language is Sanskrit, and the second oldest is Aramaic. All languages have roots in Sanskrit; Indian. "Raca" is Aramaic. "Fool" means stupid, idiot, imbecile; an abnormal person. You call your brother an idiot and, therefore, the God of your brother an idiot. Because the God of your brother is in him.

See II Kings 2:23ff

"Raca" means "I spit you in the face." This is an insulting practice in the East, and a man who does this is in danger of being put in jail. "Fool": in the East means "bald head." He may have plenty of hair, but he has no brain. A Christian we may call silly, no brain, but then we are saying Christ is empty—because Christ is in him. I cannot insult him, and get away untouched. II Kings 2:23—Elisha is called a "bald head." We must be cautious about what we say.

"Raca", fool. "Raca"—"I'll spit in your face." This insult is the greatest in the Orient. A man could go to jail for even making the statement.

The "judgment" and "council" refer to the court of their governing body. "Fool" means "bald head"—does not mean having no hair, but rather having nothing in the head—no sense (see the account in II Kings when some called Elisha "bald head"). To call a brother senseless or silly is to call God the same. We belong to him.

Verses 22ff "Shall say to his brother." Raca—means I will spit in your face. This is a terrible crime in the East. It is better to spit in someone's face than just to say so. If you call your brother a fool, you are really calling God-in-him a fool, but it is a worse and greater punishment to say it than to just do it.

Verse 23: "Ought" means a "grievance." Agree with thine adversary quickly.

Verse 25: The courts are very few and far between. The crimes are very few. On the way to the court, the opponents may settle the case out of court. Says communion is a cancer, don't be angry because anger is a poison in the blood stream.

Verse 32: Adultery, fornication.

Verse 34: "Swear not at all." The Eastern people are bad business people. They quibble and argue over the price of an item. They will swear that the price they are asking is the true price. They swear by heaven, earth, God, etc. They swear to convince the customer. Quakers in America practiced verse 37 (yea, yeah; nay, nay) and brought us a one-price system.

Sanskrit is the basic language of humanity. Western people are very clever in business. Western people are more realistic than Eastern people.

Verses 38 and 39: "Smite on thy right cheek." "Smite" should be touch. The message of Jesus Christ is unique but the means of communication was not new. Idioms are based on usage in a culture. Touching the cheek is a great insult. They would rather pay \$100.00 than touch their cheek. If someone touches another person's cheek, it makes that person look like dirt.

Verse 40: "If any man will suspect thee at the law." If there is a robbery in the East, the police will round up some suspects and take them to the station to interrogate them. If there are 3 couple that they would like to have back for further questioning, they will ask them to leave their coats. If a man complains about leaving his coat, he will be more suspicious and so Jesus told them to be willing to leave the cloak also. Leaving the coat is like posting bond. It is a disgrace to leave the coat.

Verse 23 "Bring yourself before God" may mean offer yourself. Praising God is also an offering, ought against you, right or wrong. "Ought"—dust of hatred.

Verses 23 and 24 Gift to altar. If you bring a gift, it is better to go home and make up with your brother. It is better to make up with him than to be "religious" and present a gift to the church or to God. Outwardly, appearance is great; inwardly, dirty. "Ought" is anything.

Bring thy gift to the altar...brother hath ought against thee. Gift-is bringing yourself to the altar, too. Like bringing yourself before God (for example in holy communion) means offering yourself to God in praise and thanksgiving. Eastern idiom: Calves of our lips is praising or sacrifices. Because as you kill a calf in sacrifice, so when praise God with our lips called calves of our lips, that is our sacrifice and our gift. So, if you are bringing that gift, and remember harm or hurt that a man has done you—that is "ought," and is dust in you, no matter whose fault it is." Must get rid of guilt in you, by going to the man and settling it, and being reconciled with him. Then you can come with a clean heart, and mind, with no dust and can then give praise to God.

Before people go to marriage ceremony, they will settle any disagreements because don't come with any "ought" in them. Because can't come to any sacrament where God is with any animosity or dust or hatred. If that person is dead—renew your mind to it, and thank God for forgiveness.

"Offer thy gift." Calves are killed in the East for a sacrifice. "Calves of our lips"—idiom which stands for praises to God with our lips, a sacrifice.

If you remember that someone has "ought" against you, it means that you remember that he has done you harm. You should reconcile yourself with the man. When there is a marriage in the town, the people who are going to the marriage will go and get right with the people that have "ought" against them before they got to the marriage. They could not come to a marriage with any "ought" in them. If you have "ought" against someone, it is the same as having "dust against" someone.

Verse 24 If person is dead, you tell God you're sorry since you cannot tell the person.

Verse 25 Both parties travel together and eat together while they are on the way. They talk together on the way about the case and make agreement before getting to court—"while thou art in the way with him." Then they turn around on the road and only one goes on to tell judge that the case is settled out of court.

While in the way with him. "Agree with thine adversary quickly, while thou art in the way with him." The courts: elders of the gate take care of the small issues. A large argument must go to the higher court. On the way to court, a three-day journey, both sides of argument travel "caravan" style. They talk and discuss both sides of the issue. A settlement is reached many times prior to arrival at the court. This is "while in way with him."

Agree with adversary quickly in the way with him. Small offenses are taken care of between the parties involved themselves or with the elders of the gate. The big offenses, such as those involving much money and property, are taken care of by the high court. If one person sues another, they are still on speaking terms with one another. Just because someone has an issue with someone else, it does not mean that they must hate each other. They must still be friendly. The high court is always in a big city and is often far away. Each party involved gets his lawyer and witnesses together in his bull cart and sets off for the high court. Both parties travel together. The Easterners believe that hate is the venom in the heart which destroys the person hating. One only can destroy himself by hating. The witnesses get together on the way and ask themselves what is the need for any division between the parties. They come to a settlement on the issue and present it to the two parties, asking them to agree and go home. The lawyers are sent on to court to tell judge that the case has been settled out of court.

"While thou art in the way with him"—While there is still time to reconcile before arriving at the high court. We should "shake the dust off our feet," which means to get rid of anger, malice, grief, resentment. Unforgiveness sucks out a person's blood, his life.

Agree with thine adversary quickly. Romans 12:20,21. Coals of fire.

There are few jails in the East because the crimes committed are few. Brahmans have no crime among the juveniles. Therefore, there are few courts. Cases are like this: "Herman came and took my land, encroached upon my land." Two properties are separated by stones which are lying on the ground, not staked. Some scoundrels move these landmarks to encroach upon another's land. This was against the law (Deuteronomy 19:14). In these cases, Hindus attempt to arbitrate first. Secretly, they settle or attempt to settle (Matthew 18:15). When all else fails, court is the last resort. Journey is taken to court (might be as much as 500 miles). Although there is a disagreement they are still on speaking terms. On the way to court, they stop and eat together and take witnesses with them—and the witnesses do their best to arbitrate the settlement. John pays \$1,000, Herman returns the land. They go home and send a lawyer to court to answer, "It was settled out of court," when the case is called. "In the way" is on the way to the court.

Proverbs 25:22. When an enemy hungers, the Easterners would not feed him. Their attitude is, "Let him starve, he deserves it." God does not do this. In the East, some of the mud huts have wooden fuel, yet are without matches. One person in the village might have matches and be responsible for lighting the entire village. A boy has a pot bowl on his head, padded by cloth so as not to burn his head, and he fills the bowl with fire and goes throughout the village to each mud hut, and gives coal to each person to start their fires. This is warm on his head and, therefore, his mind. If we do this, do good to a man who has hurt you, it will warm his mind and heart toward you. Romans 12:20.

Agree with thine adversary quickly; Romans 12:20,21. Coals of fire: "In the way"—on the journey.

There are not many courts or jails in the East because the crime rate is not very high. (Bishop elaborates on crime in the East quite a bit.) When one person commits a crime against another, they often must travel a long way to court. Each party brings his lawyer and witnesses. They all walk together and are not enemies although there is a problem. These "witnesses" for the two parties get together along the way to try to settle the matter out of court so that they will not see such a disgraceful thing as two brothers standing in court as adversaries. Then the witnesses present the two parties with the settlement, and they are usually as eager to avoid court as anyone. If they come to terms, a lawyer is sent on to the court to announce it and everyone else travels back home to celebrate.

We should go to our enemies and forgive them. Do not say, "He did the wrong. If he comes to me, I will forgive him." God did not say that about us. He forgave before we committed the wrongs. We may win our enemies by love and affection. When our enemies hunger or thirst, we should give them food or drink. In so doing, we "heap coals of fire on his head" (Romans 12:20,21). Among the poor people, one person in the village starts a fire early in the morning. A boy carries a bowl on his head with burning coals in it and supplies all the mud huts in the village with coals to get their fires started with. Rags under the clay bowl protect his head. The fire warms his head (therefore, his mind) rather than burning it. Doing good to an enemy warms his mind and heart toward you and makes him feel good.

Agree with thine adversary quickly whilst thou art in the way with him.

Orientalism: 1. Art in the way with him; and 2. How to settle the matter among yourself.

How you know if a country is a Bible land?

1. If it is mentioned in the Bible.
2. If its customs are in the Bible. (Book of Esther tells you about India.)

When have a fight with someone: you both live in the same town and you have to go to court—is a distance away.

Each one of you take your lawyers and witnesses with you.

Along the way, and you all travel together, takes 3-4 days journey to get there.

On the roadside at nightfall or at the inn where you put up, you'll discuss terms with one another—you're on speaking terms although you have a dispute.

The issue has to be settled.

The court will only cause bitterness in you, cost money and you're children of God—the court won't solve the problem.

They'll stop on the road on the way to the court and bargain and try to settle the matter.

When the matter has been settled in the way, they'll turn around and head home.

Courts settle nothing—going to jail doesn't heal your heart.

Cleanse yourself from any bitterness with another person by talking it over with them—it is worth it to find your peace.

The saints shall judge the world—go before them for any judgment that needs to be made.

Don't disgrace God by going to court—are you too proud to humble yourself before your brother? Settle the matter with him.

"Agree with thine adversary quickly." "Whiles thou art in the way"—when there is a suit between two people in the same town and they must journey to another to go to court, they will go on the trip together. They will take their lawyers and witnesses and food for the journey. As they are on the journey, the witnesses will talk things over and they will come to some terms and then present these to the two parties. The parties can then settle the case and all turn around and go back to town. They send one lawyer on to the court who will tell the court that the matter has been settled out of court.

Spiritual application: Any two people who have a quarrel with one another should get right with each other instead of "stewing" over it.

"Agree with thine adversary quickly, whiles thou art in the way with him." In East, if two people disagree and must go to court which is in another town, both parties go in same court, and bring their lawyers, witnesses and food for the journey if needed. While on the journey, witnesses begin to talk to

each other about why should there be quarreling and fighting. Our religion tells us not to go to the court of this world, but to settle the affairs among ourselves.

The witnesses come to terms and then go to people and make an offer. Then they settle it on the road and all return except one lawyer sent to tell judge that case has been settled out of court.

Spiritual application: If two people have disagreement—go to other person to get things settled and forgive each other. Ask what you could do to make things up. Go to each other and talk about it. Avoid deep-seated animosity—talk it over while both still alive. Let not the sun go down upon thy wrath. Must get things right and have peace in our minds.

Verse 29 "Right hand, right eye."

"Right eye offend thee"—this is an idiom which means be not envious. By looking at something with the right, a person may become envious. "Pluck it out" means to renew your mind and not be envious.

"Right hand offend thee"—means don't steal. In the olden days if a man were found stealing, they would cut off his right hand.

Are we to literally cut off our right hands? No, it is the degree of determination that we must have. We must be willing to lose our right hand rather than let it offend us.

Verses 29 and 30 "Right hand," "right eye" — idiom. Right eye—be not envious, renewed mind. Right hand—do not steal, renew mind. Determined to rather have your hand cut off.

Verse 29—If thy right eye offend thee, pluck it out. It literally means don't be jealous—a figure. People use these as support for their claims that Paul is a sore-eyed man. Acts 23:5—they use this to prove he was blind also. They say he couldn't see the high priest—because he was blind. Thorn in my flesh is an Eastern idiom—has nothing to do with any disease of any kind. Eastern people when they plow don't use gloves or wear shoes on their feet. Some don't, many do. The man who goes barefoot gets a thorn in his foot. If it gets deep into the skin, he doesn't try to pull it out. It would hurt more to pull it out. He lets the thorn remain in the flesh for a week or 10 days, during which time he keeps working, limping. It doesn't kill him, not a disease. It only annoys him as long as the thorn is in the flesh. It makes him uncomfortable. He has to keep working for his living. At the end of the days, the skin on top dies. He cuts this dead skin off and pulls the thorn out. No pain then. While the thorn is there, it's annoying, but he still has to work.

Verse 30 (If thy right hand offend thee, cut it off. It literally means don't steal. A figure—not to literally chop off your hand.

Right hand offend thee...Right eye offend thee... It does not mean that literally cut off our hands. It is an idiom meaning, "DO NOT STEAL." Don't literally pluck the eye...it is an idiom saying, "DON'T BE ENVIOUS."

"And if thy right eye offend thee..." Right eye and right hand are both idioms. Pluck it out: means to be not envious. If the right eye, by looking at something, you become envious, "pluck it out" means don't be envious. Train your mind, renew your mind when you are tempted to be envious. Cut off thy hand: means don't steal. Cutting off the right hand was a punishment for stealing, as an example to the people. Here it is used to show degree of determination. We make up our minds not to do it. We renew our minds.

Verses 31 and 32 Deuteronomy 22:14-17 ...give her a writing of divorcement: Fornication: premarital relationship;

Adultery: after marriage;

Teaching: Man is allowed to divorce wife and sue her parents if he discovers she is not a virgin when they married, because they have deceived the boy saying that the girl is a virgin. First and foremost condition is that girl should be a virgin. They pay the dowry for that reason. If she is not a virgin, the boy may bring before the elders at the gate, and that girl may never be married to anyone else. If she is, that person is committing adultery. Only grounds for divorce are fornication.

If after married—say a couple of years, and the girl and or boy commits adultery, it is not grounds for divorce. Must forgive the other. Adultery no greater than any other sin. Fornication are the only

grounds for divorce, because of the deception involved in it and unrighteousness. Mother is responsible for girl's virginity.

Divorces—difference between fornication and adultery is the fornication is a pre-marital relationship and adultery is after marriage.

Verse 32 Divorce. No Orientalism. "Whosoever shall marry her that is separated, committeth adultery."

"Fornication" should be "adultery." Bishop says that in the Eastern Bible, "divorced" is not in the text. It should be "separated." He said that there is no Orientalism here and that it is a point of much theological controversy so he will not go into it.

Fornication is anything that a woman commits before marriage. Very concerned in East that a man marry a virgin. Virginity is a sign of sanctity. Eastern people never allow their girls to court because they are afraid of her temptation. If a girl is tampered with before marriage, nobody will marry her in all of the Eastern world. They think it is the greatest sin. She must be without spot or wrinkle. Reference to church as virgin.

If you have two daughters, the older must be married first. Then the younger one is eligible. Not so with boys. (We need to understand the Eastern customs in order to understand the Bible. Yet, Bishop Pillai is not trying to get us to do Eastern life.)

During the 12-month honeymoon period, which bride and groom spend at their parents' homes, they come together in sexual intercourse but not immediately. They wait for a day appointed by the elders who study the stars. It can be between 7-14 days after marriage. This is why the family (mom, dad, uncles, aunties, accompany the couple on their honeymoon until that appointed day. This prevents their coming together before that day.

Verses 33-37 See II Samuel 13:19

Verse 34 Eastern people always swear by heaven or something else that they are telling the truth.

Verses 34-36 Swearing. The best businessmen are crooks. If two men disagree with a price, the businessman will eventually begin to swear about it. He swears by his head, his temple, his son, etc. By touching a thing and swearing by it in the East, signifies that it is true what has been spoken. Even Peter cursed and swore when confronted and as he denied Jesus Christ. The Oriental way was to swear by something, in order to convince people that that which was spoken was true. Jesus said, "Don't swear, let it be yea yea, nay nay." When selling a product, in other words, quote a price, an honest one and stay quiet. Take it or leave it. Stand by your own words. This is why we have the one-price method in the United States.

"Swear not at all." In order to affirm something which is said, Easterners will:

1. Touch their head.
2. Touch the head of their son.
3. Call upon the name of a temple and make a promise and look toward the temple.

If someone wants to take a servant as a secretary in the East, he will not ask for previous credentials. The first question is, "Are you a Hindu?" Then, "Can you work for me as a secretary?" Then they will make a covenant of salt which is unbreakable.

The Easterners love God more than they love their children. When children are born, they are washed in water with a little salt and the parents are responsible for the child until he is 21 years old and then the child takes over.

There were 4 missionaries working for 80 years and there were 150-200 thousand people and Bishop Pillai was the only convert from Hinduism to Christianity. This is because the Hindus do not want to break the covenant of salt. Hindus never borrow from any one other than Hindus.

Verses 34-37 Romans 1:9. For God is my witness. All the dark races as a whole don't want to tell the truth, especially business people. They always want to bargain you. They'll go on a half-hour before you can bargain the people down to proper price. They'll start at \$5 say, for a \$.25 article, then, when you finally get them down to \$.25 he'll say, "In the name of God I'm telling the truth." When he says this, he's

telling the truth. Word says yea, yea or nay, nay—don't use the Lord's name in vain. Just speak the truth, you don't need to use God's name to convince anybody. This illustrates Matthew 5:34-37.

See Isaiah 55:1

Swear not at all... Eastern people are great at swearing! The Jews, Hindus and Arabs—swearing and cursing go together. It is a characteristic of Eastern people. For example, in shopping they bargain and then will swear about the price in the name of God, when they want to assure you that they are telling you the truth. Verse 37—let your communication be yea, yea.

People should believe you and if they don't, why should you bring God's name into it. If by telling the truth you are going to suffer—suffer it. Tell the truth whether it hurts or not.

Verse 37 Yea, yea and nay, nay. The Eastern markets are crooked in business. The people lie, cheat and swear upon God to prove to you that they are telling the truth. "I swear upon my God that this item is \$25." It's not \$25 at all, he only says this and brings God in to assure the customer that he is telling the truth. (The one-price system came from Quakers who understood this verse.)

Verses 38 and 39 Touch cheek, not strike. It is degrading and insulting to touch the cheek, and if a teacher would have a girl touch a boy on the cheek, it would be most humiliating. "Resist no evil"—renew your mind to understand the other person.

Eye for an eye. Whosoever shall smite thee. Renewed mind.

"Smite" equals touch. As Jesus stood before Pilate, somebody came along and smote Jesus on the cheek with the palm of his hand (John 18:22). Emphasis is not on physical force, it is on the humble side; it is humiliating and an insult. If someone comes up and socks you in the jaw, it is different from emphasis in this verse. We can be doubly insulted, but by God's grace and power we are enabled to endure. By this, all men will know we belong to Christ, because we are far more gracious and kind than any other.

"An eye for an eye, and a tooth for a tooth." Verse 39..."Smite thee on thy right cheek..." Smite—touch. Great humiliation in East to touch on right cheek. Not a physical hurt, but a great insult. Would rather pay \$100 and go to jail than have someone touch you. Makes you look like dirt.

As Christians, if someone comes and insults us, it makes us look like dirt.

We have the greatest power working in us—renew our minds to it. Control thinking and we can bless when insulted. Jews had been violent people and believed that if someone hit you, you should hit him harder. Generally, those in India—Hindus and Brahmas believed in peaceful non-violence.

Verse 39 "Smite thee on thy right cheek." Smite means to hit. It should have been translated "touch" in this verse, not "smite." In the East, to touch the cheek of another man is a very great insult, worst punishment is to have a girl touch a man on the cheek.

Whosoever shall smite thee. Renewed mind. "Smite" equals touch. As Jesus stood before Pilate, somebody came along and smote Jesus on the cheek with the palm of his hand (John 18:22). Emphasis is not on physical force, it is on the humble side; it is humiliating and an insult. If someone comes up and socks you in the jaw, it is different from the emphasis in this verse. We can be doubly insulted, by God's grace and power, though, we are enabled to endure. By this, all men will know we belong to Christ, because we are far more gracious and kind than any other.

Turn the cheek. Eye for an eye, resist not evil, smite thee on cheek. Stand firm for your own ground, if devil says, "Go jump in the lake," you stand firm. "No." If devil says, "Go jump in the lake," you stand firm. "No." If a man robs you, say "God bless you."

"Smite" should be "touch." This is an insult. Jesus said a double insult is better—for it is the manifestation of humility.

Turn the cheek. "Smite" should be "touch." To touch the cheek of an Oriental is a great insult. "Resist evil"—stand firm in Christ, not succumbing to evil. The way to resist evil is with God's Word.

Luke 6:29 "Smite thee on thy right cheek." (Not mentioned but taught). To touch someone on the cheek is a great insult.

"Smite thee"—not stated. "Smite" should be touch; not smite and break your jaw. Touching is an affront, an offensive thing in the East. A naughty boy in school will be asked to touch his cheek. This is

a great insult. The boy would rather receive six or seven cuts from the cane than touch the cheek. It is a greater insult for a girl to touch your cheek.

Camel through the eye of needle; Matthew 23:24; camel is the word "gamla," it means either camel, bean, rope; anything bigger than spoken object. Idiom is it's easier for rope to go through a needle.

Verse 40 Law and justice. All suspects are rounded up and interrogated. If police asked your coat as bond, do not argue, but leave cloak also. It is not proper to wear either coat or cloak alone. Jesus always believed in "non-violence."

If there is a crime, the police will gather in all the suspects and for bond money they must put up their coat. In the East, they will always wear a coat and under it a cloak. It is a disgrace to be without your coat or your cloak. If the man is sincere, he will go without coat for bond. Jesus Christ said, give cloak also and it will prove your innocence—do above the ordinary.

(Preaching.) If you are saved, there's a change in your heart and you can endure anything by his power in you.

(Rap.) About Hinduism being best religion morally—we can do more with Christ in us. Gandhi applied these principles of forgiveness when he was beat up. How did Hindus get this kind of life without Christ? The Hindu prophets. It's hard to get Hindus converted. When they do, their family holds a funeral for them.

People who wore a long cloak, down to ankles with long sleeves, also wore on top of it a coat. Most people will wear a coat to be fully dressed; they go together. One cannot walk with the cloak alone, they will be ashamed. If there has been a robbery, the police will gather the suspects. After interrogation, they determine that one or two could be guilty. Then they say, "We need to see you again tomorrow. Please, you are free to go if you will leave your coat here." The people will argue because they are ashamed to leave without their coats. These are most suspicious ones. In the course of the argument, they get hit and thrown in jail because they refuse to give their coats. If you offer the coat to the police, they will be impressed and you'd have saved yourself a torture. The lesson is to not resist evil. Give in, it will touch the heart of the enemy, it will save you from torture. We win our point by love (this is the gist of the sermon on the mount). Offering the cloak also proves you are not a fighting man and that you are willing to give in.

Sue; give cloak. Easterners wear long loose pants, a shirt and top, a vest over that and then a coat. Over all of this goes the cloak on top. People "sued" or taken under suspicion will be demanded to give the coat. Jesus says—give them the cloak also. Suppose there were a bank hold-up. If Herman is suspected to be guilty, he says, "No, I didn't do it." They say, "Okay, we are convinced, but not satisfied. Take off your cloak and leave it with us until we prove otherwise. If he is really guilty, he will dispute and argue about it. Jesus suggests he cooperate and give his coat also. Arguing and resisting will result in a beating. Cooperate and show you are a gentleman by giving him something he didn't ask for.

"Sue"—to take under suspicion. "Take"—demand. The cloak is a very costly garment and no man goes out without one. If a man is suspected of something by the law, even though they may think he is innocent, they may ask to hold his coat until they prove his innocence. If the man trusts the police and is really innocent, he will not mind. Jesus said if this happens, to give the cloak also. If a person is not guilty, he has not reason to be afraid. The cloak is a long, loose, outer garment.

If a policeman suspects that you are wrong, he will round up 10 or 20 people and pick on one to come back the next day. To make sure he will come back, they ask for his coat as security. If man fights and will not give over his coat, the policeman will hit him, for this is a sign of guilt. However, if the man gives his coat and his cloak (going the second mile), then it will touch the heart of the policeman and will witness his innocence. Also, if they ask you to walk one mile to carry a burden, walk two miles.

In Job 24:10, they took his coat and cloak but he still had some clothes on.

"Sheaf"—sheafs of corn are left in the corner of the field for the poor people. Wicked people sometimes take away from the poor.

Verses 40 and 41 Take away thy coat, let him have thy cloak also. In the East if a theft occurs, all the suspects are brought in and questioned. If there is a suspect and they want him to come back the next day, they have him leave his coat—like bail—in East. It is like being undressed to go without your coat. Coat and cloak go together. Jesus says if they ask you to leave your coat, don't argue. Leave your cloak

also. Christ taught to be non-violent always. Can never solve your problems by being violent. Leaving cloak is to impress them that you are innocent and willing to do anything.

Verse 41. "Compel thee to go a mile, go with him twain." In East, if an officer or man with authority is carrying something, he may stop any man on the street and ask him to carry it for him. May, under law, compel him to go only one mile. As in law of beating a man, may not exceed 40 stripes. Jesus Christ says to offer to go two miles. Jesus Christ says you can melt enemy's heart by non-violent attitude. Be glad to do anything. Get very blessed by giving as it is more blessed to give. As we give, we receive.

In East, if you borrow jewels for a pilgrimage or wedding or some religious ceremony and something happens so that you are unable to return them (such as being robbed), the person from whom you borrowed them will say that is okay, that he gave them to a good cause!

Verse 41 In the East, some of the roads are wide but many are narrow. Much of the goods is carried on the backs of donkeys. Human beings carry heavier loads over there than we do. Coolies bend down and carry pianos on their backs. They only get 10¢ for it. When they are carrying pianos on their backs, they are bent down so far that they cannot see anyone. Another man may stop his work and bend down and take the piano and carry it himself. This is one of their beautiful customs. If a man calls you over and asks you to carry something for him twenty miles, he may have you do it and he may let you go, but if you say, "No," he may compel you to go only two miles.

A policeman may stop anyone on the street and compel him to carry something for a mile.

In the East, any officer can compel someone to carry his luggage, but only for one mile (unless he talks back). Jesus said to go two right away, and it will melt his heart.

"To go a mile." Any law officer on the street can compel anyone to carry his bag or do something for him. Legally the officer can only compel him to go a mile. If anyone complains, the officer will make him go three miles. But if you yield and say, "I will gladly go two miles," when he asks you to go one, then his heart will be touched. You win your enemy by yielding to him, doing something kind for him.

In the East, any rajah or government official can compel anybody walking in the street to stop his walk and carry his (rajah's) bag. The man cannot refuse. The rajah can only compel him for a mile. Refusal could result in a beating (resist not evil). This would not help. Whipping maximum is 40 stripes. Paul got whipped 39 times. His whippers wanted to appear generous by not giving the maximum (Deuteronomy 25:3; II Corinthians 11:24).

Go two miles. In the Orient, any rajah or government official can compel anyone in the street to leave his work and carry the bag of the rajah. The rajah cannot require more than a mile from the man. If the man resists, the official can make him go farther than a mile.

Compel thee to go a mile. Any man of authority in the East can stop anyone in the street and compel him to go with him for a mile. Jesus said, "don't argue with him, agree, and go two miles." This is designed to convince our enemy.

Verse 42 Women going to wedding or some religious ceremony borrow jewelry if they have none. If something happens to it, it's lost or stolen, the owner pleasantly and understandingly says it is alright, thinking it was for a good cause.

Give to him that asketh you. If you have something to give, don't lie and say you need it. Your need doesn't come first. The needs of others come first. We are saved to meet the needs of other people rather than our own. We don't exist. We have a new creation which can do all things. The need of the kingdom of God comes first, not your own. This pleases God and is unselfish. (The mind says, "If you give, you'll be broke." But God says, "If you don't give, you'll be broke." As we give, it will be given us.)

Verses 44 and 45 Have the same attitude toward others as the heavenly Father has toward us.

Verses 44-48 (II Corinthians 13:11.) Perfect. We are of good comfort because we have Christ in us. Assured because we have power. If engrossed in troubles, no comfort. If engrossed in Christ, have comfort.

"Perfect" (See Matthew 5:48). We are to be perfect, as God is perfect. "Therefore" relates back to the preceding context. God's perfection lies in His justice toward everyone, treating with no partiality

(verses 44-47). We should be kind and generous to good and bad. We are not sinless perfect in ourselves, but we can love. We tend to help only those who we think deserve our help. Not so with God.

Verse 48 must be taken in context with preceding verses which tell in what sense here that God's perfection is being used as an example (... "even as...").

Back to II Corinthians 13:11. If we all have the mind of Christ, we cannot help but be of one mind. Be concerned with living in peace with people. They may not want to reciprocate, but that is their problem. If you do not like a person, start loving him. You will reap what you sow.

Verses 45-48 Be perfect. How can I be perfect as God is perfect? We are sinful men, God is holy. "Therefore" is the key word. Be perfect "therefore," as God shows in verses 45-47. God loves the just and the unjust (scoundrels, crooks, thieves, murderers). God feeds the birds of the air and the jailbird also. God loves both bad and good. We can be perfect in the same way. If a man has done you harm and has a need, what would God do? You do that, too. It is, however, hard for us to be sinless perfection. (John 14:12.) We can do quite a bit.

"...Children of your Father which is in heaven..." God feeds all people—just, unjust, saint and sinner, crooks and scoundrel—regardless. Because God is righteous.

"Be ye therefore perfect..." Perfect as your father is, means to do as your Father does. Father does good to all—so should we. Our Father loves this man and then so should I love him. We have the love of God in us, so we can love others and all, whether or not they deserve it. That is up to God, and is not for us to question.

Verse 48 "Be ye therefore perfect." To understand this verse, the key is the word "therefore" which means we must look at the context from verses 45-47. The context is that we are to love the just and the unjust, just as God does. We can bless our enemies because God does.

MATTHEW 6

Verses 1 and 2 Sound a trumpet. If an Eastern rich man wants to feed the poor people, he rings a bell and calls together all of the beggars and needy who gather by the thousands at the palace of this man. The people in the community praise the rich man for his works, because he blew the trumpet and called everybody's attention to it. He could have done the same thing quietly and glorified God rather than himself.

Verses 1-4 "Ye do not your alms before men..." In East, when rich and wealthy—Rajahs, princes or money lenders on important festival days—may send people through the streets beating on tom toms and announcing that Rajah (or whoever) is going to feed.

People today—or give away calves to Brahmins; or temple dedication because man gave a lot of money to build it. Jesus Christ says don't do it. Not to look for the glorification by men, but do good rather than God may be glorified.

Don't announce—is let not thy "left hand know what thy right hand doeth..." No need to show off how charitable they are, which is outside show for their own ego, rather than for glory of God.

Verses 3 and 4 Rajahs have people to beat drums for any great ceremony or birthday. Oftentimes, they give ten bullocks or something to the Brahma, thus making public announcement of it.

Let not thy left hand know what thy right hand doeth. If you do give alms, do it without fanfare.

Verse 5 Pray honestly and seriously, not to be heard of men.

Pray in the streets. People liked to pray out in the street to impress the people.

"...pray standing in the synagogues..." May pray publicly, but do it honestly and sincerely—not to brag or seek vain glory or to be praised by other people who hear your prayer.

Verse 6 Shut the door means shut door of the mind. Bring every thought into captivity.

Shut the door (enter into thy closet). Not to shut the door of your room. Means to shut the door of your mind against intruding thoughts. These are thoughts that would disturb our mind when praying. Don't accept any doubts that come to your mind concerning your answer to prayer. If the doubts were there before you started, you can eliminate them from your head. Take away the tares by your will. When you do this, you maintain the calmness in your soul. The Lord tells us to be constantly abiding in Him—constantly looking to Christ. Constantly walking with Him, then the enemy has no chance of

upsetting us. We need to spend time in the morning and evening concentrating, meditating on the things of God. Put positive thoughts in our minds, guard our minds. Change your thinking patterns (Romans 12:2). The enemy cannot attack you when you're awake spiritually. If you're spiritually lazy, the enemy can tell you all kinds of stories to frighten you.

Shut thy door, renewed mind. When praying, shut the door of your mind against any intruding thought (i.e., fear, anxiety).

Enter into the closet. Renewed mind. "Closet"—our mind and where the spirit of God dwells—"within." Be centered within you in your mind. "Door" of your mind—get rid of foreign thoughts, negative thoughts, wandering thoughts. Do not allow those hindering thoughts to come in. Empty these thoughts with mind power. Speak the Word to the mind. "Be not conformed to the world."

"...enter into thy closet...shut thy door..." "Shut thy door" means the door of your mind, to keep your mind stayed upon God and don't let anything come in. Can then talk and communicate with God. Don't let your mind wander. There is a joy and a warm fellowship with God. Check your mind before you pray to see if there is anything contrary to Word of truth. Keeps thoughts that are not from God out of your mind. Drive them out—the closet—is in you where God dwells in you. God and I are one in that I lead my mind into activity to think His thoughts from the Word. Bring every thought into captivity.

Verse 7 Vain repetitions. Praying on and on and on repetitiously. Pray as if sleeping with your father! As our father, He is pleased to hear us ask in prayer. This also builds our believing.

Verse 13 Lead us not into temptation. "Lead us not into temptation" should be "Let us not enter..."

Verse 16 A businessman may be fasting and counting his beads—doesn't shave but looks sanctimonious. However, when a business deal comes along, he will jump up and tell his customer about it to impress him. Fasting is incidental to praying.

"...why ye fast..." In East, like to show off that they are fasting; will look terrible, very solemn, sanctimonious, disheveled hair, mark their faces. This is all done to impress men. God sees our hearts, men see the faces. They are concerned with impressing man and not God. People only look "religious" on the outside.

Verses 16-18 Fasting. People who fast in the East are hypocrites. They say loudly that they are fasting and tell everybody. He lets his beard grow, he doesn't comb his hair, he doesn't wash, looks ugly, silly, foolish, pious, religious—only to impress people.

Fasting. The purpose of fasting is that you may be able to pray better. Fasting is a means to an end—prayer. Less trouble with flesh when fasting. God honors prayer—not fast. (Mark 9:20-29.) (1) Fasting = going without food for a day or two. This is man's idea of fasting; scientifically, without food in stomach I can concentrate better, mind lighter. (2) Fasting = Isaiah 58—God's idea of fasting, to deliver the poor, to set the oppressed free, to clothe the naked, to receive a stranger within your home. To do God's will is the truth of God's fast.

Verses 17 and 18 "Reward thee openly." There is no virtue in fasting. Two kinds of fasting: (1) Man-made, the purpose is to help prayer by being able to think better, better concentration. This is incidental to prayer. God rewards the prayer, not the fasting. (2) Doing the will of God.

"...When thou fastest..." Men think or gives impression that if fast in secret, God will reward you openly. But there is no virtue in fasting. Open—not in Greek text. Two kinds of fasting: Man's go without food for two or three days, and this in ability to concentrate, think clearer and longer, and is therefore incidental to praying. Praying gets the results and not fasting. Part of yoga practice—to get more focused on God—not to get rewards from God. God will not reward. In India, fast just to pray. No virtue in fasting.

Verse 19 "Lay not up for yourselves treasures upon earth..." In the East, they do not have banks and safes like we do, so they bury their gold, silver and other things of value in the earth. They constantly worry for fear someone will dig there and find their valuables. Only the person who buries them knows where they are. The father usually tells his son where to find them before he dies.

"Thieves break through and steal." The thieves in the East do not have much trouble breaking into the clay brick homes. The walls are not that good. They use clay trunks (Job 27:16) which moths and rust can get into.

Verses 19 and 20 "Lay not up for yourselves treasures upon earth..." (Mentions briefly, not taught.) Lay not up our treasures here because thieves break through; banks will fail. Therefore, lay up our heart, our treasures all there—where we are bound for. The steward gave everything for the employer—all he saved was a little wheat and oil for his needs. Can we say that?

Open in continuation of teaching of good steward from side 1. This steward gave all for the employer, saved only little oil and wheat for himself. Can we say that to God? That we only have food and clothing and give all else to Lord from whence it came? This includes time and talent.

This money is not ours. We are not our own—we belong to God. All the mammon of unrighteousness which are committed unto us are His. We are only stewards.

Bishop wants us to check ourselves to see how much we have given to God. We have squandered much on ourselves. We are not as good as this steward was and the Lord commended him. Bishop would like to see us commended by our Lord that we have been just and faithful stewards in all things that He has given us.

We are responsible—what we sow, we also reap. Our words are seeds and will bring back the results of it 100 fold. If we make a pledge to give all to God, and don't do it, then we are liars and are riotous people.

Stewards have been salted and, therefore, will not break word. Not so with us. We have not been salted and will break our word to God. Must account for every idle word.

Verse 22 Eye be single. "Eye be single" means you are centered on Christ. Engrossed in him. Man cannot put one eye on Christ, one on mammon. Don't walk by sight and by spirit.

"If thine eye be single." This is referring to singleness of heart (Ephesians 6:5; Colossians 3:22), which means to be centered in only one person, Christ Jesus.

Verse 24 See Isaiah 1:8

Verse 25 We should not be encumbered with the things of this world. Our sufficiency is in God. Take no anxious thought for tomorrow. Matthew 6:25ff. To take no thought means don't be anxious. It doesn't mean don't think about.

Verse 28 "Consider the lilies of the field." Jesus said this, but it was not a new saying to the Eastern people. Lilies of the field can be seen growing everywhere, they grow wild. They grow by sun, air and moisture. The lilies of the field grow by absorbing the sun, air and moisture. These three things are an inheritance for the lilies. The lilies do not have to work for them. We have an inheritance for all of our physical and spiritual needs also (verse 33).

Easterners think that 98% of a man's nature is spiritual, 2% is physical (food, clothes, roof over his head). We should feed our spiritual side first in the morning by prayer, devotion, meditation and concentration. Eastern people are spiritual people. The Eastern idols are real people to the pagans. The idols speak to the pagans (the spirit behind them).

Verse 30 See Psalms 119:83

Verse 33 Incidents on trust. (Matthew 6:33). When Bishop served God, he was treated like a king. When he was serving man, he had to stand like a fool in a queue.

Seek ye first. Men get up at 5:00 and bathe, read the Bible and pray. No Hindu would eat without doing these things. Women get up at 4:00 and bathe everyone. We should seek God first in everything we do: eating, finances, work, all things.

Eastern women go to sleep at 6:00 so they can arise at 4:00. These women aren't blinded by materialism. The god of this world has blinded us with things that shall perish. Spend time in the things of the spirit rather than that of matter.

MATTHEW 7

Verses 3-5 See Psalms 68:13

Verse 9 When making a day's supply of chapattis, she puts a stone the shape of chapattis at the bottom of the pile and another on top, to hold them together. In time, the stone will appear the same color as chapatti. It could easily be mistaken for chapatti.

"If his son ask bread." There are several serpents in the water which look like fish. The Eastern bread is called chapatti. It is cooked in oil. It is as wide as a plate. Thick as a man's palm. Every morning they make fresh bread. Bread is piled on a stone slab, maybe 20 or 30, and on top they put another stone, just to keep the bread in tact. The stone starts out white and becomes oily and greasy and looks like the bread which is brown in color.

Verses 9 and 10 Bread; serpent. Son asks for bread. Oriental phrase used here. The bread is like a pancake and as wide as a plate, made of wheat. Punjaby soldiers eat wheat and not rice. Southern Indians eat rice and not wheat. Now three of these cakes are given to a guest at once. He can only eat one—two, if he is a hard-working man. This is why Luke 11:5 says lend me three loaves. "Loaves" are "pancakes," not loaves as we know. The children in the East sleep with their grandparents, until they are 17. Not because they don't have enough beds; its purpose is that the grandparents might teach the children when they go to sleep and wake up. This was their religious training. This begins at age 5. Eastern children are cared for by family.

Now this bread is 10" inches diameter, baked in the morning. Butter the pan, (everything is cooked in butter), and then turn it quickly so it does not get burned. Black on one side only (a cake not turned—Ephraim)—Hosea 7:3, hopeless condemnation.

As soon as the bread is cooked it is placed on a slab stone as wide as a pancake, as thick as a pancake. There might be as many as 100-150 cakes placed on top of the stone slab, and then have another placed on top of it. This keeps the bread intact. When they go to take some bread, the stone looks very similar to the bread because it browns in the course of time from being in touch with the bread. Would a father give the stone instead of bread to his son? No, he would be careful.

Most mud huts in the East house poor people. When they cook fish and put it in a basket, they hang it from the ceiling, so the cats cannot come and eat them up. Whenever they want fish, they reach their hand up to the basket overhead. Sometimes they take a snake in their hands rather than fish, from the fish basket. These snakes like fish and drop down from the roof, have a good feed and settle down in the basket. Also, when fishing, a net can catch water snake which looks like a fish. But, the fishermen know the difference and take only the fish. They both look the same.

There are white and black scorpions in the East. The white scorpion's body is shaped like an egg. When crushed, white and yellow emerge from it, similar to an egg. Luke 11:12.

Bread, serpent, scorpion. What similarities are there here? Eastern bread is shaped like a pancake as big as a plate. It is made of wheat. Three are always put on the plate of a guest, but he can eat only one, unless he is a very hard-working man. In that case, he may eat two. (There is a record in the Word of a man who went to his neighbor at midnight and asked his neighbor to lend him THREE loaves of bread for his guest. He thought according to his culture. The neighbor answered that his children were with him in bed. The grandsons sleep with the grandfather until they are 17. Likewise, the granddaughters sleep with the grandmother. This practice is for spiritual instruction. The women roll out the dough and lay it in butter in a pan. Everything is cooked in butter. This thin bread is called "chapatti." It must be turned quickly or it will cook on only one side and burn. (Ephraim was referred to as a cake not turned. He was cooked on one side only, "one-sided," no good for anything.) As soon as the bread is done, it is placed on a slab stone which looks very much like the bread itself. The bread is piled up and another slab stone is placed on top of the stack. These stones are the same size and color as the bread. Now what Jesus said makes more sense. If your son would ask for bread, Would you give him one of these stones instead?

"Serpent"—Most poor Indians live in one-room mud huts. They keep their fried fish hanging in baskets in the ceiling so that animals cannot reach it. When the people want some fish to eat, they reach up into the basket, but sometimes pick up a snake instead. Snakes love to eat the fish. Also, when a net is cast into the water for fish, many times snakes will be drawn up with it. They look like some of the fish.

"Scorpion"—In other gospels it says, "If your sons asks an egg, would you give him a scorpion." There are two kinds of scorpions, white and black. The shape of the body of the white scorpion is like an egg. When crushed, it is white and yellow inside like an egg.

These comparisons are feasible when they are explained.

"...son ask bread, will he give him a stone?" Difference between bread and stone? Bread in East called Chapatti—made of wheat and oil. Fried, wide as a plate and sometimes thick as palm. Made fresh

every morning, and piled on plate. Placed on thin, round stone. Same size and shape as bread. Bread piled on top and then stone placed on top of pile. After a period of time, the stone which was originally white, becomes brown from oil in bread and looks like bread. Easy for mother to mistakenly hand stone for bread. Thus, father careful not to give a stone for bread.

Jesus Christ only gives that which is good for us and not what we don't need and don't like.

Many fish look like serpents—father knows and will throw serpent away and give fish.

Eastern loaves, or chapattis, are thin. People always started out with three.

Verses 9-12 Luke 11:11,12. Bread, stone; fish, serpent; egg, scorpion; giving. The bread made of wheat flour is wide as a large plate, shaped like a pancake. The bread is cooked every morning and is done with oil. Each person can eat two or three. So the woman, for ten people, cooks thirty pieces. It is preserved in the cupboard; a stone slab as thin, light and wide as the bread. They pile the bread on top. The stone becomes brown stained eventually by soaking and contacting the bread. This is how bread could be mistaken for stone. When fishing there are serpents which look like fish. The fisherman knows which is a fish or a serpent. A scorpion can be black, white or brown. The white and black scorpions are the same shape, like an egg (the body). If the body of a scorpion is cut, it comes out yellow—just as an egg. Fathers will make sure their children get the proper food.

Verse 12: Always put yourself in the other man's shoes. What would he expect from you? How about a beggar? If we don't do this, then we are not good disciples. We are here to serve mankind (with money, time, material things, etc.). Make use of your resources for Him. Be generous, kind, sympathetic, understanding—God will multiply it back to you. Whatever you need—give! If we don't do His will, He cannot help us. The sermon on the mount tells us how God wants us to live! Cannot live this way until we have tried it! Results: good health, prosperity, success, victory, joy, gladness, peace and quietness. If we rob God, sickness ought to come, we keep paying the bill. God heals the patient, doctor takes the money. Christ is healer, savior, sanctifier and coming King. Children of Israel did not die in the wilderness because of sickness; they died because of disobedience (unbelief, by choice). You are not obedient because things don't happen to you. Disciple is one who does the will of the master. Prosperity is ours unless we disobey God and don't give. God does not chastise us. We do it to ourselves. Matthew 11:29,30.

Verse 14 "Narrow is the way, straight is the gate." In the temple early in the morning, the priests will go through the small narrow window before the doors are opened. We should walk as the priests who enter by the narrow way. We're priests and kings of God—we should act like it. The window is 3'-4' long—the camel. Around the neck of the camel, they tie up a vessel which contains candles, incense, frankincense, fruits and flowers which are used in the service of God, the camel carries these. The camel will put the neck first and the 2 legs, then somebody outside whips the camel, so the camel struggles hard and gets in. It doesn't mean rich man can't get in. Means that it takes a lot of whipping for the rich man to unload his burden to get in. Inside the city towers are built—a booth big enough for a person to stand in on the walls. They are named after the people who built them. What happens in the tower? People stand up there all night. Nobody tells them to. It is passed on from generation to generation with no grumblings. One month one family will do it and when it's time to switch, another takes over. In the East, they don't think about themselves first—God, others, self. These people watch over the town. If someone sees a fire, he'll start the fire song. Everyone else around the gate will soon join in and wake up the town to warn them. "Thy watchman shall sing"—we should be watchmen—waiting to save people from the fire. (Song of danger.) The saved are the watchmen for Jesus Christ—we are to warn others. Everything you sow, you reap—sow sparingly, reap sparingly. Hindu's believe that to give their money to any other religion is sacrilegious. In the East, they don't have to ask the people to give to their own church. They just give. They're taught since birth.

Narrow is the way; straight is the gate. Early in the morning, the priest crawls through this narrow little window to get inside the temple, before the doors are opened. Because we are children of God, we are priests and kings unto God. We should walk in the narrow way like as the priests enter into the temple through the narrow way. Jesus Christ saw these pictures there in the East and knew they would understand it. The window is 3'-4' at the temple. Why should a camel go into the temple. The camel carries certain things needed in Eastern worship: a vessel containing incense, frankincense, candles, fruits, flowers. The camel carries these around his neck. Now the camel's head and front legs go through

the "narrow way." Once in this position, the camel is whipped from behind; it struggles and finally gets through the window. Back in Matthew 19:24, it is not impossible for a rich man to go to heaven. Rather it is easier for a camel to go through the eye of a needle (the narrow way), than for a rich man to go to heaven. There is always someone behind the camel whipping him. Yet, the rich man doesn't have this. A rich man or woman requires a large whipping before they can unload their burdens and get in.

Verse 20 See Isaiah 62:10

MATTHEW 8

Verses 5-9 Believing. Lord, I'm not worthy...eastern humility. He accepted the authority of Christ. Centurion believed the Word. If we act on the Word, things begin to move, we get results. We say we believe, but we don't act. Believe means action—then doubt, we never gave God a chance. God's Word is as good as God Himself. At the speaking of the Word, his servant was healed because he believed. When you believe, there is calmness in your heart (first evidence of believing), quietness. No anxiety if you believe. If you believe when you pray, there will be peace in your mind. The moment you believe, your anxiety will drop off and you will have peace. Confidence in God is healing to your soul.

Gates of hell shall not prevail against you (the church). Gates are three things: fear, worry and anxiety. This means that these won't prevail against the believers. A man who truly believes in Christ will not be overcome by fear, worry and anxiety. Christ in us will give us power to overcome. This has to be living reality. Christ spoke the Word and the centurion was left with peace because he believed. It's so simple! Believing will give you peace, freedom in your soul and mind.

Verses 19 and 20 Foxes have holes... Means he has no home—is not married. The scribe would be the responsibility of Jesus—Jesus had no place to entertain him.

Verses 19-22 Go and bury my father, dead bury the dead, birds of air have nests, foxes have holes. The dad was not dead yet. This man was waiting for his dad to die in order to bury him. "Birds have nests," means "I am not married." "Foxes have holes"—foxes live alone, they dug a hole to live together. Life is not here on earth, it is in heaven above.

The foxes have holes, dead bury their dead. Most theologians say this means Jesus had no home. It means that Jesus wasn't a married man—an Eastern idiom the people use when they wish to say this. The foxes only dig a hole when they're married. The birds do likewise.

In verse 21, was his father dead there? No. Boys don't go join the army while the father or mother are still alive. When the parents die, the son must bury his parents. The son carries a golden bowl that he breaks at the funeral — then he's free to go anywhere.

Jesus didn't say, let the dead bury their dead. He said, "Let the city bury their dead;" It doesn't mean, "Let the physical dead man bury the spiritual dead man." How or who'd know besides God? This was an idiom, "Let the town bury their dead." Everybody in the city comes to the funeral. If the son would not be at the funeral, he would be ostracized, despised. Because you weren't there to do your father this last honor. Jesus meant deny yourself and follow me. That's the cross you bear. You'll have the honor of your heavenly Father, the town will take care of your dead father. If you follow, you will suffer persecution.

"Foxes have holes." (That's the way the ball bounces.) Jesus was not a pauper. His family had money. As a holy man in the East, he did not need to carry a lot of money. He could stop where he wanted to in order to have meals or lodging.

"The foxes...lay his head"—this is an idiom which means that a man is not married. It does not just mean he does not have a place to sleep. It means he does not have a home of his own in which to entertain. The scribe in verse 19 just wanted to find a place to eat and sleep without doing any work. Jesus knew what was on his heart and so he told him that he did not have a place for him.

"...foxes have holes...birds...have nests." Verse 20: two idioms: "Foxes have holes..." does not mean that Jesus was a pauper. He was God's son, and besides carpentry was a good job and his mother had property. Every home was opened to him, and he wore a seamless robe which only wealthy people could afford. People loved him and provided for him. Treated like a king.

Idiom meaning—I am single, not married.

Birds—when a couple—build a nest for themselves.

Foxes—when male and female, make a hole—a home.

Simply saying I don't have a home of my own. Home means a husband and wife.

Jesus knew this man's heart (who said he wanted to follow him). Really looking to be taken care of—Jesus Christ said I have no home to entertain you.

Verse 20 A male and a female fox together build a hole for home. Mated birds build nests together. A man would say that he had nowhere to lay his head, simply to say that he was unmarried and had no home in that sense. Jesus' parents and sisters' home were always open to him. He was not poverty stricken. Any holy man of any religion in the East is respected and all homes are open to him.

See also: Luke 9:58. "Foxes have holes and birds of the air have nests." When male and female fox or bird get together, they make a home for themselves. When Jesus says he had "nowhere to lay his head," he is saying he does not have a wife and a home.

Verse 21 See Ecclesiastes 12:6

See topical teaching in "Funeral," same tape and index.

"...Lord suffer me first to go and bury my father." Jesus must have called him. Response means—Lord, I'd like to follow you, but I've got a responsibility to my father. Because sons have responsibility to take care of parents and when they die to bury them. Man is saying until they die, I'm not free to follow. When man dies, body is carried on open stretcher made of wood and decorated with flowers called a bier. People carry this on their shoulders. Son goes before carrying a golden bowl filled with fire. When body goes into the grave, the wife drops the silver cord she received at marriage onto the body, and then grave is covered. Son breaks the golden bowl on the grave of father and then is free to do what he wants without the control of his father. If son not there, they believe it is a disgrace: ridicule him, as outcast.

Town bury the dead. All the town participates, and Jesus saying let them take care of it. Telling him what he can expect, the cross he must bear and that people will always hold it against him. Deny yourself and follow me, and there is a price to pay for following Christ. In this case, he would suffer humiliation for not staying and burying his father.

Bishop-telling about what happened to him when he became a Christian. Can't get an apartment, or eat in restaurants if a Christian. You must declare what you are. If you do not say that you are a Christian, you are liable for prosecution for deception. But this doesn't exist today. Today, people who wouldn't talk to him 30 years ago now praise him. People are fickle! We should be untouched by praise or accusation. Remain calm between the two, so that joy will be the same. Calm and poised in midst of praise or abuse. We Christians alone have the grace of God to do. Bishop prefaces this teaching that he does not want to bring up what should be controversial. He is not absolutely positive that Oriental point of view here is correct. Will discuss—you pray to Holy Spirit and He will give you what's correct.

Verses 21 and 22 The son must be present whenever father is buried. Jesus said, let the city bury their dead. It is a price, sacrifice, to not be present to bury father, as the people will criticize.

(Luke 9:59) "Jesus said to the man, come, follow me." He said, "I must go and bury my father." Matthew 8:21,22; Luke 9:59. Let the city bury their dead. If you don't come home to carry out this act, you will be disgraced when you do go home; humiliated. Jesus told them this is the price they'd have to pay to follow him. To bear the shame and humiliation.

Their father wasn't dead yet, but he as the son was obligated to do this. He had hesitation about abandoning all.

"Bury my father" does not mean father was dead already, but that he wanted to go and live with him until he died.

The only woman permitted at the funeral graveside is the man's wife. If he had no son, he would have to adopt one before he died and that is why Hindus believe in adoption. Golden bowl is made of clay and gilded with gold. The fire represents the man's life. The son says, "Father your body (the clay pot) and your glory (the gold), position, the life you have had (fire) is gone with you. When the body is lowered into the grave, the son will break the golden bowl at the head of the grave. (Ecclesiastes 12:6) Instead of wedding ring, the Easterners will give a silver cord. At the grave, the wife will put the silver

cord into the grave and from that time on she is free to marry anyone she wants. The silver cord is given with a covenant of salt.

The bridegroom's voice brings great rejoicing. The father of bridegroom pays all his bills until he is ready to take care of himself. Voice of the bride—all that thou sayest, I will do. Ruth said this as she was on her way to marry Boaz. Sounds of the millstones,— two stones about 18 inches thick. Teaching on this runs out as tape ends.

"Bury my father." Jesus must have called this disciple to follow him. The father of the disciple was not dead already. The sons have the responsibility to care for the father and mother and to take part in the funeral service. This disciple wanted to go home and fulfill his obligation. "Let the town (or city) bury the dead." — In the funeral, the body is carried on an open stretcher made of wood and decorated with flowers. This is called a bier (II Samuel 3:31; Luke 7:14). This open stretcher is carried on the shoulders. The son carries the golden bowl. Wife throws in the silver cord. Grave is filled in. Then the son breaks the golden bowl at the head of the grave. Now the son is free to do what he wants.

Everybody in the street, whether they know you or not, will take part in the funeral. Even pauper, beggar and leper take part in the service. They think going to a funeral is better than going to a marriage house. If the son is not present to take part in the funeral, then when he comes home he is disgraced. He is looked upon as an outcast, a renegade. It will always be held against him.

Hindu philosophy—we should remain in this world untouched by either praise or cursing. The joy is in God.

Verse 22 Dead bury the dead. Let the dead bury the dead is impossible, too. It should be "let the city bury the dead."

See Ecclesiastes 12:5

Verse 28ff Devil spirits, pigs. Devils are spirits and could not be destroyed by drowning. In the East, there are many devil-possessed people. Negative conditions and weaknesses make it easier for the devil to have access and play havoc. Most of these devil-possessed people are among the class of "outcasts" who used to be called "untouchables" and among the wild people who live in the mountains. Many of them live in cemeteries and cut themselves with stones. The "treatment" to produce a so-called cure for these poor individuals is awful. They tie them to a post and pour cold water, bucket after bucket, on their heads until they are breathless, thinking that will drive the spirits away. Sometimes they brand with a hot iron to drive the devils out. The "cure" is usually given by a priest so these poor people are scared whenever they see a priest, pastor, etc. These people still have some sense for self-defense. They knew who Jesus and Paul were, holy men, and were afraid of them (verse 29). The devil seems more often to get into people who are poor, ignorant, unclean and weak. Once the devil gets into them, the person cannot be bound. He can break ropes and chains. Even though they are oppressed by the devil, they have their own sense. The torture administered to "cure" devil-possessed people occurs at night. When banquets are held, these poor people are the entertainment as imitators of people. After the banquet is over at about midnight, a couple of priests tie the lunatics up and try to get rid of the devils by torture. In verse 29, "before the time" means before the time of the banquet, the time when they get treatment at night.

Verse 31: If there are people around, why would devils want to go into a herd of swine? The pig in the East has been an item of much controversy, caused murder and faction. Neither the Jew, Hindu nor Mohammedan eats the pig because it is an abomination to them. It is symbol of hatred, bitterness, animosity, murder and faction. Few people keep pigs in the East as they are a disgrace and must be kept outside of town with lepers, liquor and prostitutes. The feeder, not the owner, is disgraced. A barber won't shave him; no one will launder his clothes, etc. He is treated as a pig. When he gets the rations for the pigs, he gets an extra one for himself. He is socially degraded. Money could not buy him back. (See notes on the prodigal son who ended up feeding the swine before he came home.) In the East, social standing is based on character, not money or standard of living. As the father did not refuse his prodigal son when he returned home, so Christ did not refuse us who were worse than swine-feeders. If you call a man "pig" in the East, you go to jail for six months. Pigs are inexpressibly abhorrible. When a man endeavors to forsake a sin, he publicly burns the articles related to it, such as idols or liquor bottles. He is saying, "I am getting rid of this pig." That's why these men said they would destroy the pigs. The men

(not the spirit) said to Jesus, "If you cast this spirit out, we will go into the herd of pigs," destroy the pigs, according to Bishop. Jesus said, "He that cometh to me, I will in no wise cast out."

Verses 28 and 29 Torment before the time. Insane men belong to Syria River—Sea Garara of the Sea of Galilee. Jesus Christ crossed the sea from Israel to Syria to a town called Gergesenes. When he came, he saw two insane men. They cried to Jesus, "What have we to do with thee, oh Jesus, son of God? Art thou come here to torment us before the time?" "The time" has nothing to do with heavenly things in the hereafter. Devil possessed men are too numerous in the East. They are referred to, in the East, as men who are derailed in the mind. They worried so much, they could not think right, became insane. What is "Legion?" "Legion" means, not many devil spirits, as we supposed, but he has so many negative thoughts, dreadful, agonizing thoughts in him that he has many contradicting thoughts. These crazy men saw religious men approaching them, and they became frightened because whenever the religious men saw these crazy men, they prescribed awful torture for them. In the East there are banquets in the evenings. Two or three crazy men are there who are not totally stupid. They get up and act something out. At the conclusion of the evening, when all pleasure has been derived from these men, a holy man will issue sentence against these men. "Before the time" refers to the evening banquet when they normally get beaten.

Verses 28-30 At a celebration, the devil-possessed are brought for entertainment. After, in evening the priests in sincerity torment them, thinking to help them (brand with hot iron or pouring water on their head, etc.).

Verses 28-31 "...Two possessed with devils..." Western idea is that cast out devils asked Jesus Christ to let them enter into the swine. And devils went into the swine and drove pigs unto the sea and perished and that the devils perish with the pigs. Eastern: Believe that you can't choke a devil. Work through humans and animals—no hands and feet of their own. People possessed have their own sense as well.

Verses 28-32 "Torment us before the time." The Oriental side of this is not absolutely correct. Easterners believe that devils are spirits and live in animals or people. Devil-possessed people have their own sense of recognition. At parties and banquets they get a couple of these devil-possessed men and make them mimic or imitate somebody as an amusement to the people at the banquet. The priests at the party, in order to heal the men by casting out the devils, will tie them up to a pillar, throw water on them, take a red hot iron and brand them and treat them torturously to drive the devils out. Whenever the possessed people see a rabbi or holy man, they are scared to death because they think they are going to be tortured.

The pig is hated by the Eastern people. It is a symbol of controversy, hatred, animosity, faction. When Easterners are healed, they must do some good works to demonstrate their salvation and thanksgiving. The men who were possessed drove the hated pigs into the sea to demonstrate that the spirits had been cast out, that they had received salvation.

Verses 28-34 Gergesenes and Gadarenes are the same people. You don't see the kind of devils in America that we see in the East. Our graveyards are so open. Tombs are built before the people die. Joseph of Aramathea took the body of Jesus and put it into his tomb. During the night, say, my son won't keep quiet and he keeps doing this and that while he is sleeping, we tie him up to the house and he breaks the chain. We let them loose and wherever they go, they beat them up. Those poor things go and hide in cemeteries where their tombs are. You will find plenty of these lunatics in the cemetery in the East. Nice place, good cement floor. They yell and shout and talk among themselves. That is why people don't want to go to the cemeteries at night. I wouldn't go. They act like jackasses. They don't look like human beings at all. Their cheeks are sunk, their eyes are wild looking. Their very personality scares you. The witch doctors tie them up and whip them and you see these marks on their bodies. They torture them by taking their money, by pouring buckets of water on their heads. Sometimes we bury him and leave a little space for their breathing. This torture is prescribed only by the holy men, religious men. We are taught in our church how to cast out the devil, but we don't believe it. If you want to become a Mohammedan, a Hindu or want to accept the Jewish religion, you have to get rid of the pigs first. Drinking liquor is a very bad sin to the Hindu and Mohammedan. (Acts 19:13-20). They got rid of all their idols they had before and made the road clear. In India, a man marries a woman because she is a good worker and works hard, because they don't do any work themselves. Verse 31, "...If you will cast us out..." means if you will heal us. "...before the time"? in verse 29—you see, in the East, these crazy men are engaged for big banquets

and in the night they come and dance before the banquet, and they mimic people. One acts like a preacher, one acts like a doctor and so everybody will get a joy out of these poor fellows. The Hindu priest prescribes torture for these men after the banquet is over. They torture them till 3 o'clock in the morning often times. "Before the time"—talking about the time preceding the banquet. Were afraid of being tortured twice in one evening. The devils went into the herd of swine, not inside the swine, but into the herd. It was the pigs that perished, not the devils.

Verses 28-34 "Two possessed with devils." The possessed men had their own sense to make decisions to stay alive. He says there is only one devil spirit working through people doing different things. He says one spirit can walk in two men.

Devil-possessed people used as entertainment at banquets. When the banquet is over, two priests will take this devil-possessed man and give him a treatment. They will tie him up to a pillar and pour water on his head.

Verse 31: The men wanted to attack the pigs and the devils were cast out. He says the men were talking, not the spirits. He says the devil has no mouth, so he can't talk.

Pigs are very unclean to the Eastern people. To call someone a pig is worthy of going to jail.

"The pig" is a symbol of something which is contrary to God's Will, a foreign element, something evil. We must get rid of our "pigs" like our dirty, old feathers. We get rid of pigs by Yoga practice. Yoga means union with God. Renewal of the mind. Yoga practice:

1. Sit cross-legged—Eastern clothing is suitable for this.
2. Kept spinal cord straight—this is a connection between this and the head.
3. Close ears and eyes.
4. Close one nostril and breathe in the other. Keep the breath in the mind for a little while. Breathe out through the other nostril.

They believe the life of God is in the air. Breathe in and it cleanses the mind, breathe out all dirty thoughts. You must command the pigs to get out of your mind. You must practice this. It is easily done when you make up your mind to get rid of all the pigs. After pig has gone, don't leave it blank but rather fill it with the Word. If a "pig" is a thought contrary to God's Word, you can't get rid of it, but by the Word and renewed mind.

Verse 29 "Torment us before the time." In East at parties, will sometimes bring people who are possessed and have them mimic people for amusement. Then they would try to drive the devil out of him by tying him to a post, pouring cold water on him and branding him with a hot iron. Very torturous. So when a person who is possessed sees a priest or rabbi, they are scared—think they are going to be tortured.

In East, when someone is saved—do some act to show their salvation. Pigs especially hated in East among Jews and Arabs—killed pigs if got too near temples and greatest of insults to call a person a pig, could go to jail for six months. Saying here that if they were saved they would drive the pigs into the sea as a demonstration of their being saved and made sane. Means that they got rid of all the evil in their life for pigs are symbol of hatred and animosity. Spiritual obligation in India is if you are saved, you choke all your pigs — pigs of hatred, animosity, faction, and bitterness by renewing your mind by the power of Christ in you. Men were healed, and they killed the pigs as symbol of getting rid of all evil in their lives—so they became a new creation in Christ Jesus. People may be possessed by devil, but still have own sense.

Verses 30-31 Cast devils into the herd of swine. The men besought him, by the influence of the devil spirit. If you heal us, please send the devil spirits into the swine, was the essence of their request. "Go away into" is the word AL. It means either "attack" or "enter into, fighting." The devil spirits wanted to attack the pigs; not liked by Jews, Hindus, Gentiles or Mohammedans. Today, pigs are owned to sell to white people. They are "poison." Sheep in the East are used for wool, milk products and manuring. Christmas (December 25) is too cold a time a year for the shepherds to be watching the flock.

The worst job a man can have (the prodigal son) is feeding the swine. If you feed the swine one day of your life, you will never be accepted into the society the rest of your life, unless you go to another country. The son's father accepted him. If they called a man "pig," there was a jail sentence. More

Oriental quarreled because of pigs than anything else. Pigs have been annoying, offending elements throughout the history of the Eastern world.

The spirits wanted to get rid of the pigs. Why? If a man becomes a Christian (from Mohammedan) he throws away his religious books. If a Hindu is converted, he immediately throws away all of his bad habits: anything that is contrary to the new belief is erased. Soothsayers burned their books in Acts 19:19. In the East, if a man changes from one belief to another, he gets rid of something that has been hindering his life before. Christians get rid of nothing in their lives. They retain bad habits, traditions, their old way of life; there are many pigs to get rid of in our lives.

These men were getting rid of the pigs in their life, showing their gratitude for what Christ had done for them. Once a man is saved, he has the power to and the love to cast these pigs out. Then he can replace the pigs with love, kindness, gentleness, meekness, goodness, sympathy and love. Otherwise, the devil is sapping his blood.

MATTHEW 9

Verse 14 Mourn is another term for fasting. Children of the bride chamber—guests invited to the marriage. Walking in the will of God—after Christ is ascended and holy spirit is come. This is our fasting. Isaiah 58:6,7.

Verses 14 and 15 Fast. When there is a marriage in the street, everyone will join the marriage. Marriage in the East is a sacrament. Where the sacrament is, God is present to us. Everyone joins the sacrament. Ceremony takes 10 days. They suspend their activities for the 10 days and join in the bride and bridegroom's celebration. At the end of the 10 days, all these people go back to their homes and start their fasts, programs, praying, their ceremonies—they carry on. These were suspended during the marriage.

Mourn = fast; children of the bride chamber = guests of the marriage. Children is an affectionate term—not a literal saying. Can the children of the bride chamber fast during the wedding? NO. They postpone their fasts and cancel their appointments, worships and programs during this time. They are not come to guests of the marriage just to fast—they come to enjoy with them. When the bridegroom goes on honeymoon, then they go back home and fast, etc. They take up again those things which they suspended.

Spiritual application: Jesus likened himself to the bridegroom and his disciples as the guests of the marriage. As he was taken away, when he was crucified, then we the disciples of Christ fast and pray because he's not with us. Two kinds of fasting: 1. One fast is made by the man—helps you to pray, only incidental to praying, no virtue in it. You can concentrate better; and 2. (Isaiah 58) Do the will of God.

Fasting. "Mourn" is another word for fasting in the Eastern terminology. (But not according to the Greek where the word is pentheo and is used as mourn (7); bewail (2); wail (1).

"Children"—this does not always mean little children. It can mean an affectionate term for grown-up people.

"Children of the bride chamber" means the guests invited to the marriage. Whether you are invited or not, everyone in the village joins the ten-day marriage celebration. All those who join the marriage feasting will give up their fastings, family rituals in order to take part in the ten days. When the bride and bridegroom leave for their honeymoon, the guests will return to their homes and continue with their fastings and family rituals (such as birthdays, anniversaries).

"The days will come"—these are the days after the marriage.

"...children of the bridegroom mourn..." (fast) Mourn is another word for fasting. Children—doesn't always mean children, is an affectionate term for grown-up people. Children of bride chamber—means invited guests of the wedding.

In East, all people join marriage in the community. The people give up their ceremonies, their rituals for the 10 days and enjoy themselves with the bride and bridegroom. As soon as bridegroom leaves, the guests (children of the bride chamber) return home and continue with their ceremonies and rituals which they suspended.

Jesus is the bridegroom—how does fasting apply to us today? Simply means that while Jesus Christ is gone, we are to walk in the way of Jesus Christ. Walking in the will of God is fasting for us. No virtue

of righteousness in not eating kind of fast—that's only incidental to prayer. Means we are walking—that's our fasting.

Man-made fast—to go without food for a couple of days. God's fast—to do His will, that's our work, that pleases God.

Verse 15 "...then shall they fast." This is an answer to those who asked Jesus about fasting. Mourn—another word for fasting. Children of bride chamber—invited guests to the marriage. Can the invited guests of the wedding fast while the bridegroom is with them?

Fasting: two kinds. (1.) man; (2.) God-ordained. Man-made—no virtue in it. Can't then tell God what to do on your merit as many people think; if you fast and pray to get anything you want. Fasting is incidental to praying. If I fast, I can pray better—without food in me I think and concentrate better. Fasting helps praying.

Matthew 15—man-made fasting.

In marriage ceremonies all invited guests suspend everything and come to bride's home for 10 days—eat with them and help out. On 10th day, married; 11th day, bride and groom honeymoon and invited guests return home and begin fasting and carry on with programs. While bridegroom is with them, don't do any fasting, when is taken away, begin fasting. Jesus simply saying, "I am the bridegroom, these are my guests. They should not fast as long as I am with them. I will be taken away, then shall they fast. While Lord's here, shouldn't fast when gone, fast in order to pray and concentrate better.

Verse 17 Cannot put new wine (grape juice) in old bottles—it's too strong. Powerful—it'll burst. Grape juice—straight from the wine press is too powerful by nature—strength is great. If you put it in old skins which are already weak, they'll just burst. (Same context as in Psalms 103:5)

Verse 20 Hem of his garment. See Deuteronomy 22:11ff.

MATTHEW 10

Verse 3 Don't go unto the way of the Gentiles—means don't follow their ways. Don't adopt their manners, customs.

Verse 11 Essene—worthy. Worthy—Essene (scrolls of the Red Sea). Jews by birth formed into a philosophical group. They don't kill any animals. They don't war against anyone. Don't drink liquor; don't shave their beards. They're called the holy ones. This means inquire to see who the Essenes are—the worthy ones. They receive everybody. You can go to them without anything and they'll provide for you.

Verses 11-13 Salute Selah ma lekum. First of all, recognize the worthy ones. "Peace be unto you," "Selah ma lekum"—the salute. If you say to a Mohammedan, "Salah ma lekum by," that means peace be unto you my brother. He really means to take you as a brother. Usually in the East they won't call you brother unless they mean it. After you welcome one in such a manner and are received, be as a worthy one. They'd do anything for each other now. Brother means brother.

Verse 12 Jesus told the disciples not to accept hospitality from everybody. Go not from house to house. There is no hostess (she is in kitchen), there is only host and each sits at a small table with the guest of honor seated at the right of the host.

Everybody has a little individual table all sit together in a line. Everyone knows what seat they should take. If one takes a lower seat, host asks him to come up and everybody stands. Jesus Christ said if you take lower seat, you'll receive worship of men.

Eastern bread is flat and three pieces are put on each man's plate. Host says the grace and then dips the bread and places it in the mouth of the honored guest; then everyone eats.

Verse 14 "Shake off the dust of your feet." Dust is symbolic of hatred, malice, grudge, resentment and ill will. Don't carry these things with you, but rather carry only love, no matter how much harm is done unto you.

Luke 9:5; Acts 13:51; Mark 6:11; (Luke 10:11) "Shake off the dust of your feet." Dust is symbolic of hatred, malice, grudge, resentment and ill will. Don't carry these things with you, but rather carry only love no matter how much harm is done unto you. Host will not eat with the guests unless they are the most intimate of friends.

Shake dust off your feet. Dust equals hatred, malice, spite, bitterness. Leave these attitudes behind. Don't carry the dust of animosity in your heart because that will hurt you.

Verse 15 Sodom and Gomorrah. When these cities rejected the servants of God, they rejected God. We don't worry with these people. God will deal the judgments in His day. We just shake the dust off our feet and move the Word. We have the power of Christ in us. We're to utilize this power and show God to the world.

Verse 16 "Behold, I send you forth as sheep in the midst of wolves..." They are all taught as children that if they are bit by a serpent and look up to God and pray, they will be healed. They must look up at the serpent at the same time. The serpent is the symbol of wisdom and also the wisdom of wickedness. The snakes have assumed the color of the native surroundings. They know the people and their temperament. The serpent usually turns aside if he sees any danger coming. This accounts for his being the symbol of wisdom. If he thinks he is in danger, he comes and stings you. The serpent remembers the evil done to it. If you fail to kill it the first time, the serpent follows you the rest of his life and bites you while you are eating or sleeping. That is why the Hindus don't kill a serpent. It is not looked upon as a god. The "dove" is a symbol of purity, gentleness, peace and sincerity. When they say, "He is like a dove," they mean, "He is very sincere and pure in heart." The dove is a pet to them. The houses and palaces almost all have doves. The people play with them and sometimes send messages by them. They do not have any dogs for pets in the East. Lambs and doves are their pets. The doves are most sacred to them because they are trustworthy.

Verse 27 Housetops. Housetops in big cities like Bombay, Calcutta and Madros are similar to the western cities of our world.

If you want to know India, you must go to a village in India. If you want to learn Palestine, go to a village in Palestine and not to Jerusalem. It's important to find out the Indian way of life.

Most of the village houses have flat roofs. You go upstairs from outside in the village houses. There is no shade up there. Usually a cement floor. People dry rice; most anything up there. In the center of the upstairs is a ventilator-type thing made of wood, 2'x2'. This is closed up with tin upstairs, so when the rain comes it won't fall through this hole. If anyone wants to lift anything up there, they break this window; kick it in with their feet easily. To break the roof is to break just a few bamboo sticks across. You can put it back without much expense or time to yourself.

There isn't much room between houses. You can walk from housetop to housetop without coming down—straight through the village. That's why we read, "He that is on the housetop, let him not come down."

It's easier to walk on roof in time of danger. If he comes down, he'll get entangled.

During the heat of the day, most people go up on the housetops to pray, at noontime. They must not wear shoes to pray. They take off their sandals. When they take them off, the cement floor burns their feet and their head has no covering.

If there is an announcement to be made: they sleep on the roofs until 3 o'clock at night, until the dew comes. Then they come down. Before they go to sleep though, they'll make their announcement, if they have anything to tell them. In the East, anything you hear good, you must tell to the other people. In the East, the religion and culture are one in the same. Here in the West, religion is for Sunday. The rest of the week they walk on their own.

Verse 29 Translation: "Isn't a sparrow sold for one farthing? And yet you get one more sparrow on top as usual."

Verse 42 Mark 9:41 — taught but not stated. Eastern people carry food and bedding when they travel and they come to eat and sleep in the village common area where townspeople may come and find a guest for dinner. They will not eat until they find a guest. Seek kingdom of God first by feeding guest first. They ask for the privilege of serving someone. They think when they help someone, they help God.

Water, importance of marketplace customs. Listen to the song. (Isaiah 55:1)

The wine of the Bible is always grape juice. So wine, water and milk are sold in the marketplace. They are going to buy wine, water and milk. There are places in the East where there is a scarcity of water and the people have to go nuts to get it. It was true in Jesus' time and in some areas is still true

today. This is why Jesus put a reward on only one thing: if a man gives a cup of cold water in my name, he shall not lose a reward. (Matthew 10:42.) Milk in the Bible is butter—free; salt is placed in the milk. It is taken in goat skin "bottles." It is sold at the weekly market. "Ho" is an attention drawer at the market.

At the entrance of the market, there are several young men sitting there. One boy has a reed (flute) pipe with holes in it. He plays a song and all the boys will sing the song of that time. Everyone in the market will pick up the tune and continue singing with them. It is a song of joy. Then a song of mourning. If some people do not respond to the song, someone will approach them and say, "Have you become so very materialistic that you haven't got the time to respond to this song"? (Concerning things spiritual.) Have you been so soaked in materialism in your stomach in buying and selling only, that you haven't a chance to listen to the song? This is what Jesus is saying in Matthew 11:6,7.

Jesus had come along and said, "Come unto me all ye that labor and are heavy laden and I will give you rest." We are so busy with the affairs of this life, we haven't the time to listen and come unto Jesus. We are sunk in materialism.

MATTHEW 11

Verse 7 Reed shaken with the wind. Should read, "A reed rising up by the wind." Jesus was saying, "Did you come out to watch the reeds rise up again or did you come to hear John the Baptist teach the Word of God?"

Reeds also made into a flute; play songs on them (Matthew 11:16—type flutes they played in the Eastern markets—just mentioned). (Back to original verse in Isaiah 42:3.)

The shepherds have flutes handed down to them. Sometimes the flute will drop from their hands. If it does, it gets bruised because it is slender. The shepherd could easily throw it away because it's bruised, and make another one. They are easy to make and cost nothing. But, he wouldn't—it had been handed down from father to son—had a sentimental value to it. When he drops the flute, he'll take some wax and string and repair the flute, as does his grandfather. A bruised reed shall he not break, talks of the Lord Jesus Christ, the chief shepherd, laid down his life for us. When we get bruised through luke warmness, sin, worldliness and indifference to the claims of Christ, then we but lose the joy of salvation, the peace that passeth understanding. We become bruised through worldliness. When we turn to him in prayer, he will renew us, cleanse us; he is our advocate. We should not grumble in these situations, but turn to Christ. Jesus Christ is the chief shepherd. He'll spare us, the bruised reeds. He'll remake us. Don't look to your failures, but look unto Christ.

"Smoking flax shall he not quench." Where the light is in the home, there God is also (in the East). So, every house is lit 24 hours a day. There is always one light burning in the house. Saucer about 3" deep, the wick is made of flax, they fill the sauce with oil and light the flax.

Sometimes the light will burn out and it's the woman's duty to pour more oil in. When the oil runs out, the wick is burning by itself—then it stinks and smokes. The man smells the smoke and he'll yell at the woman to pour the oil—it's her duty to pour it. In the East, women's work is cut out for women and men's work for men. She takes the burnt ashes out and lights a fresh wick—doesn't put oil in it—she's lazy, tired, wants to go back to bed. It still smokes and stinks. That's quenching the flax.

We stink in our unbelief—our negativism. Negative equals smoking flax. Fear is one fruit of this negativeness. Christ fills our cups with oil when we go to him. He doesn't give us a temporary solution—merely lighting our flax—but, rather he fills our cups to overflowing. We can then believe—full of faith, joy, peace and confidence. Oil—holy spirit—free from all anxiety, fear.

Reeds are in abundance in the East; it belongs to the sugarcane family. Reed grows wild in the marshland. They are about 4-5 feet long. In the daytime, they bow down to the ground. In the evening, when the East wind comes, they all raise up tall. It is a beautiful sight and many people go to watch them. Matthew 11:7. Jesus asks what the people went to do in the wilderness. To see John the Baptist or a reed shaking in the wind? Did they go to keep their eyes on John or the reed shaking in the wind rising up in the evening?

The reed is a species of sugarcane, it's wild, though with no sugar. Grows about 4' long. It bends down in the heat of day, almost touching the ground. In the evening, about 4-5 o'clock, they all rise up by themselves. The people go to watch them. That's why Jesus said this. When John the Baptist came in

the wilderness preaching, you all went to the wilderness didn't you? What did you go there for? To see the reed shaking in the wind? (That's the place where it happens.) Or, did you go to hear John the Baptist and what he had to say.

Spiritual application: Where do we keep our eyes in this world? On the physical realm or on Christ. Do we look at our troubles and problems or beauties, material things, or are we engrossed in spiritual things? Where are we centered? Set your affections on things above, not those below. We should do God's will all the time. We have the power to do so. Let us not keep our eyes on the reed shaken in the wind or anything else in this world, but rather let us be God-centered.

Verses 16 and 17 Children sitting in the market. Outside entrance to market, some children sit. One sits on a stool and plays a song on flute and other children (about ages 15 to 16) sing with him. Those in the market also respond to the song. The boy will first play a song of joy and then suddenly change tune to mourning. People all respond. If any did not respond to the song, those that did will get them, asking if they have become too materialistic and engrossed in buying and selling that you have no room in your heart for song? Bad etiquette not to respond. Jesus Christ calls and people don't respond to his joyous song and how grieved he is. They call him winebibber. People are concerned about their own and not about things of the spirit.

Verses 16-19 In the Eastern marketplaces there is a custom. There are benches there where boys of 13-14 years old, called children, come and sit on the bench. One boy has a flute in his hand made of a reed, and plays a song on it. First he plays a song of joy. The people respond to the song and sing along. If someone doesn't sing, those that do sing would go after those who didn't. They say, "Are you so involved in materialism that you don't have room in your heart for a spiritual thing?" All of a sudden, the child will change his song from a song of joy to a song of mourning. They used to sing a song of mourning when a man died, if he was a good man. The people again follow the tune and sing along.

Jesus Christ's song is, "Come unto me all ye that are heavy laden and I will give thee rest." The people are so busy, so involved in materialism, that they haven't time to respond. They're too engrossed with the world.

"John came to prepare my way, neither eating nor drinking, and they did not respond to John, nor to me. They're so involved with their organization, their denomination, that they haven't the time to respond to my call," says the lord.

Verse 17 That's why Jesus said in the Bible, "They are like children in the market. We have piped unto you and ye have not danced." Matthew 11:17; Luke 7:32. Then as you come inside, there's a baker's boy going around selling bread, open basket with bread that his mother or auntie has made. He may have fish to go with it. He has a feather to fan to keep out the flies. Whenever there is a congregation of people in the East, there is always a baker's lad.

Verse 20 See Isaiah 55:1

Verse 21 See Mark 8:22

One day Christ said, "Woe unto you Bethsaida and Chorazin for 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."

Jesus led the man out of town because once he pronounced the woes upon the city, they were not to witness the grace of God any longer. Many Western people say this man had only partial sight when he was healed according to verse 24. When he saw men as trees, they say his sight wasn't clear.

In the East, they feed their cows green grass all the time, not with hay as we do here. They especially grow the green grass for the cows. They believe this will make the milk richer and cleaner. So, each evening the coolies go to the land to cut the grass. The grass may be 3-4' long. They bundle it up and put the bundles on their head. So much so, that the grass comes on this side and on that side, it's too big, hangs out all around them so they can hardly see the road. When this happens, the men carrying the grass look like trees. So what the man saw the first time was a clear picture. The second time Jesus touched him means he turned him around and got him to see everything clearly, and not just the men walking as trees. The healing was effectual in the first trip.

Spiritual application: People say the lord only heals in part, a little at a time. God doesn't do a halfway job. When the Lord saves you, He does it completely. When seed of God comes in, we have full salvation (wholeness). Christ makes us whole. We need only renew our minds after we're born again.

To walk after the spirit in Romans 8:1,2 is to walk after the Word of God, not after the senses. That's the battle between the devil, the spirit and the senses. Every man sins because he's got the flesh in him.

Verse 28 See Hosea 4:16

Verses 29 and 30 See Isaiah 58:9

Verse 29 Yoke. In the East, the plowing is done by oxen or buffalo. In Egypt and Palestine, they use horses. In Europe they use horses. They use two hands on the plow because the plows are so miserably small, and they hold the goad that they prick the oxen with in the other hand. The Word says, "If a man puts his hand on the plow and looketh back, he is not fit for the kingdom of God."

"Take my yoke..." On the oxen (two)—you have to have two oxen. It can't be an oxen and a cow.

MATTHEW 12

Verse 1 Did they ask permission of the owners of the cornfield or did they just pluck it? They just plucked it. You'd be arrested here. Not so in East.

In Deuteronomy 23:25 it says, you can pluck the ears of corn without any permission whatsoever because you're a guest to them. But, if you put some ears in your pocket, then you're a thief. The culture in the East is their way of life, not just a Sunday religion. These Pharisees didn't even own the cornfield—they were just looking for trouble, sticking their nose into someone else's business. Plucking was lawful—rubbing the corn in your hand on the Sabbath was work. They had to rub the corn in their hands to get the grain of the husk—work. This is eastern corn, it's like a bush, not like our cornstalk in America.

Verse 20 Isaiah 42:3 (Matthew 12:20 same passage). (1) Bruised reed shall he not break; (2) smoking flax shall he not quench (2 idioms put together). Bruised reed shall he not break: Reed grows in the wilderness and is hollow in the middle. Species of sugarcane family. Leaves and trunk all seem like sugarcane. Grows 3'-4' high. Sugarcane is thick in the middle from the sugar. The reed is hollow in the middle—only difference is sugarcane is cultivated; reed grows wild. Reeds grow by the thousands in marshland. During the heat of the day, the reeds all crumple down and almost touch the ground. In the evening, they all rise up again. A beautiful scene to watch when they all rise up again. People go to watch this.

(Isaiah 42 also.) Bruised reed; smoking flax. Two idioms put together. Idioms originated from certain conditions of life in East. Must understand those conditions in order to understand the idioms.

"Bruised reed" — reed grows wild in the East, wherever there is a little water. They grow 4'-5' tall and look like sugarcane from a distance. The reed itself is hollow in the center. In the heat of the day, the reeds wilt down to the ground, and they rise up again in the evening. The villagers would go out in the evening to watch them rise again. Jesus asked if people went out to hear John the Baptist speak in the wilderness or if they just went to see the "reed shaken in the wind," which was the rising of the reeds. Were there eyes on material things or on Jesus?

Children make reeds into flutes about 10"-12" long. It is hollow already and they put holes along the top. The boys play the flute in the marketplace while the shoppers and other boys sing back. Shepherds have these reed flutes and they pass them down in their families. If the flute drops, it gets bruised. The shepherd picks it up and repairs it carefully with wax, etc., because it has sentimental value. He could easily make another one but he would rather keep the old one in the family. Likewise, when we get bruised by letting the pigs (negative thoughts and feelings) in, our shepherd picks us up lovingly and carefully repairs us. We get bruised by being indifferent to the claim of Christ. We are more precious in his sight than we are in our own.

"Smoking flax shall be not quenched"—high-cast Hindu and Jewish homes keep a light burning all the time—night and day. It is as big as a saucer and about 2"-3" deep. Saucer is filled with oil and a wick is placed in it. The lamp is set in a hole in the wall. When the oil burns out, the wick is left to burn along and it smokes. It is the woman's duty to keep oil replenished. She replaces the smoky, stinky, burned-out wick with a new one and does not fill it again with oil if she is lazy. She should fill it again with oil. Negative people stink worse than a smoking flax. Christ does not quench us, but rather fills our cup with oil. It is not a temporary solution as the lazy woman's solution is. He enlightens us and gives exceeding

abundantly above all we ask or think. Thoughts are seeds which are later harvested. Think positively of what you need and desire.

Bruised reed...smoking flax...

Isaiah 42:3 same. Two idioms put together. "Bruised reed shall not break." Reeds grow wild and look like sugar-cane, but reed is hollow in its trunk. Grow profusely around watery land. Height is 4"-5" and thickness is 2-3" During the heat of the date, they fall touching the ground, until 4-5 o'clock, then wind comes and the reeds rise up. The people go out to watch them; it's beautiful.

Jesus asks people what they went out to see in the wilderness. John the Baptist or reed shaken in the wind?

Christ asks us today, what do you keep your eyes on? Church and rituals or your eyes on Christ. Ears open to message of gospel or on material things.

Flutes made from reeds. Used by boys in market-place and by shepherds. (Flutes are handed down from father to son.) If it is dropped, it becomes bruised easily, but shepherd will not throw it away. He repairs it with wax or ties it. They don't cost anything and can be made quickly, but they have great sentimental value.

Application: When we become bruised through sin and turn to Christ, he is not disgusted, nor does he throw us away. When we fall to a spiritually bruised condition, Christ lifts us up and puts his gentle touch on us and repairs and renews us, because we are eternally saved, and he has promised to present us blameless before God, without spot or wrinkle. He loves us more than we love ourselves. We are his purchased possession. All we have to do is turn to him—that's up to us.

...smoking flax shall he not quench. Eastern home lit day and night. One lamp burns near altar day and night. Lamp like saucer; filled with oil and has wick made of flax then draws the oil and keeps burning. Where light is, God is; shows presence of God. When oil runs out, wick keeps burning, which stinks and smokes.

God's people—"stinking and smoking" through unbelief, materialism, doubt and negatives (biggest stinker in the world is one who says—"I can't, I can't"). Complaining...then we become nauseating. Christ will fill our cup with oil (not quench or pull off burned) to overflowing. Oil of grace—holy spirit, so we can rejoice with hope and confidence against the negativism. Because of holy spirit—have confidence, can understand, gives enlightenment and insight so we'll burn clear—is reason intelligently, pray and trust and believe because of holy spirit. Christ does not give us temporary solution, but permanent. Humans give us the temporary. Christ is able to replenish.

Bruised reed and smoking flax. Same as Isaiah 42:3. A bruised reed shall he not break. The reeds are slender and hollow in the middle. They cut flutes out of these reeds. They cut holes in it and play these in eastern markets and shepherds play them also.

Maybe this flute will slip and fall to the ground. It gets easily bruised because it's slender. The shepherds do not throw it away and make another flute, which he could with hardly any expense. But, they pick up this bruised flute and repair it. They put some wax and strings to it and use it, because it has been handed down from father to son for centuries. It has a sentimental value to it. They use it in spite of the bruises.

Spiritual application: When we become bruised through sin, negative thinking and fearful attitudes that are contrary to the mind of God, we are spiritually bruised. We become perplexed, in despair, disappointed—we succumb. When we are in this bruised condition, Christ does not throw us away in disgust, but rather he will renew us, repair us; he'll do everything he can to present us blameless, without spot or wrinkle, to the Father. An ordinary shepherd of the East wouldn't break a bruised reed. How much more our heavenly shepherd? He paid a price for us. He paid blood. His blood. How precious we are to him, far more than we are to ourselves. Go to him when you're bruised. Do it quickly, and he'll never cast you out. He'll heal you, strengthen you and love you. Christ has unlimited love. He will not break us.

A smoking flax shall he not quench. All the customs of the people apply only to higher class of people. The poorer people couldn't afford to follow all these customs. In the night, they turn out all the lights before retiring and leave one lamp burning. It's like a saucer about 3" deep. They fill the saucer

with coconut oil or olive oil. They put a little wick in it and it draws the oil and keeps burning. This is placed in their family altar on the wall. The wick is made of flax—that's what this verse refers to.

When they build the house, there is left a hole, big enough for the saucer to get in. This lamp burns night and day—as long as the people live there, the light is there. If the lamp goes out, it means God is not there. The presence of light represents the presence of God to the people. So if the light goes, God is gone from their home.

Verse 36 "Every idle word." People are crooked before God when they do not say what they mean. There are more robbers in the church than on the street. There is no power in salt. It is symbolic, a medium of making your contact with God. God made a covenant of salt. Jesus said to be salted; Paul said let your speech be seasoned with salt. Wherever the covenant of salt is given, miracles will happen. People will become convicted in their heart. Be careful about what you say. If you say it, do it. Luke 16:1-8; unjust steward. We don't need more people, but people who mean business. Those who are crooked do not even want to touch the salt with God, because touching the salt can mean as much as eating the salt. We do not need to go to undertaker for we are destined to go to the upptaker. He exhorts them to make a covenant of salt and then move for God. Exhorts them to talk in tongues much.

MATTHEW 13

Verse 12 "For whosoever hath believing faith." "Whosoever hath not believing faith..."

Verses 24,25 Tares. Every parable Jesus used was factual in the life of the people. Jesus used the existing incidents to convey a message through it. What is man sowing the good seed? If I sow seed in my field (say wheat), if I've got enemies in the community, I'm very afraid because my enemies can come and sow tares (wild seeds) in the wheat and go away. And, before the wheat comes up, the tares come up and destroy the wheat. If I sow wheat I'll hire coolies to watch night and day for three days. After three days, if they sow tares, they'll have no effect they say. During the night, some of them will fall asleep. The enemies watch to see when they'll fall asleep. Then they come and sow tares and go their way. This is an actual happening in the East.

Spiritual application: We should watch and pray at all times. When the enemy comes and sows tares of fear, anxiety, worry, negatives they uproot and upset the person. As the tares are a foreign element with the wheat, so are the negative thoughts against the Word of God. If we watch and pray always, the enemy has no chance to plant temptation and negatives. The enemy uses our minds—the senses. He'll sow negative thoughts in our minds. Thus, fear, doubt and worry. We remain in a state of strain, looking only to situations and not to God. If we're wide awake, we can eliminate these fears. We can shut the door of our mind on the enemy.

Background—enemies will come to sow tares to reap vengeance so people must watch their wheat fields, hire coolies to do the guarding—only when guards are asleep do the enemies come. Tares must be sown within three days of the wheat in order to be effective.

Spiritual application: When we are not in Christ, the enemy comes to sow tares, he can only attack when we are asleep; when we watch and pray we are awake and have confidence.

If you have enemies when you sow your wheat, they'll come and sow tares in your field—one way of reaping vengeance in the East. If he sows tares within three days of the planting, they'll come up before the wheat, but if later than three days, it won't work. When you sow wheat, you'll hire some men to watch your field; must watch day and night. The evening usually comes in the night. Sometimes they go to sleep, then he comes and sows the tares. When does the enemy attack us? When we are sleeping spiritually—when we are not alert, he sows tares of depression, fears, doubts, etc. The enemy can't sow tares when we are awake; should be awake night and day spiritually. "Let him watch and pray." "Constantly abide in Christ," as the branch does in the vine.

If a man wants to take vengeance on you, he will wait for you to sow seed in your field. Within three days following the sowing of the seed, the enemy will come sow tares on an unguarded field. The tares will grow up prior to the sown seed, if the tares are sown within three days. To avoid tares in his field, the sower will employ some men to watch his field for those three days. The enemy waits for these men to go to sleep. Then he comes and sows his tares. Our enemy will sow tares of fear, worry and anxiety in our mind, only when we are lukewarm, unaware. When aware of God, constantly watching

and praying, at peace, speaking in tongues, we do not sleep and have tares sown. Thoughts of the enemy, negatives are tares.

Verses 24-30 Parable of the sower—God's overabundant love—keeps sowing even though only 30, 60. In the East, when the farmers sow wheat or barley, if they have enemies they put servants around the field at night. They do this for two or three days. The tares will not destroy the roots of the wheat or barley which has been sown for two or three days ahead of time, that is before the enemy might throw the tares in it. They set fires different places around the land and they watch. The servants are not supposed to sleep, but if they go to sleep, the enemy may sow tares for spite. A tare is a seed that looks like barley or wheat, but it is not a weed, although it looks like one, it chokes off the roots.

Verse 33 The leaven is thin dough, thin as water. It is like tissue. They fill a two or three gallon pot with this thin dough mixed with water. They tie up the mouth of the pot with a white linen cloth. This dough is made from bread and water, a wheat flour, and then they set it aside from morning until evening, from 6 a.m. to 6 p.m. for eleven days. On the eleventh day, they bring it in and put it in the kitchen. Then each time they make fresh bread for the family, they take two or three spoonfuls of leaven out of this two or three gallon crock and they put this in the center of the bread and it creates a wonderful taste, but does not raise the bread. In the East, they want their bread to be flat. It is called leaven because it takes eleven days to make it. The fundamentalists have always considered leaven evil, but leaven is not evil, it is the "leaven of the Pharisees" which is evil. They were mixing some of the wrong stuff with the good.

Leaven in the East is different from leaven (yeast) in the West. It does not cause the bread to rise, but gives it a different taste. Eastern bread is flat. A thin dough (a little thicker than water) is made from wheat flour and poured into clay pot. A linen cloth is tied over the mouth of the pot and it is set in the sun (and brought in each evening) for eleven days. During that time, the dough becomes leavened. When regular dough for the bread is prepared, a few spoons of this leaven is mixed with it.

"Hid" should be "mixed." The dough is then rolled out like pancakes and cooked on both sides. The Word of God is pure bread from Him. If we add anything to it, it is corrupted. Man's wisdom is like leaven. For communion and all offerings in East, bread made only of wheat flour and water is used along with freshly squeezed grape juice (just before communion). Nothing added to either the juice or the bread—uncorrupted.

"Yeast" Our leaven—yeast, makes bread rise, not so in East. In East they make a very thin dough and fill the pot with dough and cover the mouth of the pot with the leaven and put the pot outside in the sun—keep it there from morning until evening, then take back to the kitchen. Do this for eleven days in the sun. During this time, something happens to the dough through the sun. Every time they make bread, they make cakes, patties, and pile them up in the kitchen—they put a slab of stone the same thickness as the bread on the top of the bread. These stones hold the bread together. In time, the stone becomes brown because the bread is brown. Eastern bread is made with oil and wheat flour. Have to bake both sides.

Turn twice, "Ephraim is a cake not turned"—if you don't turn it, it's no good to eat, no good for anybody. One-sided, we are no good for God. We are lukewarm. They take two spoonfuls of this leaven, mix it with the dough and make a cake (patti) and put it up. What does the leaven do for our bread? Doesn't make the bread rise as our yeast. The leaven helps to improve the taste—creates a new taste. That's why it is called corruption. "Behold the leaven of the Pharisees." Matthew 16:6, Luke 12:1 (ref. not stated). Beware of the Pharisees corruption—God gave us the Word—heavenly bread, and we must not add anything to it; if we do, we are corrupting the bread. It is good wheat. We must eat it, trust it as it is—heavenly bread. The Pharisees tried to "improve" the Word of God—they added to the Word—no longer the Word. Social gospel is a leavened gospel for bad, not for good. The unleavened Word will save, no other can.

Verse 34 When they sow wheat, they plow the land and throw the wheat on the dry ground. If I have any enemies or anyone prejudice against me, I sow this wheat in my ground—within three days your enemies have time to come and sow tares. The tares will come up first and choke the wheat. This is one way in the East to reap vengeance on your enemies—sow tares in your enemies wheat.

What you do is to go and hire some coolies (workers) to come and guard your ground at night. The enemy will wait until these hired servants are asleep, then they come slowly, sow their tares and go their way. This is still the same today.

Spiritual application: God says, "Watch and pray that thy faith fail not." We should watch and pray constantly so that the enemy cannot come and sow tares among us.

The wheat is symbolic of the Word of God. The tares are anything contrary to the wheat. Fears, worry and anxiety. Psalm 119:99 is our action. We must be constantly plugged in with renewed minds, eliminate any fear—bring your mind into subjection unto the Word that's in you. Have the mind of Christ in time of temptation. Just live for today as it's the last day of your life.

Verse 44 Treasures in the Orient are frequently hid in a field. They make a hiding place for it. The wealth is buried underneath houses and sometimes they build special places for the building of their wealth. That is why in Jeremiah 41:5 the shaven beard is a sign of sorrow and mourning. They cut bodies for the funeral. Here in Jeremiah we have ten men who have treasures hid in the field.

MATTHEW 14

Verse 6 On king's birthday, he may promise anything to someone who pleases him. They will never break their word.

Verse 27 "It is I." You never tell your name when someone answers the door upon your knock. He will ask, "who is it?" and the answer must be "It is I." Then the person inside will recognize the voice.

"I" is a common saying among the Orientals. By my voice you must recognize me. The illustration of Rhoda recognizing Peter by his voice when he came to the house after he was released from prison. In the East, you never ask for a name. It is an insult to ask a man what his name is. He will go away rather than give you his name. In the beginning, there was the Word which means I. In the Orient, and especially India, every letter they write they begin with the word, "abum" which means the word God.

MATTHEW 15

Verse 11 High caste Hindus are forever washing their hands. They eat with hands. If they do not wash their hands first, they fear that they will be defiled.

Verses 26 and 27 Dogs. Questions. Dogs should read "puppies." Children play with puppies in the kitchen, outside, etc. When mealtime begins, the children throw food to the puppies when they eat on the porch.

MATTHEW 16

Verse 13 In the Eastern countries, almost everyone believes in reincarnation.

Verses 13-19 Upon this rock; keys to kingdom of heaven. The Easterners believe in reincarnation. They thought that Jesus was someone who had lived before as a prophet and had died. They believe that a person was reincarnated into a certain state of life according to their previous lives. Some believe that Christ is a yogi—one who has reached perfection because he worked so closely to God.

Verse 17: Bar-jona (son of Jonah, i.e., Bartimaeus is son of Timaeus.) All Eastern people are identified by father's name. Woman must always give father's name. She gives her husband's name only by writing it or having someone else say it. It is discourteous to her lord for her to call him by his name. She addresses him as "my lord." She will use her first name and her father's, not her last name.

Verse 18: Christ knew Peter's name so why did he say his name? Peter means "petros"—a piece of stone. Simon Peter was hard of understanding, like a stone. Name implied dullness. Rock is "petra"—solid rock. The confession of Jesus Christ as lord is the solid rock. Jesus said the church would be built on a solid rock—himself. Water baptism is only an outward demonstration of inward salvation. It does not get a person saved. Born again only by confession of Jesus Christ as lord. Baptism is only a testimony. It is not necessary.

Verse 19: Keys to kingdom of heaven—the Word of God. "Whatsoever thou shalt bind on earth shall be bound in heaven." The key is the Word, when a person rejects it, he is bound on earth and in heaven. "Whatsoever thou shalt loose on earth shall be loosed in heaven"—the Word looses people—sets them free on earth and in heaven. Every bishop in the church has a key in his coat of arms supposed to be handed down from Peter.

Upon this rock. (verses 13-19).

Verse 14: The people said these things because of theory of reincarnation.

Verse 18: "Peter" in the Greek means a piece of a stone. Peter had a nickname—they called him a stone. (Matthew 4:18, 10:2), they did this because he was as hard as a stone and could not understand things quickly.

"Rock" —this is a big rock and here it means "upon this truth" which Peter had just confessed, i.e. verse 15, "Christ the Son of the living God."

"Gates of hell"—the Orientals say there are three: 1. Fear; 2. Worry; 3. Anxiety.

Reincarnation—John the Baptist had already been beheaded. Elias was dead. These people believed in reincarnation (John 9: they believe that his parents had sinned—the reason for his blindness—he was reincarnated—Jesus said NO!).

Verse 17 Thou art Peter. Peter means piece of stone. Simon is a "dull-headed" boy. Flesh and blood has not revealed it unto you. God revealed it to him. Church "body of believers."

Bar-Jona—means son of Jonah (same with blind Bar Timaeus (son of)

Verse 18—Peter, a piece of stone. (Loose and moveable.) Was full of understanding—not alert—from birth Petros hard of understanding as a stone is. Peter was his nickname and meant this.

Flesh and blood hath not revealed it unto thee—because you are dull of understanding, but my Father which is in heaven—God—was able to make him understand even though he was dull-witted.

Rock is Christ. Upon Peter's confession, as Jesus being the Christ, he built the Church. Water doesn't save anybody, baptism. Have to believe in the Lord Jesus Christ—that he is the Son of God. Church is body of believers in Christ, not a building. Anywhere there are two or three gathered together, he is in the midst. Wherever the people meet is the true church of God.

Gates of hell: fear, worry, anxiety (in Eastern philosophy). Also, means real hell will not take you in. These gates will not dominate, overcome the believer—they shall attack but Christ has given us peace. They will try us—not grip us, unless we fail to renew our minds.

Keys of the kingdom of heaven—key—the Word of God. Every bishop has a key which is symbolic of the Word of God. Bind on earth—I preach the key to heaven (the Word) and if those who hear will accept the Word and therefore Christ, they're loosed—set free—the truth will set them free—they're loosed in heaven—they'll go to heaven. Bind—refuse to believe, can't enter. Those that don't accept the Word are bound. The Roman Catholics will tell you the priest has to give you the key.

Verse 18 "Gates of hell" = fear, worry and anxiety.

Upon this rock—Peter was dull, only God could have told him who Jesus was. Upon this rock—his confession—he built his church. Christ is the rock, that is what he confessed to. Glory goes to God, not to Peter.

Gates of hell—3 gates to hell: fear, worry and anxiety (Hindu philosophy). They may attack, but not prevail. Christ in you will give you the power to keep them from overcoming you. We alone are to blame if we succumb to these, not God. Have to renew your mind to stand against the gates of hell. The hymn:

"What needless pain we bear,
all because we do not carry,
everything to God in prayer."

OUR FAULT, our unrenewed mind. We let ourselves fall into these. Our lives are infectious to those around us — they'll feel the power of God in you.

Keys of the Kingdom—They say the coat of arms has key in them, pope has key also. The "key" is the Word of God. The Word is the key to heaven if you believe it. They say (Roman Catholics) that only the priest can use the key to let you in; key is used in every Catholic Church ordination.

Gates of hell. Don't worry about life after you are dead, if you are saved. Fear, worry and anxiety. A lot of preaching on going to India, and missionary support. Most people spend their whole life planning and saving for their funeral. Live and save souls. Save your all for living, not for dead!

Verse 19 "Keys of the Kingdom" = the Word of God.

MATTHEW 17

Verse 14 Fasting equals doing the will of God.

Verses 14-21 Fast and prayers. No virtue in fasting by itself, purpose is to be able to pray better. Fasting is incidental to praying. Fasting helps prayer; the way set up in India thousands of years before, along with yoga.

Isaiah 58: God's fast is to do the will of God, walk on the Word and you will obtain power. Do the will of God, then you can pray and command the devil to go.

How do you know the promises of God will work? By stepping on the Word myself—do the will of God, gain assurance and confidence. Then you can pray with assurance and confidence. We don't have confidence because we don't act.

Prayer and fasting. Fasting is incidental to praying. Fasting helps the prayer in connection with yoga practice. God's fast (Isaiah 58) is to do the will of God. There is no virtue in fasting alone, no power in just fasting. If you do the will of God, you will have the power of God. Obedience gets you power. "If you fast, (do the will of God), you will have the power of God. With this (power of God), you need only to pray and the devil spirit will go out."

Verse 21 Isaiah 58:3-9. Fasting. Fasting originated in Hindu India in connection with yoga practice. Two kinds: man-made (go without food; object is to pray better by disregarding the flesh; stay mind better by uninterrupted concentration. No virtue in this fasting; cannot get anymore out of God by doing it. Only a means to an end. By submitting flesh to will, can better submit mind to will.) and God-made. (Isaiah 58:3-9. Doing the will of God.) By doing the will of God, we have power in our life.

Verses 24-27 Prayer and offering always go together. They will throw money and jewelry into the sacred rivers as their offering. Musht is a tricky fish, but occasionally they may be hooked. This fish loves coins and jewels and they are lodged in bag under mouth. Obedience to will of God brings about the miracle. (Exodus 30:13 — the coin.)

One shekel—money in fish's mouth. Jesus (1/2 shekel) and Peter (1/2 shekel). This is the temple tax. Temple tax never changes. The "money changers" never charged commission to change money. They did this so people had their 1/2 shekel. Any free time a man has at lunch hour must be used to serve God. He might go buy something (candles, etc., for sacrifice) at a shop and run to the temple porch and sell to people who had no time to buy. He turns money over to the temple. He is employed to serve the Lord.

The money got in the fish's mouth. The fish is called MUSHT. This fish sees the shiny things in the water and stores the objects in a pouch. People would cast their 1/2 shekel into the water saying, "If you heal my child, I'll throw in my diamond ring, etc." This is how the precious stones appear there. Money is thrown into pond as an offering. This fish is hard to catch. Sometimes you get it first time; sometimes you fish ten years and didn't catch one.

Money in fish's mouth. The temple tax was being collected. Jesus sent Peter to catch a fish and obtain money from its mouth. There is a certain fish in the Orient which collects money in its mouth. There is a bag under its mouth and the fish gathers up and swallows anything that glitters in the water. It is stored in the bag. The people put an offering for the Lord into the rivers where they bathe, especially into the holy rivers. Praying and offering go together—one cannot pray without offering and vice versa. They do not want anyone to know how much they give, so they drop it in the water. The fish which picks up the money and jewels is called "musht" and is very tricky—hard to catch. It is not easily hooked, but may perhaps be caught in a net. Peter and Jesus both knew about this fish. Jesus told Peter to cast a hook and the fish which would come first would be one with money. Ordinarily, a man could fish for 25 years and never catch one of these fish. The temple tax was 1/2 shekel for every man, rich or poor. The amount of money in the fish's mouth was enough to pay the tax, one shekel.

Answers to prayer come by action on the Word—not just sitting. Walking according to God's will brings desired results. The downfall of the Christian church is not putting God first.

Money in mouth of fish.

River Ganges, River Krishna are holy rivers in India. There are many holy rivers there. When the people go to these, they drop in money for an offering or a gold souvenir when they make a vow. When

people get together for prayer, they will lay a prayer shawl on the ground and when they finish praying, they will make an offering. For them, prayer and offering go together.

("Cast thy bread upon the water") They would also throw in necklaces, earrings, nose rings. People make a vow to God and when God answers their prayer, they will take what they have vowed and cast it into the water. This is a custom.

There is a fish in Eastern waters called a Musht. It is very, very tricky. Hard to catch. You may fish for 20 years and not get one. You may go to a priest and ask him to bless you, then you might catch three or four right away. People have become wealthy because they have caught maybe six of these fish. This fish has a bag under the chin, and he picks up what the people have thrown in. This is unlike any other fish.

It is no miracle to have money in the mouth. It is a miracle to find one right off.

Fish with money in mouth. How could there be money in the water? When people go to holy rivers to pray and bathe and make vows, they will throw money in, also throw in gold souvenirs. In other places (Mohom), at time of prayer they give an offering also. If they were by the river praying, would throw money in—also this means cast thy bread into the water. There is no collection plate because they're not in the temple. If on road, would throw it, river, etc. This is how your rivers get the money, necklaces, etc., in them. Musht fish—very hard to catch this fish. If fished for 20 years, may not catch one. Or you could go to the priest and get blessed and then go out and catch 2, 3, or 4 in one day. People have gotten rich this way. The musht has a bag under his chin where he stores the money and gold he picks up from the water.

Christ knew (by revelation) where the fish was that had enough money to pay the taxes. The miracle is that Jesus commanded the fish to get on the hook. It's no miracle that the fish had money in its mouth. Being obedient to the will of God brings results. How much money in the fishes mouth?

Exodus 30:13-15. 1/2 a shekel after the shekel of the sanctuary (temple tax), a shekel is all the taxes that are paid, 20 gerabs. There was one shekel (68¢) in the fish's mouth which equaled 1/2 shekel to Temple; 1/2 shekel to Peter.

Money in fish's mouth. "Stranger" = foreigners. "Children" = natives. The money in the fish's mouth was enough to pay the tax for both of them. How much money was in the fish's mouth? Tax money was set up in the Word of God, in the Old Testament.

There is an Eastern fish which keeps money in its mouth (see Orientalisms of the Bible), musht fish. This fish only lives in Eastern waters. Fish is "musht"—6" long, big head, under chin there is little bag and it keeps money in his mouth. Hindus pray seven times a day (Psalm 119:164). Arabs and Jews pray five times a day. When Eastern people pray, they will cast an offering into the waters. They don't want any man to thank them for offerings because they want to wait for their reward in heaven. The miracle was not that the fish had money, but that it was caught with the right amount of money. These fish are very hard to catch. One person might fish for ten years and not catch one of those fish. These men Jesus told to fish for this were professional fishermen. They really had to walk out and defeat senses.

Verses 24ff Fishing for money. Children = natives; strangers = foreigners, verse 25. Verse 27 says "his mouth." It is accurate. There is a fish in the Eastern waters that carries money in his mouth. How do gold coins and rubies get into the water? A good Hindu (this applies to all Eastern religions) prays five times a day. At hour of prayer they go pray and always give offering along with prayers (there isn't a church around, so they'll look for water). They'll throw the money in the rivers. "Cast thy bread upon the waters: for thou shalt find it after many days." Ecclesiastes 11:1. Each year people go to the Ganges and throw their tithe for the year in the river. The people save their tithes during the year and turn them in for souvenirs, put them in bags, go to a certain place on the river and throw them into the water. The temple servants will come and pick up the bags every hour and collect them together. Some people throw a souvenir in then they pray. Why? Because they don't want anybody to know who gave how much. If you give, tell the priest how much you gave here, you won't have any reward in heaven.

The woman will say if God heals her child, she'll give her nose ring. This could be worth thousands of dollars. She'll go and throw this into the river when the child is healed. These people are faithful to their vows. They're salted to their God—3 way of life to them. When you say—you must do it. What you mean in your heart, you are to say in your mouth.

Jesus said, "Go Peter and cast the hook." Peter didn't argue with Christ. Peter was a fisherman and knew the difficulty of catching one of these fish. He walked out on Jesus' word! Peter acted on the Word—we question before we act today.

Lord says give, you give. If you believe the Word, you'll do it. Take God at His word. If you are obedient to the Word, he'll enable you and meet your needs. Peter's obedience got the fish—he acted, got results. That the fish had the money in his mouth is no miracle. The miracle is that the fish (which had enough money) came first to the hook by the command of the lord. It is very hard to catch—could go fifty years without catching one of these fish. How much money was in the fish's mouth? Exodus 30:13-15 —1/2 shekel (@69¢ in American money today).

Verse 27 Musht tribute believing. There are many fish and vegetables in the East that the West is knowledgeable of. There are a dozen kinds of bananas in the East and many kinds of oranges. One fish in the East is MUSHT, which we do not have here. Six inches long, pouch under the chin, with a big head. Anything that glitters under water, the musht puts in its pouch. Some Easterners have become wealthy from catching this fish. Easterners pray five times a day. Offering and prayer go together in the East. They always give an offering when praying. They throw money and coins into the waters where they pass by. Once a year they make a pilgrimage. They go to a holy river and throw money into the water, when a vow is made to God (all their vows to God are salted; ours are not), people will promise an earring or a gem. As God answers these requests, the people are obligated to complete their side of the vow under the salt covenant. They throw their gem into the holy waters of the East. This is how valuables appear in the Eastern waters. So Jesus knew that a musht fish would be in those waters and Peter would catch it. Jesus had an obedient disciple. The miracle was not that a fish had money in his mouth; the miracle was that the musht fish was the one that had the tribute money. What was the amount of the tribute? It was one-half shekel per man; one shekel for these two men. Ezekiel 30:13-15. Peter obeyed without asking any questions. This is the only way to show God that we believe His Word—ACT. Believing is what God said, He will do. Therefore, we act and God will do His part. This brings great peace and rest to a man's soul.

MATTHEW 18

Verse 6 "But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the seas."

A millstone is composed of two stones approximately 18" in diameter (one upon another) and 5"-6" deep, with a hole in the center and a wooden peg in the hole which holds them together; the upper stone has a peg on one side so that women can move it with their hands; they pour grain in the center and it comes out on the sides; capital punishment in the East is by hanging or tying a millstone around their neck and throwing them into the sea. Jesus Christ said this would be better than to offend even a child (Sampson was humbled by grinding at a stone—hard labor was to work like a woman—humiliating, destroying their pride—this was woman's work).

"Millstone hanged about his neck." A millstone (two stones, one on top of the other, which are 18" in diameter. In the center is a hole and a wooden peg is holding both stones together. There is a peg on the side of the upper stone and two women sit and turn the upper stone. What is placed in the hole and is ground as the stone is turned). Capital punishment was done by: (1.) hanging by a rope; and (2.) tie a millstone around the neck and throw the person into the sea.

Grinding is woman's work.

Verse 8 See Mark 9:42 and Luke 17:1, 2.

Verse 20 When two or three gather on the street, the Indians talk about God. If any miracles have happened, if any holy man is coming or something else spiritual. He is "in the midst" because they talk about him. He is always in us.

The Eastern people, whenever they have two or three together sitting down in the public place or elsewhere, talk about religion. These people don't read papers because some of them think the devil is in there, and the paper is full of lies. Since they don't have any news to talk about, they speak about religion, especially about anything new that has come out, any current religious material. That is the literal meaning of this verse. They are talking about Him. They don't talk politics. These talks together serve as a sort of instruction to the common people who sit and listen. During and after these

discussions, men and women are committed to their views. They discuss religion to learn. The people that are discussing it are not necessarily followers of Christ, but they are interested in it.

(Luke 10:35; I Kings 17:12) Two—means "some," a "few," a "group."

Two pence—some money (Luke 10:35).

Two sticks—some sticks (I Kings 17:12).

Two or three gathered together—a group, maybe 200 people—not just 2 or 3 (Matthew 18:20).

Verse 15 In India, everybody minds everyone else's business if they are wrong. They will correct any of the children at all times. If he doesn't listen, even by witnesses, he is brought to the elders of the gate. If people fail to check the children, they are brought before the elders next a.m.

"Where two or three are gathered..." It is not a literal number of people gathered. It is a figure of speech for "where some people are gathered together in my name, there am I in the midst of them." In the East, when people just sit around in the street, etc., they talk God. They believe He gave them breath, they should not waste it.

Verse 21 "7" = complete. 70×7 = indefinite number, figure of speech.

Verse 22 Seventy times seven means times without number, unlimited.

MATTHEW 19

Verse 3 When the people get married, the groom takes his wife to his parents' home and they live in the parents' home in an apartment. It doesn't say he left his home in verse 5. If there are four brothers and they all have wives and they all live in the same house, they sometimes get into fights. If "Mary" and "Joan" have a quarrel, they go to the mother-in-law, and the mother-in-law finds Mary is wrong and Mary won't accept it. So she goes to her husband and tells him and the husband says she is wrong too because his mother is always right. The Oriental sons are inclined to stick by their mothers. Then the husband tells Mary if she can't mend her ways, he is going to ask her to go home until she gets some sense. That is what is meant by "every cause." "Put away" should be send home. So she goes away for two or three weeks and thinks it over. But Jesus said you should stand by your wife and leave your father's home if necessary. You must cleave to your wife because that is the purpose of the marriage.

Verse 5 The reason they are one flesh is because they have had intercourse. They have lived together. They have some token that a woman is a virgin. In case the man says your daughter was not a virgin, they keep a token to prove it. Eastern sons never leave their parents, even after they are married. They usually stay in the parents' home. If the son and wife move to another house, they still come to the parents' home and eat. The common saying is, "One can have many, many wives, but only one mother and father." The loyalty of the sons to the father is so great that they work together in harmony. The wives and sons work together to please the parents.

Verse 16 Good master. "Good master" = "Mal pana Tara" which is "O wonderful teacher." Jesus was making sure the man was not putting him (Jesus) in God's place.

The Oriental translation for Good Master is "O Wonderful Teacher."

Verses 23 and 24 Camel, eye of needle. Eastern figure of speech here in incorrectly translated. "It is easier for a rope to go through the eye of a needle, than for a rich man to go into the kingdom of God." Translators of the Bible knew languages; however, they did not know the culture of the people who speak those languages. Anything that is difficult to do in the East is frequently accompanied by this expression. Gumled has four meanings: beam, camel, rope, something larger than the spoken object. Matthew 23:24 should be changed—not a camel. If camel remains here in this verse, then a rich man could never go to heaven, because a camel cannot go through the eye of a needle. However, if properly translated, a rope or cord can go through the eye of a needle. He may be able to go into the kingdom of heaven—all he needs to do is get Christ in him...rich or poor.

Verse 24 "It is easier for a rope to go through eye of a needle." "Ganila" = rope, camel, beam.

See also: Matthew 23:24

Also, "it is easier for a rope to go through the eye of a needle..." not camel. Matthew 19:24. It is not impossible for rich men to enter kingdom of God, but it is more difficult. There are ropes that do go through the eye of a needle. Used for sewing bags and such.

Eastern idiom. Some people think that "eye of a needle" is a small gate to the city. Bishop says there might be a gate called this, but we are dealing here with an idiom. It is easy to know a language without understanding usages. Camel should be "rope," must know usages.

See also: Matthew 23:24

Story about hot dogs. Knowing its usage. There is some slight hope for the rich man because with large needle and small rope and a great deal of care, the things will fit together.—If camel were used, there would be no hope for the rich man.

"The eye of a needle." "Gamla" is a word in Aramaic and Syriac which has four meanings: (1.) camel; (2.) beam; (3.) rope; and (4.) anything which is larger than the given object. "Camel" here should be "rope."

This is an idiom. Some people say this is a little gate in the temple, but this is not so. There is a word in Syriac—"gamla" which has four meanings according to usage: (1.) camel; (2.) beam; (3.) rope; and (4.) anything which is larger than the given object. Here it should be rope.

Houses in Occident (West) are different from Oriental houses (East). Bible describes the life of oriental people as a whole and unless you understand this life, you will not understand the Bible.

If you go to a small town, there will be walls around the town. Every evening they shut the gate to the city. When the gate is shut, no one can go out until gate is opened in the morning. What if someone wants to get into the town at about midnight? The gate keeper will open a little window in the door which is big enough for your head to go in. The gate keeper will allow the person to crawl through the small window. This little window is called the eye of the needle. There are also similar gates on the temple. In the morning before the doors open, the priest will go through this narrow window. That is why we read "narrow is the way, straight is the gate." Matthew 7:14. The priest and also a camel goes through this 3 foot wide, 4 foot long window. The camel goes in head first with a vessel around his neck which carries fruit, incense, candles for the temple. Someone must whip the camel and he will struggle hard to get into the temple.

"Eye of a needle." "Camel" should be rope.

Camel through eye of a needle. In the East, a small town of 3,000 people will have walls around it. There is a gate in one of the walls, it is closed at sundown and opened again in the morning. If someone is late getting back, will he be shut out? The gate keeper can be called. He will not open the gate; but he will open a small window which is large enough for your head to go in. This meant that the man who is late, if his voice is recognizable to the gate keeper, will be allowed to crawl back into the town through the window. This is Matthew 19:24. The needle is the small window. Inside the temple door there is a similar window.

Camel through an eye of a needle—opens by talking about city gate. Every evening they shut the gate of the city and nobody can go out. Open the gate in the morning. If someone leaves the city and gets back too late, the gate keeper will be there inside the city and won't open the doors for you. But, there is a little window in the door and that window he'll open for you. The doors are two leave gates, it's called in the Bible (or wings). Eye of the needle is that small window. Mark 10:25. In the temple, have the same gates.

MATTHEW 20

Verse 9 A penny in India is called "pie," the last copper coin. This is about six times smaller than our penny in value. An English penny is about four times bigger than our penny. A Roman penny is in English money five shillings or 1/4 of a pound. Now one pound is equal to \$3.00 in American money. But it changes. Taking a pound for \$5.00 it would be about 75¢ roughly speaking. If a man gets 75¢ in India, he thinks that is a high wage because he can buy more in India for 75¢ than we can for \$2.00 in America. The Oriental laborers seldom find work. And when they find work, the Eastern master treats them much better than we do. They go according to the need of the people, not necessarily according to the hours. If a man has five children and three wives and the man works only one hour, the man who has only one wife has a bag of money already. Therefore, the master is gracious to look to the needs of a person.

Verse 13 It says they agreed to the wage. If there is no labor at all, they are not allowed to starve; and then the householders that have the land and properties who engage the laborers, come together with the laborer and the householder gives what he can to feed them until they get work. It goes out of the need of the people, not the hours.

MATTHEW 21

Verse 2 One big temple outside the walls; shelter will be around the temple; tie animals up there—camels, elephants, cows, colts, tied up by hundreds—belong to temple; how come? People are taught to give not only money, but of all from the land and the cattle. If you have a horse that has a colt, the firstling, you would bring it to the temple after caring for it a few months; it goes to God. They believe if they seek the kingdom of God first, they'll be blessed—get more cows, etc. Sometimes the priest sells these animals, sometimes used for the service of God. Example: Colt (reference not given); Matthew 21:2, loose the colt, the Lord hath need of him; the colts were there for the Lord's service.

Verses 10-13 Jesus Christ did not drive the people out of the temple because they were making too much money. They were not desecrating the temple by selling there. The people selling in the temple sold at the porch of the temple. Before the porch is a small pond of water, not too deep, 30 x 30 (or 30' in diameter). Water is pumped in and out of here at desired times. Its purpose is for washing the people's feet and is referred to as a "brassen sea." (II Kings 25:13, I Chronicles 18:8, Jeremiah 52:17) "Brassen sea" because around the pond is a brass wall (brass plated). After feet are washed, the people come to the porch and buy whatever they need. Lambs are sold because every male child dedicated at the temple must give a lamb for sacrifice. Doves are also sold because all the parents who could not afford to buy a lamb (Jesus' mother gave 2 for the doves). Frankincense and other spices and fruit, etc., were sold: all things used in the service of God, hour after hour. Every time they go, they must offer an offering unto their God. (They go 5 times a day.) Also sold is grease from a certain nut (no English word for it), which is gotten from the priest, which is known as the balm found in Gilead. It was believed to relieve most ills. Our balm is Jesus Christ. (Jeremiah 46:11).

The money changers were there to take the money and give proper change. These people were not employed to do these jobs, and did not stay all day to do the job. They had ordinary jobs, not making a living in the temple. All things sold at the temple are sold at cost price. For instance, the bank teller has an hour lunch break and can eat in ten minutes. He spends the remainder of his time by going to the market and buying something and taking that to the temple and selling it for cost price to those who did not have the time to buy. The money he receives for the things he sells goes to the temple. The banker does not come every day for a certain amount of time. He comes when he has free time. Eastern business men are very dishonest. Yet, they are honest in the temple. Sometimes even the rajahs (king) come to sell in the temple. Kings surely do not need money.

Animals are never sold in the temple, but on the porch. All sellers had to get a permit. This permit was given in understanding that (1) they would sell for cost price; and (2) they should never go inside the main sanctuary. If they violated the permit, they would never have their permit reinstated. Therefore, if the money changers had been making money or desecrating the temple, the temple officials would have thrown them in jail.

These men thought they would go to heaven on their own good works; merit, by serving in the temple. People in the East are instructed that they were to sacrifice nothing that they did not pay for (no free thing was sacrificed). Eastern people would rarely cheat in the temple while doing what they considered a service to God. Sacrifices were ordained of God...so they were doing a service to God. Yet these people were making merchandise of the things of the spirit. Spiritual things are attained by way of the spirit, not via material. These people were using the material system in order to attain life. Jesus Christ said, "my house of prayer, you have made it a den of thieves." Jesus was the way, the truth and the life, yet those men forsook Christ (John 10:1).

Verse 12 Temple in Jerusalem destroyed by Titus in 70 AD (Titus was Roman governor). Prophecy of Jesus that not one stone should be left on top of the other. Crooks and liars do not carry on dishonestly in the selling they may do in the outer court of the temple. They sell lambs, doves, fruits, flowers, incense, balm, mandrakes. (Gilead is noted specially for balm—an oil extracted from a nut. Name of Jesus Christ is a "balm," cures our fears, sicknesses.) The people sell in the temple only for an hour or so and then someone else may come. It is not sold for profit.

(Mark 11:15) Jesus drove people out of the temple not because they were exploiting the people, but because they tried to find an entrance into heaven by doing works. They tried to earn salvation. Christ said he was the way—not works. (Could be Matthew 21:12; Mark 11:15—not given.) Good works don't get you saved, self righteousness is a filthy rag. You can't go to God with rags on.

Verses 12 and 13 Selling—it's not extortion, exploitation, etc., like the world teaches. Background: the Temple. The Hindus are immigrants to India (5,000 years ago). They came from Persia and Media, otherwise called Arians, so they conquered India eventually and became the bosses of India. They took the Vedic religion with them and built temples in India. Oldest temple in world—St. Thomas. People never sell in the main sanctuary of the temple—they sell in the porch area of the temple, the outer court. They wouldn't go inside of the temple and sell because of their respect for the temple. Those that sell there are not stationary. These people don't sell to make a living. They may be there at one hour of prayer and not at another time. They make their living in their own jobs. They only come there for an hour's work. It is not talking about exploitism and desecration here. The people sold these things as a service to God. Every person that sells there must obtain a license from the Board of the Temple. If you were to sell inside the sanctuary, your license would be revoked and you'd be thrown out. If you charge any more than cost price, you'll be expelled also.

If Jesus Christ had interfered in the affairs of the temple authorities, they would have fought him when he drove the people out. He did not interfere in the affairs of the temple. It is the duty of the temple authorities to check on people who exploit or desecrate. Had Jesus gotten involved in the temple business, they would have fought him. When Jesus drove those people out, they didn't fight him because he didn't drive them out for the reasons you think.

What were the things sold in the temple? Lambs, doves, incense, frankincense, balm, mandrakes, fruits, flowers and so on. There were money changers to take their money so that they could put the proper amount in the temple offering. All of these are in the porch and not in the sanctuary.

For every male child, you were to give a lamb as a sacrifice. Doves are there in case you can't afford a lamb. Then you were to give two turtle doves. Mary gave two doves when she took Jesus to the temple. Balm is a grease extracted from a nut for which there is no English word. This grease is supposed to cure all chronic disorders. A mandrake is a kind of carrot that grows with barley. Women believe if they have no children that they are supposed to eat this plant and conceive. Example: Rachel in Genesis. In other words, the things sold in the temple are used in the service of God. Everything was sold in service to God—money changers were there in service to God. All selling was for cost price.

Book: Civilizations of the World, Will Durant; British History of India, Max Muller.

All these customs began in India. Came to Western world from here. India called "mother country."

Spiritual application: They sold these articles for the purpose of gaining eternal life, salvation. They wanted to gain righteousness on merits of their work (good works). Engaged themselves in service to God. Jesus told them no one could come unto God except by him. I am the way, the truth and the life. Jews didn't like it. "Who is this carpenter's son to tell us that he is the way, the truth and the life?" This was good for my grandfather, my father—it's good for me.

Den of thieves. Jesus said he was the door, if any man entereth another way, he is a thief and a robber. Jesus is the door to heaven. These people rejected the very way to heaven by rejecting Christ. At the same time, they were trying to get there by some other way. The way of earning salvation and righteousness by their own good works. These were spiritual thieves and robbers. Man tries to gain salvation by his way, instead of God's way. Man tries for political peace instead of peace in their souls. Peace comes only God's way through Jesus Christ, not through pacts with other countries. People in East salute you with peace. Put three fingers together and touch forehead, mouth and heart. "In my mind, in my heart and in my mouth, I wish you peace." Hypocrisy. Jesus said my peace I give you, not as the world giveth, give I unto you. These men are trying to give something they don't have themselves. They try only to keep external peace, they never know the reality of the peace of God.

Money changers. These men were not exploiting the people. Jesus did not maliciously become angry. It is holy ordinance. The temple in Jerusalem was built by Solomon about 1500 years before Christ. It was destroyed in 70 AD by Titus. Yet in India, the temples standing today were built 5,000 years before Christ. In Chronicles, a description of the utensils to be used in the temple in Jerusalem are

the same as the ones in India. The temple has a holy of holies raised up, only priests can go in there. They also had a sanctuary. Where and why were they selling? They were selling on the porch of the temple. Never in the sanctuary. They were selling things used in the service of God, hour after hour: lambs, doves, incense, frankincense, mandrakes, balm fruits and flowers. There were money changers to take your money and give the proper change. This was ail in the porch area of the temple. The lambs were used in sacrifice every time a male child was taken to the temple for dedication. If the father could not afford a lamb, two turtle doves were acceptable substitutes. Incense, frankincense, etc. Balm was a grease taken from a nut. It was a cure-all Gilead had or special balm. Jesus is our heavenly balm. (It was rubbed on the body.) Mandrakes were like a carrot, grown wild with barley. During the barley harvest the mandrakes were picked.

Money changers. Except for eating and sleeping, the rest of the time must be for God; testifying or doing something. This is why the Easterners are employed in the service of God. They had no free time; if they have some time to kill, they do it by serving God's people (by going to the store and buying goods to be used at the temple). Then they take it to the temple's porch and sell it to people who had no time to get to the store. Later, their time runs out and they go back to their jobs which supports their living. This time in the temple, was merely temporary, in service to God, and by no means was it their sole source of support.

I. The people selling in the temple are selling "inside" the temple; they are on the porch.

II. People selling there are not stationary. They do not make a living selling there; they sell for cost price only. (II Samuel 24:24 says that David refused to accept a thing he sacrificed as a gift. This was not considered proper!)

III. The men who sell there are godly gentlemen, upright, honest, sincere and much better than we. They are responsible for their time and talent (unlike the "prodigal" son—riotous living, wasting time).

Why did Jesus Christ drag them out? He wasn't angry. There were no cows and oxen there, only lambs and doves. Money changers are from the caste which deals with business. Why did Jesus Christ drive them out? Jesus Christ was born, lived in and preached in Israel. The purpose in selling at the temple: to help brother men. This is being employed in the service of God during that hour; therefore, God will add righteousness unto them, and serve them on the merit of their labor. His salvation was then by good works. Jesus said he was and is the way, the truth and the life. Although these men were honest and sincere, their buying and selling for the work's sake will not go to God. "I am the way," he said. These people rejected Jesus' work. These men were not thieves; they were spiritual robbers. They were attempting to get into the heavenly kingdom by buying and selling rather than accepting Jesus. These men were trying to find the peace of God in the wrong way. They were trying to get to heaven by means of their own righteousness.

"Cast out all that sold in the temple." The temple in Jerusalem where Jesus went is no longer there because it was destroyed. The temples in India are still standing. These temples are exactly like the one which used to stand in Jerusalem. They have the same method, fashion, type, system, rituals, measurements of the holy of holies, the wood used for the tables is the same.

The selling is not done in the temple, it is done in the porch. The people do make a living from what they sell at the temple. There are five hours of prayer each day and things are sold at that time such as:

1. Lambs;
2. Balm;
3. Doves;
4. Candles;
5. Mandrakes;
6. Incense;
7. Frankincense;
8. Flowers; and
9. Fruits

They sell only those things which are used in the worship of God. The people who sell are not permanent, they are not there at every hour of prayer to sell their goods. Suppose you have a banker who has an hour for lunch, he will not spend it idly because he believes that he does not belong to himself, he belongs to God. Christians and Hindus teach the same thing here only difference is that the Hindus practice it. Time is a part of stewardship. The banker will go to the marketplace and buy a lamb (or one of the other nine things listed above) and take it to the temple. Hundreds of people are passing by going in and out of the temple. The banker thinks he is helping to worship God by bringing the lamb to the temple to sell to someone who did not have time to stop at the market to pick something up. When people enter, they take off their shoes, wash their feet, buy something for sacrifice and then go in and pray as long as their time permits. The banker will sell only at cost, he will make no profit.

Sellers at the temple.

1. The sellers at the temple are on the porch and not in the temple.
2. The sellers are not stationary because they make a living somewhere else.
3. The sellers do not charge more than the cost price because they believe you should not make any money in the name of religion.

The Eastern people are rotten business people. They are big swindlers. They bargain and bargain over even a small item. Westerners are honest.

4. They are not selling things of the world, but rather things for the service of God.

Jesus said that they were a den of thieves. Why did he say this? Everyone who sells there thinks that he is employed in the service of God during that hour, and he believes that he will get a credit in the kingdom of God. This is his salvation through good works. Jesus had before this time said, I am the way...no man cometh unto the Father but by me. These men still believed in their own merits. They would not accept Jesus as the Christ. Elsewhere Jesus said I am the door...any man who climbeth up by another way is a thief and a robber. They were trying to get in by their own way.

(Jeremiah 7: 11—prophecy fulfilled here.) Selling in temple. "It is written" where? Jeremiah 7:11. They were not exploiting the people by making money in the temple: they were selling things for use in the temple for the service to God, hour after hour. What were these items? Lambs, doves, incense, frankincense, mandrake, fruits, flowers, etc. They were not selling these inside the temple; they were on the porch of the temple, called "the outer court." They did not sell more than "cost" price. They were not thieves in the sense of exploitation. These people had to have a license from the temple authorities. There were conditions on their receiving their license: sell for cost, sell on the porch and sell only items for use in the temple. If they broke these laws, they lost their licenses. It would not have been Christ's place to take the authority's position. He would have been kicked out himself. After Christ came and declared that he is "The way, the truth and the life, no man can go to the Father but by me," they thought they could still go to heaven by good works, laboring in the house of God. The people rejected Christ the first time, so when he came back he saw they were trying to go to heaven by another means. They were thieves in the sight of God (John 10:9).

(Bishop quotes this one.) We go up to the temple proper now, this is not talking about making for the sake of religion. They do not sell things inside the temple—they sell on the porch. The people that sell in the temple do not make a living out of what they sell, don't make a profit. There are five times of prayer at the temple daily. There are people selling outside. They sell lambs, balm, doves, candle, mandrake, flowers, frankincense, etc. They don't sell hats and coats and bacon, etc. Sell only things used in the service of God at hour of prayer. The people who sell are not stationary. The man selling at 9 won't be there selling at 3, he'll be at his work. People aren't lazy in the East. They aren't selfish. During their lunch hour, they may go to the temple to sell these in their spare time as a service to God. If they misspend their time, they believe they'll have to give an account of their stewardship to the Lord. When sell in temple—sell for only cost price. If no one has the money to buy—give it away. But, never overcharge them. What are lambs for? Sacrifice, the 8th day when circum. If don't have, can give two turtle doves.

Sellers, money changers. Temple customs. The commonly accepted reason for Jesus driving the people out of the temple was that these men were making enormous sums of money in the name of religion. This is not true. Let's go to the temple itself: they do not sell items inside of the temple, but on

the porch. The people who sell in the temple do not make a living from what they sell. There are five times of prayer in the East; lambs, balm, doves, candles, mandrakes, incense, frankincense, fruits and flowers are sold there. Only things which are used in the service of God hour after hour are sold. The people who sell are not stationary. A man who sells at the sixth hour of prayer is no longer there at the ninth hour because he has gone to his work where he earns his living. If he were a banker, he would take his "lunch hour" to work at the temple. Any free time a man has is spent being busy. Not one minute was spent lazily because every idle moment or word is believed to be accompanied by punishment from God, because you have been dedicated to God from childhood and you, therefore, no longer belong to yourself. Whatever you do with your talent, your hands, your feet, your money, your heart, is not yours. They belong to God. (The Hindus practice this, Christians only preach it on Sundays.)

A man who has free time goes to the temple to sell. (He thinks, "I've got an hour free, how best can I use my time? Because if I misspend my time, I must give an account of my stewardship to God; time is a part of stewardship." He goes to the market, buys a lamb, whatever he wants. He takes it to the porch of the temple. Hundreds of people go in and out because every member of the family prays five times a day. If sick, people die in the temple. The man from work comes hurrying from his job to pray, has no time to stop at the market, so he rushes to the temple. He sees the man on the porch who is selling an item which is used in the service of God (he is helping God's people to worship God). The man hurries in, washes his feet in the pool (no shoes in the temple), buys an offering or sacrificial lamb. He then goes inside, prays as long as time permits and offers the animals to God. When he buys the lamb on the porch he pays only cost price, for it is a sin to make money in the name of religion. A Lamb is the offering for the male boy on circumcision day. A Lamb substitute is two doves, which is what Mary used for Jesus (Luke 2:24). (Lamb is more expensive.)

The people who sell: (1.) do not sell inside the temple, but on the porch; (2.) do not make a living from their temple work, rather work in the temple in their spare time; and (3.) do not charge more than the cost price.

Eastern business people are the worst business people because they are not honest.

Why did Jesus Christ chase out the men at the temple? Every person who sells at the temple thinks he is employed in the service of God during that hour and believes he will get credit in the kingdom of God; that he will be saved by good works. Christ went into the temple and told the people that he was the way. But the people refused to accept him. He drove them out because they would try to work their way to heaven—"den of thieves." (John 10:10) They were trying to get into the kingdom through another way. Any way which is religious, pious, etc., but not the way of Jesus Christ, is the way of thieves and robbers. They would not put their trust in the Lord. Paul said nothing about getting to know Christianity, "church"-ianity, or anything. (Philippians 3:10) only, "That I may know him." This is a life of love, joy, peace, security, laughter, contentment, gladness, abundant, prosperity, healing and good health, the way of Jesus Christ, the balm of Gilead. We are complete in him. Anything that is not of him, is of thieves and robbers.

Verse 13 They rejected Christ and kept on in the old way. A thief and robber tries to come in by another way—back door. Threshing Floor: Matthew 3:12; Genesis 3:10; Numbers 15:2; Ruth 3:2; and II Samuel 6:6.

The people are selling in the porch. (1.) The people are not stationary because they work elsewhere. (2.) The people don't charge more than cost price because they believe they should not make any money in the name of religion. You just don't swindle people inside the temple. (3.) They were selling only those things used in the service of God. (4.) Matthew 21:13: he calls it den of thieves. Why? These people believe that the time they spend selling here in the temple porch, they'll be credited in heaven for it. And they believe they'll be saved by these works—salvation through good works. Jesus told them that no one entered the kingdom of God but by him. Jesus said he was the door, if any man enters another way, he is a thief and robber. John 10:1—they were trying to get into the kingdom of God by another way—any way other than Jesus' way was a thief's way. In him we are complete.

Verse 42 The people of the East gather all the material first before building. They then send for the builders. They put the stones aside that they cannot use and select the best stone for the cornerstone. Jesus Christ has become the chief cornerstone of the Church of God.

Verse 44 In the olden days the masons didn't have the tools you have. In those days they put a huge stone on small stones to break them in many pieces. Jacob laid up a stone and poured oil on it. Stones are placed on the spot of memorable experiences by people, in gratitude of that experience—that it will never be forgotten. You will find these stones all over the East in ordinary places. They pour oil on the stone as a testimony, not meaning that the stone is a god to them. It is a consecration of that experience, that it cannot be forgotten. The reason then that you use stones to lay out fields is because it would be the law that laid it out and that is why they respect the stones at the corner of your fields. The law was first given on tables of stone. A stone's throw in the Bible is as far as they can go in one day under the law. It is a figure of speech, you can walk half a mile, 500 feet, a stone's throw.

MATTHEW 22

Verses 1 and 11-13 Marriage customs: Why was man punished in this way? See later (never did).

Marriage: Don't marry by courtship, by family; the parents make the marriage.

Reason for divorce: lack of spiritual understanding.

In the East, Hindu marries Hindu. Proper up-bringing. Marriage customs based spiritually in East (culture and religion one and the same). They always marry blood relatives. In India, they've been marrying inside of family for 2,000 years and have less mental institutions than we do here in the United States.

Strong soldiers come from these families, not weaklings. As soon as child is born, everyone is told and his name is put in the book of family tree, register, put the date of birth in book. When you (a "father"), want a wife for your son, you'll look in the book and see who is the same age as your son and would be a fit wife for your son. Then the father writes the family of the girl: the first paragraph is greetings and blessings like Paul's letters to the church, and the second paragraph: business. The parents go meet each other. The parents will watch the girl, check her out, her dignity, modesty, etc. Girls in the East wear lots of jewels—on their feet, everywhere. She is taught how to walk so these jewels don't make any sound. Modesty of a lady: women should walk with shamefacedness, should look at the ground. (1.) Her first examination is walking properly, head pointed down to the ground and no noise; and (2.) they look at forehead of the girl, should have no wrinkles if she trusts in God. Wrinkles signify worry. Look at wrinkles as outward sign of inward faith. Wrinkles indicate a lack of faith.

The women are perfected in their culture to be good wives. Western marriages are based on materialism; Eastern based on spiritual.

They marry their blood relatives and it has no effect on their offspring.

Verse 2 See Matthew 22:11-13

Verses 2, 11 and 12 Wedding robe. King sends a robe to everyone invited to wedding—no excuse to come without it. Cannot come without it. Has royal seal on it. The robe symbolizes the king's dignity and righteousness, royalty. Won't accept your own self-righteousness. This man had been given a robe. There is only one chance to enter the wedding. Today is the day of salvation. This man refused to wear the robe and he knew the consequences. That's why he was dumbfounded. He hurt himself through his own pride, stubbornness, negligence. God sent His Son Jesus Christ because we have no robe of our own—all we have are dirty old rags of self-righteousness. We cannot appear with the rags on. All the education, status, religions are still only dirty old rags in the sight of God. God only accepts us through the royal robe given us by His Son by whom we are clothed. The robe of righteousness is a free gift that we might appear before the beloved. If you refuse to put on the robe, you get all that it stands for. It's our choice—if we walk in darkness it's because we choose to. He that hath the Son hath light. He that hath not the son hath not life.

Verses 8-14 Psalm 92:12. Robe of righteousness, marriage. Writers of the Bible were Eastern and used their customs and ways of thinking, etc. to illustrate and get ideas conveyed. In Psalm 91:12, it reads: "the righteous shall flourish like the palm tree." The Word also says that there is no one righteous, no, not one. Then who are the righteous? Good works are not righteousness. It cannot be earned. Righteousness is imputed to us by grace through faith in Jesus Christ. Self-righteousness is a filthy rag and not acceptable to God.

At marriage ceremony in East, every guest is given a robe and must wear it to be accepted. We must put on God's robe of righteousness given us by Him. At a wedding of royalty, must wear robe issued by king. Cannot wear own robe. In other weddings can wear robe handed down through own family. (Matthew 22:8-14).

Psalm 92:12. Palm tree (righteous flourish as a palm tree). Everybody says they are, but the way to tell if you are righteous is if you flourish as a palm tree. See "palm tree" for details

Verse 11 Wedding garment; robe of righteousness. Wedding garments are handed down through the families. The family can be identified by the kind of robe worn. This wedding was that for a king's son (verse 1). When attending the wedding of nobility, one cannot wear his own wedding robe. Rather, the king sends a wedding robe to each person invited. The king will not accept a person in his own robe. He sends out wedding robes to the guests an hour or a day ahead, and each robe has the king's seal on it.

In verse 11, this man deliberately came without the robe which had been sent to him. He was speechless because he knew what was coming. Fear made him speechless. It was not the king's fault that the man did not have his robe on. God has given us a robe of righteousness. This man was also given a robe, but he would not put it on. The king's word to bind the man was a figure of speech. Because of fear, the man was already bound. Fear is bred in disobedience. We must not try to wear our robe of self-righteousness, but rather the robe of God's righteousness which He gave to us. It is the only one that is accepted.

Verses 11 and 12 Marriage customs. Parents always choose bride for son. Whoever parents choose, son will marry. Son never sees her—sees her only after she becomes his wife—immoral for couple to go together before marriage.

Rebecca came to be married to Isaac—she put her veil on when she got off the camel before Isaac saw her.

How do you choose a girl for your son? As you have baby, will record it in book, just as the rest of your blood relatives do as their children are born. When you need a girl to marry your son, you go to the book and look it over. There you'll find a blood relative girl to marry your son, the same age. Next, the father will write this girl's parents and tell them of his position and that of his son. A date will be set for you to come and visit her parents. Your son doesn't go with you. You take a few old ladies with you to look her over.

Verses 11-13 Wedding robe (marriage customs). You must wear the robe the king sent you to wear to the wedding ceremony. The king will only receive you when you are wearing this robe. A robe is sent to each guest. The man here knows the consequences of not wearing the robe. Knowing the consequences he walked in—this was insulting to the king. He had to pay for the insult. Usually you go to a wedding with your own robe that is handed down in your family, but to a king's wedding he sends you a robe and you have to wear his robe—Matthew 22; 2.

He'll be tied hand and feet and be thrown out for insulting the monarch for not putting on the robe after receiving it. The king gave the man only one chance as it was the culture.

Spiritual application: God so loved the world that He gave His only begotten Son to us. As many as receive him have put on the robe of righteousness and have become the sons and daughters of God. Having known Christ came from the royal wardrobe bringing the robe of righteousness to every man that would accept him. We are acceptable before God because He clothed us with a robe of righteousness in Jesus Christ. It came as a free gift. The world was offered the gift and they have refused it. What will happen to them? When they appear before God at the end of the world they'll be dumbfounded, speechless, helpless, hopeless. Why? Because they know they won't have a second chance. Having heard the gospel and rejecting it time after time, they shall appear before God without excuse and naked—not clothed in the robe of righteousness. They have only their own filthy rags which are not acceptable before God. God made provision for us through His son. Only when we wear the robe He sends us are we acceptable, the robe of salvation. We have rejected the robe, rejected the light—Limited God and made it a religion. Religion is a man's idea. God's desire for us is eternal life. We must demonstrate that we have life—not religion. There is no life in religion. The standard of living has become the chief idol to the American. When Christ was in Palestine, there were three systems of religion: Judaism, Buddhist

missionaries (Jews who adopted Buddhist principles and became Essenes, etc.), and Brahmins teaching their religion.

Verses 11-14 Marriage—wedding garment. A man going to a wedding sacrament. The service is very ceremonial, this is why everyone must have a robe on, or vestment. Any ritual which is not Jesus Christ magnified is of Baal worship.

Come and get sprinkled with perfume. Then before the host greets you at next station, he (guest) puts on his robe. "And he was speechless," because he could not lie and say "I do not have one," because he had one. Host sends robes to every guest. King will not accept you with your own robe on. No second chance with this. Either accept new robe now and appear clothed or that's it. Same with God—they believe.

Tied of hand and food-symbolic of fretting. Thrown into outer darkness, those who have no light (Christ in you, hope of glory), are still walking in darkness. This man did not want to put on the robe.

Verse 14: Many are called—few are chosen. Few take the robe, put it on and enjoy the ceremony.

Spiritual application: People hear the message of salvation and put it off till the following year or similar. They die before they do anything about it and when the day of judgment comes, they will be there without their robe; ashamed because they heard but did not accept. Our garment of salvation came from royalty; through Jesus Christ. He died that we may be saved by putting on the robe of righteousness. Those who get saved get the robe of righteousness—appear before God blameless and unafraid on the merits of Christ. There is no second chance.

Those who lack the light of Christ walk in darkness. We have been set free from the ties of darkness. Today is the day of salvation, with no bonds. We walk in light as sons of God. We are seated in heavenly places. All who received the robe—given good news of salvation—called. Few put the robe on—are chosen. This man was called, but not chosen. Look at people today who have been called. They are tied hand and foot because they rejected it.

Verse 14 Many are called, few are chosen. Many are called, many were invited to the marriage, few are chosen. Few chose the robe of righteousness to come into the wedding ceremony. Many have been offered the robes, but only few have chosen to accept the robes and come in.

Spiritual application: John 3:16. Whole world was invited to salvation, only few have accepted (only few are chosen).

Verses 17-19 The tribute mentioned in these passages is not ordinary tax. In our language, it is head tax. Had to pay for each sheep so much, for each animal so much. They were objecting to paying this tax to Caesar because it was a religious tax. They were not objecting to paying what was similar to our income tax to the local government. But it was against their religion to have to pay a religious tax. The government was trying to get them to pay head tax on humans and they rejected it because they thought they were being treated like animals. This was a head tax that they were supposed to pay into the temple. Caesar wanted the money and the people said no, this goes to the temple. A shekel was the head tax. "Is it lawful to give head tax unto Caesar." (Translation.) Exodus 30:13: 1/2 shekel offering was given unto the Lord. This was paid every festival day. The shekel does not have Caesar's stamp on it.

MATTHEW 23

Verse 14 Long prayers. Literal: "Woe unto you scribes and Pharisees, for a pretense you make long prayer and devour widow's houses."

Man always tries to look on woman as inferior. The Eastern women don't aspire for freedom. They want to serve man. In East, you offer the woman the chair if there's only one, but unlike the West, she won't sit. He's her lord, the man of the house. She takes second place. Woman always serves husband first, eats after he's eaten.

Women don't go out to do business at all. If her husband dies, how does she live? She has to wear the veil—can't talk to men. If she has property to manage, children to raise, deeds to handle, what to do?

Jewish and Arab women never in public like Hindu women. They choose a trustee from the temple. She'll tell the priest she's looking for a trustee to take care of her children and property, and she's coming to the synagogue, so put up some candidates. Asks them to pray so she can choose which one is the holiest. The priest asks several deacons to come and pray. This lady wants to hear. The deacons have

been warned well. The deacons come and pray. They pray for the woman, not for God. She'll choose her trustee by their long prayer.

Once she decides who it will be, she gives him rulership over the house. Turns the deeds over to him, the key to the household. He starts to swindle her. Once he's been engaged to be trustee, he'll swindle her. (This verse should have been about prayer first, then devour widow's houses.)

Should read: "for a pretense ye make long prayer and ye devour widow's houses." Reason is when a person became a widow in the East, they became secluded and were not allowed to take part in feastings and fastings. They don't talk to men, they always wear a veil. She is not permitted to go to court and talk to lawyers, so she engages a guardian or trustee by sending a note to religious man or pastor saying she wants holy man or godly man who will take care of the affairs. Godly man is looked on as trustworthy man. Widow goes to temple and listens to the godly men make long prayers so she can pick the one who makes the longest prayer to be guardian. The guardian becomes father of the children and takes control of everything. From there on, they start swindling the widow. The widow is deceived by her senses.

Correction on HOW verse should read. "Woe unto you, scribes and Pharisees, hypocrites! For a pretense make long prayer, and ye devour widows houses."

Why? Most of Bible based on Eastern thinking, on Eastern way which was before the Bible was written. Culture and religion, one and the same. They live their religion. In America, religion is for Sundays, here culture is remote from religion, why get in trouble, it's hard to keep up with the Bible.

In East, if woman is a widow, not permitted to take over business (if there is one) because she must wear veil, and can't talk to people with a veil, to lawyer or anyone. She engages a trustee who takes care of things. She goes to temple, priest calls four or five men to pray, she listens and then chooses from their prayers. If man knows she is listening, prays a long prayer, she picks, then takes him home and explains deeds and property and then he takes over. Then he begins to devour house.

Pray, chosen, then devour—that's the order.

Jesus knew outwardly they were religious and pious, but on the inside, crooks. Can't deceive God. He knows all!

Make long prayers. The priests in the temples are trustees for the widow's estates. In order to select one, the widow comes to the temple to hear them pray. High priest picks two or three, then has them pray. The most pious, the one with the most beautiful prayer, the longest prayer, is the one selected by the widow. The man prays not for the benefit of God, but rather for the benefit of the woman to attain self gain. He is off the Word to deceive her this way.

A pretense of prayer, devour widow's houses. "Woe unto you scribes and Pharisees, hypocrites! for a pretense make a long prayer and devour widow's houses: therefore ye shall receive great damnation." Eastern woman is not business minded. When the husband dies, leaving her a lot of property, she cannot go to court or engage a lawyer, so she gets a trustee of her own caste to take care of her affairs. She goes to the synagogue or temple and asks the "pastor" to appoint one of the deacons as her trustee. Someone who "prays long"—a religious man, she would choose. So, the "pastor" goes to the deacons and warns them of the wealthy benefactor looking for a trustee. Then the deacons come to meet the woman and pray extremely long prayers. The one who prays longest she selects. She gives him all of the documents, keys, etc. From then on, he begins robbing or swindling the woman. Prayer comes first, then they devour the widows houses.

Christ knew these guys for what they were, religious crooks. They were senses men, not spiritual. We, as Christians will not fall in the hypocritical category of Pharisees. Religion is man-made. Christianity is not a religion.

Verses 16-22 Swearing. Jesus finally says, "Let your speech be yeah, yeah, nay, nay." Swearing by any of these things is not necessary. There was a price system in the East, even today, there is no one-price system. They bargain and quibble to buy one article. The "yeah, yeah, and nay, nay." If we want to take the covenant, take it. If someone wants a job, we go to the office trailer and ask religious background. Can you hire me and this is "how much" neighborhood for salary. Then the salt is exchanged. The contract is sealed with the covenant of salt..."In the name of this salt, I will be your trustworthy secretary, for ever." Credentials are only a beginning, not an essential ingredient. The most important is the sincerity, honesty, uprightness of the person.

To bind him faithful, only salt can do it. It is unbreakable. If it is broken, the man's son's picture is buried. Sons are loved very much. People are willing to do this because they (Eastern people) love God more than their children. Anything that the child does from 0-18 months, the parent is responsible. When a son is born, the Eastern couple do the following, "Lord we will bring up this boy in our faith to worship our God, to lead our way of life to the honor and glory of thy holy name." When the boy is salted, the parents realize their responsibility in teaching the child the above information; then the child is responsible to God for himself. This is why Easterners never miss an hour of prayer: the kingdom of God comes first, for which they are salted.

Verse 24 "...which strain at a gnat, and swallow a camel," How can anybody swallow a camel? Do you think Jesus used such silly, out-of-the-way statements? Gnat means any small thing. Camel means anything bigger than a gnat. The word means a camel, a beam, anything which is larger than the given object. Jesus meant swallowing something bigger than a gnat. The untouchables in India swallow bad water. You can see the germs in it. They are drinking something which is bigger than a gnat.

Strain out a gnat and swallow that which is larger—literal.

Strain at gnat. "At" should be "out." If water is dirty, strain through linen to catch dirt and insects. Gamla is an Aramaic word with four meanings: (1.) camel; (2.) beam; (3.) rope; and (4.) anything larger than the spoken object (object presently under discussion). In this verse, the meaning is #4 rather than #1. Not camel, "...strain out a gnat and swallow that which is bigger than a gnat." Also, "it is easier for a rope (meaning #3) to go through the eye of a needle..." not camel. Matthew 19:24.

It is not impossible for a rich man to enter kingdom of God, but it is more difficult. There are ropes that do go through the eye of a needle. Used for sewing bags and such.

"Strain out a gnat and swallow a camel." "A camel"—that which is much larger. All languages in the world have Sanskrit words in them. Gamla is Syriac word with four meanings: (1.) camel; (2.) beam; (3.) rope; and (4.) something which is larger than the given object or object spoken about. The people would strain a gnat out of water.

See Also: Matthew 19:24

"A camel." Here it should read "that which is much larger."

Strain out a gnat here gamla should be translated as anything which is larger than the given object instead of camel.

"Strain at a gnat" Should be strain out a gnat—a gnat is a small thing. This means they are particular about a small thing. "A camel" is that which is much larger.

Camel through the eye of needle. Camel is word "gamla." It means either camel, beam, rope, anything bigger than spoken object. Idiom is it's easier for rope to go through needle.

"Camel" should be translated by 4th meaning of the word—something bigger than a gnat—fly, wasp, etc. Similar to "penny wise and pound foolish." This must be rendered fly and not camel (even though camel gets the point across), because Eastern idioms are based on facts, not unexplainable like the U.S. idiom "hot dog."

Verse 27 White-washed sepulchres—outwardly. Religious people—inwardly filthy, dirt of men's bones. Must repent, never too late. Before men ate salt, they cleared all guilt, debts, arguments, with their fellowman before they got right with God. Men use grace to cop out, yet we are religious people.

We suffer in our walk because we are disobedient, as you sow, you reap.

(Not stated but taught) whited sepulchre outside appearance is one thing, but on the inside they were rotten like dead men's bones. Some graves are not marked and are flat with the ground—"graves which appear not."

When a man goes to cemetery, he must wash before leaving. Here Jesus is saying that when people come in contact with the Pharisees they are defiled, just as they are defiled when they walk in a cemetery, only the people are not aware of the Pharisees, as they are not aware of graves which appear not.

See also: Luke 11:44

"Whited sepulchres." The relatives go to the graves in the East and they will whitewash the grave and put flowers on it.

Verse 33 "Generation of vipers"—should be scorpions, anyone who is religious but does not have the truth is a generation of scorpions. They were spiritual orphans.

MATTHEW 24

Verse 17 Housetops. In the Eastern town, the houses have flat roofs. Enter into the courtyard, into the garden, take the stairs up outside of the house and onto the roof. Anybody can go up to the roof anytime. There is a window-type latch hole in the roof. Anything can be lowered through the opening. Luke 5:18-25. It is not available to get to the roof from inside the house. This is called breaking the roof. Rap about how Christians should be different from the world.

During the summer evenings, the Easterners sleep on their roofs. There are 500 houses in a row on both sides of the street. Around 6 p.m. carry the beds and take the family by there. There is a mosquito net for each person and his bed. People are talking and singing; the houses are very close together. The people could easily communicate from one house to the next. This is why Jesus said, "Let him which is on the housetop not come down..." Matthew 24:17. It is easier to go along the roofs, rather than go down outside stairway, go through garden, through courtyard, into house. If a man of God comes to an Eastern city, and is to speak the following day, the woman of the house tells her neighbor. This neighbor tells someone else. The news spreads across the entire rooftop. Eastern people depend on God for everything (not as Westerner who has everything). (Rap about what Hindus had to give up to become Christian. Mentions one person whose parents poisoned him, but he did not die and the whole village came to Christ. That is what is meant in Mark 16:18.)

When there is an epidemic in the Eastern village, the chief goes up on rooftop at noon when everyone is praying, barefooted and blows his trumpet and calls upon God to heal the people and keep the disease away. "No plague shall come nigh thy dwelling, God said so and we are going to ask him to do it. Come along all and pray." Then, everyone goes to the housetop to pray; always when there is a desperate need or a national crisis, the Easterners pray to God (their feet scorched from standing on the roof barefooted and their heads burning up and their arms outstretched toward the sky 'cause it's holy ground.) The plague disappears. Isaiah 22:1; Jeremiah 48:38.

Inside the houses there is first a veranda, then the first room, a hall with three rooms on either side of the hall. A sitting room is in between somewhere. Inside every Eastern home is a lamp that burns all day long. It is an oil lamp in a little saucer with olive oil in it and a little flax wick. They believe light is symbolic of God's presence. If the light goes out, the belief is that God has withdrawn from the home. The Bible calls them "candles," that's a Western idea. When God says the candles will be put out (Proverbs 24:20), it means God will withdraw His presence from the house.

At night, the front door is not closed. Anybody, any foreigner, beggar, tramp, saint, sinner can walk into an Eastern home at night. One meal is kept always for "angels unawares." Hebrews 13:2. When the beggar arrives, he is treated with the utmost respect: "What can I do, my lord, for you." Every beggar may be sent by God; perhaps God has sent this beggar to test my sincerity and loyalty. If the beggar comes to eat, the reply is, "Yes, my Lord, come right in and sit down there; she, the hostess, will bring water and wash his feet, bring him his food. Afterwards, offer him a place to sleep. Then the beggar says he'll sleep there. There is no fear on either party's part.

Verse 41 See Ecclesiastes 12:1-14.

See Ecclesiastes 12:4.

"Two women grinding." Taught but not stated.

See also: Judges 16:21.

Two women shall be grinding at the mill. The stones are at 18" in diameter. There are two stones about 8" thick each stone. The upper millstone (top) and lower one are knit together by a wooden peg in the center. This wooden peg is fixed at the center of the bottom stone and the top stone has a hole in the center of it which enables it to be slid down onto the lower stone. There is a wooden peg on the top of one corner which is held by two women. One woman holds the peg at bottom and the other at the top. Each woman uses one hand. They keep turning the upper millstone around. They pour wheat or corn in the center hole and the corn falls between the two stones. They continue to turn the upper stone and the wheat is ground. The flour falls on a clean linen upon which these stones are kept. They remove the

stones after the grinding is done and they gather the wheat and flour from the clean linen. And, from that they make bread.

Every morning, in the East, you go to your home and in the courtyards you see two women, usually servants, grinding this mill. You can hear the noise of it.

In the East, this is only woman's work—not for men. The two are not overlapped in the East.

If a prince or one of the royal family is taken in battle and made a prisoner, he'll be made to grind the millstone in humiliation. If a proud man that scares everybody, when he's terrorized everybody, once they catch him and prosecute him for it (for using his strength against everybody), for his sentence they give him hard labor, not digging ditches or chopping wood, but grinding the millstone as the women for humiliation.

Verses 46-51 They did not cut him asunder, but just flogged turn. "His portion with the hypocrites" means giving him a small amount of money. They paid him and dismissed him. "...Weeping and gnashing of teeth" means that he cried and cried. The word "asunder" means "to divide." You can't divide a human being. Therefore, the usage is "they flogged him." "Weeping and gnashing of teeth" is a figure of speech meaning "total disgrace." Matthew 22:13. Verse 14—many are called, many hear the public announcement of the wedding. They are informed. However, few are chosen to attend the wedding—mostly the royalty. "Gnashing of teeth" does not necessarily mean hell fire. This man received the punishment of being disgraced, yet he was in the king's household. We can say he was saved, but he didn't have the renewed mind. There are many who are informed, many who hear the Word of God, but there are few that are given eternal life by the King because they will not receive. They are not choosing Him. They are goats.

MATTHEW 25

Verse 1 "Lamps" should be torches. A torch is about 4' or 5' long and made of wood. Ten virgins are needed for marriage in East. The wedding is ten days long and there must be a virgin for each day.

Ten Virgins. Each virgin has a job to do each day of the wedding. These are like bridesmaids. A week before the wedding takes place, the home of the bride is decorated on the inside and outside. Outside with coconut leaves, bananas and oranges. Everyone will know that a wedding is going to take place. The bride's mother and father will stand outside the door of their home and wait for the arrival of the groom and the ten virgins. The father will wash the feet of the groom. The groom and the ten virgins are then received into the home.

Each morning of the ten-day ceremony, the bride and groom will sit down for one-half hour with the priest, who tells them how to behave toward one another. (On festival days, women will paint the symbol of the swastika on their homes as a symbol of good fortune. Swastika is an Arian symbol.)

Ten Virgins.

Verse 6: "A cry" should be a trumpet sound.

Verse 8: "lamps" should be torch. A torch is made of wood, 3' long. One end of it has rags dipped in oil. There is an iron funnel fixed up which keeps the fire at one end. The torch, wedding garments and ten pieces of silver are handed down from generation to generation. The virgins come to the bride's home a day early with torch and oil. On the wedding day, they go to the inn at the gate to wait and they do not have to light their torch on the way.

The storehouse is where the people are fed.

Verse 8: The five foolish virgins are telling a lie because they had not even brought any oil with them. They could have gone to a shopkeeper at midnight and asked him for some oil for the wedding because in the East they believe it is doing service to God to take part in a wedding or funeral service.

Oil is symbolic of the holy spirit. The five foolish virgins had everything, did everything, except have the oil.

Verses 1-8 The ten virgins are closely related to the bride. Each brings a wedding torch with rags on the end. The wedding robes and torches are handed down from generation to generation. (Also ten pieces of silver.) The virgins bring a can of oil and a spoon to pour the oil on the torch.

The virgins, when they leave their home to come to the wedding, do not have to light their torches. The virgins come a day early to decorate the bride and the bride's home.

Bridegroom's friend comes with a silver trumpet just before midnight to call out the virgins.

The wedding ceremony takes only half an hour each day for ten days. What do the guests do during the rest of the day? They play and spend much time in riddles. The riddles are used to improve their minds. They do not waste time. Their energy is given by God, and they are accountable for how it is used. They seek to use all their energy to glorify God.

During the day there are three meals. After lunch and supper, there are people who supply grape juice in honor of the bride and bridegroom. Different ones do it for each meal. The men who will supply the wine sit in a line according to their age, oldest first. Their wives and/or sisters sit in a group nearby. The servant comes to the first man and asks how much wine he will supply. Then the servant gets the money from the wife or sister and goes to the market to purchase fresh pressed grape juice. (John 2:4.)

The woman carries the money because in the East, thieves will not attack a woman with a veil. Thieves attack only men.

The five foolish virgins could have gone out to buy some oil at any time, but they deliberately chose to remain without oil.

Verse 8: This is a lie because they did not have the oil to light them in the first place. There is no excuse for the virgins to not have their oil.

The foolish virgins are like the unsaved who will follow along without ever confessing Christ as lord and receiving holy spirit. Oil is symbolic of holy spirit.

Verses 1-12 Ten virgins, marriage. Almost all marriages take place in the bride's home at midnight. The proper ceremony lasts ten days. Each marriage takes at least ten virgins, each assigned to one day of the ceremony. These are not just "bridesmaids," they also must be virgins. Torches of wood, 4'-5' long, not lamps, were carried. Rags were wrapped around one end of the torch, soaked in oil and then lit. They burned and the girls carried it. (There is some metal at that end, too, to prevent the wood from being consumed.) These virgins are usually relatives, and are chosen by the bride's parents. They are asked to come a day before the ceremony to the bride's home with their torches and can of oil. During the day prior to the ceremony, the virgins work on decorations for the bride's home. Then, at midnight, these virgins take their torches and oil, and they go to the gate of the city.

Verse 10: The women carried the torches. They were to carry these torches and the oil. However, when they visit the bride's home, the inn, they greet the groom, they did not burn the torches and oil, but he was responsible to bear the lamp. The bridegroom knows when the bride is coming because the best man blows his trumpet and shouts, "Behold the bridegroom cometh, be not afraid, but go out and meet them." It is now when the groom expects the virgins to arise and trim it up! The virgins, with torches burning, go outside the inn and lighten his path to the bride's home. When the groom arrives with the virgins, the bride's dad washes the future son-in-law's feet. (This means: I am giving you my daughter, the apple of mine eye. I am become your servant for my daughter, so you might become a servant to her—love and serve her/him in the same way I love her.) This is done outside the bride's home. Bride's dad greets each person. Every person must have wedding robe on. The front door is opened until midnight. Then (midnight) the door is closed for ten days. Every virgin with her torch, has already entered. The virgins keep lamps dark until they hear the bride's voice. Otherwise, they could not see the groom without it. Knowing all of this, five lazy virgins in Matthew 25 still did not carry out their responsibilities. They feel that every person taking part in the ceremony is giving help to God, and is making a sacrament.

Verse 12: The "Lord," doorkeeper says, "I don't know you!" The virgin was not qualified to get in because she was late.

Every parable is based on a culture or a custom of the East which existed at the time of our lord, and still goes on today. The message is that the foolish virgins are empty "professional" religious. (They have a church membership. They never add oil—the holy spirit.) Therefore, they did not have power, they are like the foolish virgins, they are good, sincere, etc., etc. When it comes to getting into heaven, the answer will be, "I know you not."

Christians will have the peace that passes understanding as opposed to the "professional religious." We will meet him and enter in the house because we have Christ in us. Oil is inexpensive in the East. The foolish virgins were lazy—they knew the consequences. The church people have a torch, but have no oil. In our time, there are more foolish virgins than knowledgeable ones. Overseas, more people have heard more about Christ than we do. More Americans do not know about Christ (not just the name). Hearing his name saves no one. We must know him. The gospel must be preached. Romans 10:14.

Marriage Customs. Each marriage in the East begins at midnight and lasts ten days. Always takes place in bride's home. Each marriage has ten virgins (bridesmaids). Each day one virgin has a duty to perform. She stands beside bride and assists her. The groom has a best man called the "friend of the bridegroom." There is a virgin for each of the ten days. The best man is the same one for the whole ten days.

Lamp—torch made of wood, 4'-5' long. A brush is at one end and it is made of rags. An iron funnel keeps the wood from burning down. The torches have much sentimental value. The torches have been handed down for ages and may have been used in many thousands of marriages. An earthen pot containing oil is part of the torch. Only the relatives of the bride are the virgins. They buy oil and fill their torches and bring them to the bride's home a day before the wedding. If there aren't ten virgins in the family, the bride may choose some among those employed at the temple. There must be ten in the ceremony. No virgin should borrow oil. She must take it with her. The torches are filled with oil with a spoon. The day before the wedding, all ten gather at the home of the bride to see the decorations, her etc. The help clean and look after things, taking turns. Decorations are fruit and flowers.

The bridegroom always comes at midnight. There is an inn outside of the city provided to give rest and food to travelers. The virgins are led (mostly by women and musical instruments) from the bride's home to the inn and wait for the bridegroom and his party. At the inn, they put their torches out and rest. As the groom approaches, he blows a silver trumpet and sings. The woman in charge of the virgins wakes them up. The friend of the groom blows the trumpet and announces, "Behold the bridegroom cometh." The virgins trim their lamps (put fresh oil in) and get ready to receive the groom. They line up outside holding torches. The virgins and groom vow to each other. The virgins escort the party to the bride's home where her parents are standing outside under the decoration of fruit and flowers. By the decoration everyone knows that a wedding is about to take place. The bride's father and mother have a basin of water and a towel. The groom steps one foot at a time into the basin and the father washes his feet. By this act the parents are saying, "We do not know you, but for our daughter's sake, we want to be your servants so that, accepting our humility, you may love and serve our daughter to the extent of washing her feet." Eastern husbands honor and respect their wives more than Western husbands do. It is a promise they made. They will not say "no" to their wives, but their wives will not ask for anything silly.

On the veranda, servants wash the feet of every guest. Then the people go into the house. Rose water is sprinkled on every person before they enter. No guest is accepted by the host unless he is washed by the blood of Jesus Christ and sprinkled. The groom enters first and then all the virgins having a torch burning. If the wind blows it out, they may light it again, but if the torch is not burning because of lack of oil, the virgin will not be admitted. There is no excuse for not having oil. (Rich people use butter for oil.) A shopkeeper will make a special trip to his shop to sell a person oil for a wedding or funeral, but for no other reason. He will even give the oil if the buyer has no money. It is believed that God will look favorably on one who does anything for a marriage or funeral. If a virgin does not have oil, she is put aside and someone must go to the temple to get another virgin. Temples are never closed at night in the East.

Every guest must have a wedding garment on. It is worn over regular clothes. It is white and every family has a different kind, distinguished by the laces. The front door is shut after everyone is in, and it will not be opened again until after the ten-day ceremony. The back door is left open, but no guest would like to go in or out of the back door. No permission is needed to enter the back door.

Verse 11: The foolish virgins wanted to enter the front door but the host would not allow it. God does not look on the outside. He looks only at the lamp and oil to see if it is burning. Unless the spirit of Christ is in a person, God will not acknowledge him. We should always be watching for Christ to return.

Verses 1-13 Marriage ceremony proper lasts half an hour each day for ten days.

Ten virgins are relatives of bride. Married in bride's home (Christ came into world). After marriage, bridegroom takes bride to his father's home. Each virgin must bring a torch 4'-5' long on the day before marriage (rag with oil on it). There is an inn at city gates which is maintained by public homes. Innkeeper is an harlot because she serves anybody and everybody. Ten virgins go to inn with torches and can of oil just before midnight. Bridegroom's best man comes with a silver trumpet and blowing it says, "Behold the bridegroom cometh, go ye out to meet him." Virgins arise, go out, meet bridegroom and escort him to bride's house and they get there at midnight. Doors are closed and not opened for ten days. Five foolish virgins are liars in verse 8—these are the ones who never accept Christ yet look religious—these are imposters. Oil is symbolic of holy spirit.

Verse 5 Some distance from the city they have an inn. The place is maintained by the public charities. The one in charge of the inn is called a harlot, a woman or a man. One part of the inn is where the virgins go and wait for the bridegroom to arrive. The other portion of the inn anyone can go and stay in as long as he wants and doesn't have to pay. The bridegroom comes for the bride with all his family, friends and best man. He brings along a silver trumpet on a horse. They come slowly, so they may arrive at the inn a little before midnight. A little before 12 the virgins light their torches and go to the inn. They sit down and being midnight, they usually slumber. They don't lay down, only sit down. The bridegroom was late coming.

Verse 6 When the bridegroom arrives at the inn, the best man blows on the trumpet. "Cry" should be "announcement made."

Verse 7 "Trimmed their lamps" should be trimmed their wicks.

Verse 8 "...for our lamps are gone out." Should be "for we have no more oil."

The five foolish virgins are telling a lie because they had not even brought any oil with them. They could have gone to a shopkeeper at midnight and asked him for some oil for the wedding because in the East, they believe it is doing service to God to take part in a wedding or funeral service. They chose to be foolish.

Verse 9 Any shopkeeper will open the shop at any time for a wedding.

Verse 10 There is a decoration outside of the bride's home. The bride's mother and father stand under the decoration outside. The father has a basin and the bride's mother has a towel so as soon as the bridegroom arrives under the decoration, he puts his feet in the basin and the bride's father washes his feet and the mother dries them. The idea is they would rather wash his feet because he is going to be their daughter's husband, in order that he will treat their daughter well. The bridegroom goes in the house first, and then every virgin that has a lamp burning at the time. With the bridegroom goes the best man. Next, every person that has a wedding garment. After everyone is in, the door is shut for ten days. This is all over a little after midnight.

MATTHEW 26

Verse 21 Eastern Eating. They sit and eat with fingers. There is salt in the food. They sit, talk, make plans and then they will eat. (Genesis 24:33 "not eat until I have told mine errand".) The eating with the salt will ratify what has been discussed and settled in the meal.

Verses 22 and 23 He that dippeth his hand. The disciples were all eating together at the same table and Jesus told them that one of them would betray him. Here they are asking him, "Lord, is it I? Lord, is it I?" Jesus, instead of answering them, says, "He that dippeth his hand with me in the dish, the same shall betray me."

In the East, some two or three people eat together out of the same dish. They do this as the settlement of a disagreement. The common bowl has a salted food, they all admit their faults (James 5:16) and blame themselves. Then they renew their friendship. Eating from the same dish and eating the same food brings about a oneness, affection and tender-heartedness. It also is a type of covenant of salt: forgetting the old things (the salt burns them up) and eating it together as a family-type affection, obedience and loyalty helps love to grow in their minds. Two or three people to one dish.

Once a man eats from the dish, the oriental etiquette is not to betray. Old things are passed away. Agreements are confirmed by eating together. Yet Judas had been plotting against Jesus even while he ate at the table with him.

Verse 23 "He that dippeth his hand with me in the dish the same shall betray me." Disciples asked Jesus who was going to betray him—all the disciples eating from the same dish, and the food was salted. Then sharing the covenant of salt, which means they will never betray you or let you down, even after 20 years! Judas shared salt while planning to betray Jesus at the same time.

Believers today continually break their word every day to God by tithes and offerings and loyalty.

A host would lay down his life to protect guests who had come under the shadow of his house. Host and his whole family would protect guest.

Verse 65 Rent his clothes. This should be rent his mantle.

Verses 65 and 67 Raca—spit in his face; smote with palms of hand. If you say to your brother it means spit—you say Raca—means spit (Matthew 5—judgment) a great insult—smote Him with palms of their hands—a very mocking term.

If you merely touch a child on the head it is very provoking. It's criminal to the child—very insulting.

MATTHEW 27

Verse 5 Hanged himself—broke salt covenant. The payment for the breaking of the covenant of salt was death. Just as Lot's wife disobeyed and turned to a block of salt. Today we're under grace. No one kills us today for breaking the covenant. People are usually punished immediately after they sin (Bishop gives incident of woman in England with corn stolen—lied and died).

Verse 27 "And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, Imana sabachthani? that is to say, My God, my God, why hast thou forsaken me? Some of them that stood there, when they heard that, said, This man calleth for Elias." Matthew 27:46,47; Mark 15:34.

This verse has caused the Western translators, theologians and lay people much difficulty. The confusion lies in the translation. However, instead of looking there, we have looked for manifold sense-knowledge reasons to prove God left Christ to die alone, in spite of all the other Biblical truths at our disposal, such as "I and the Father are one," "God was in Christ," and "Christ was God."

Jesus spoke Northern Aramaic, which in the King James Version is called Hebrew. The original Aramaic words are: "Eli, Eli, lama sabachthani" meaning, "My God, my God, for this (cause or purpose) was I spared or kept." The Greek words in translation as given are, "Eli, Eli lama (no word like lama in Aramaic) should be, "Imana." Sabachthani (no word like sabachthani in Aramaic) should be, "shbkthani." The words in the original are: "Eli, Eli, Imana shbkthani." This is to say, "It is my destiny to die this kind of death." It does not mean what the King James translators give, nor is there anything in the tone of the words to indicate an appeal for help, as implied by exploiters from Matthew 27:27. The Jews simply thought he was calling on Elijah, for Elia is the Aramaic for Elijah.

The Aramaic word, "sabachthani" stems from the root word, "shbak" meaning to spare, keep, reserve, allow, permit, or let me live. The context and use determines its meaning." In I Kings 19:18, the word "reserved" is this same word as is also Romans 11:4. Check also I Samuel 14:36; Isaiah 10:3; 14:1; John 11:48; Luke 18:16 and Psalms 22:1.

Psalms 22:1 in the Aramaic is rendered, "let me live," in the sense of "spared me" instead of "forsaken me." When suffering or in deep agony and distress, the Eastern and Oriental people wonder why they live, and so they ask God why He has spared them or let them live, and why He has not taken them as He did their fathers. Check I Kings 19:4; Job 7:15; 10:1. In Psalms 22 the writer wonders why they have been spared and let live to go through so many trials and struggles and why God has not speedily vindicated them of their enemies.

The Aramaic words for "forsaken me" are "taatani" and "nashantani," meaning also to forget. Check Psalms 13:1; 42:9; 43:2; 44:9, 60:1; 78:7-1.1; 10:32; 119:140,141; Genesis 41:51. Had Jesus meant that he was forsaken of God, he would have used the word, "taatani" or "nashantani" and the people near the cross would have understood what he was saying and the Jews would have gloated saying, "We told you so, he is a sinner, see God has forsaken him." But, when he said, "For this I was spared," the sense-knowledge people at the cross, including the Jews and soldiers, could not understand what he was saying, for was he not dying as a thief and murderer on an accursed cross at an accursed place, the Skull?

If God had forsaken him, how could he have conversed with him?

When Jesus was dying upon the cross, the Jews reviled him because in their estimation he was dying as one who had blasphemed God. Instead of replying to the insults of the infuriated mob, Jesus exclaimed what any Eastern leader dying innocently might exclaim today: "My God, my God, for this I was kept and spared. This is my hour, this is the purpose for which I came. Let the people say and think what they will, but my death has much more meaning than they know."

The Aramaic word, "Imana" means, "for what purpose." It is never a question but always used as an exclamation of wonder and awe over the accomplishment of the thing at hand.

These words of Jesus were addressed to God, but notice the mighty effect they must have had on the action of his disciples for whom the bottom had dropped out of everything. They had always hoped Jesus would be the redeemer of Israel, but he was dying a cursed and despised death. His statement reminded them once again what he had told them before, but they understood not—knowing not that he must die and rise again the third day (Mark 9:31; Luke 18:34), that this was his true destiny, that the Messiah had to suffer at the hands of the enemies of God, but that he knew God was with him for victory and deliverance.

It may be of interest to you to know that to this day the Assyrian Church teaches that God was continuously with Jesus on the cross and in the grave because God could not be separated from him.

Had God forsaken Jesus, then the scriptures would fall apart and his mission would have been a failure. Pagan gods may forget their duty to their people and even fall asleep (I Kings 18:29), but not the true God. Human fathers do not even forsake those they love in their hour of death or greatest need. Would the heavenly Father do less? God forbid and forgive us for our error.

The last words Jesus said on the cross were "Father into thy hands I commit my spirit." If God had forsaken him, how could Jesus have committed his spirit to God, if they were not on speaking terms. Jesus was not questioning God's wisdom, but with loving purpose moving forward in the great redemption with uttermost confidence and the assurance of resurrection victory, for your redemption and mine.

The Oriental people believe that the manner of man's death is predetermined and predestined to the end that when death comes nigh, God is closer to them than at any other time.

Jesus taught that God was a loving Father, whose watchful care and presence covered even the flowers of the field and the birds of the air. A Father who at no time was absent or afar off from His children. He would never leave them nor forsake them to the destruction of His arch enemy. John 16:32. His enemies even exclaimed "He trusted God," Matthew 27:43. Jesus would have contradicted all his teachings and examples had God not been with him in the hour of his greatest trial and suffering. God was never closer to Jesus than in his hour of greatest agony. Jesus had angels in multitude at his command. The whole panorama is the story of the nearness of God in Christ Jesus laying down his life without anyone taking it from him, because of his great and infinite love. Esther 4:14,15 and 16—"If I perish, I perish." Daniel 3:17 and 18; Genesis 45:5--Joseph's destiny.

The words of Jesus under consideration are not a confession of forsakenness, defeat, despair or failure. They are words of victory and triumph. The climax of his mission had arrived, the purpose for which he had come into the world was at hand, for he came to die that we might live forever and to have life more abundantly.

Verse 28 Scarlet robe is symbolical of royalty. Eastern monarchs put scarlet robes on their graves and those of distinguished men. Esther 6:8-11. Many times when a member or members of the family come to the house, we give them garments of clothing. That is why when Jacob went to Joseph in Egypt, they gave him a change of garments. That custom still prevails. In other words, when a relative of yours comes to visit you, you show your respect for him not only by bringing him in your home, but by giving him new garments. The scarlet robe is also worn by distinguished families. Many times these garments are very costly clothing. They are given to relatives or priests. They put the robe on Jesus because Pilot wanted to mock him.

Verse 35 Very few people wear the vesture. It is supposed to show their authority. On top of the coal you put the vesture. They cast lots on it because they could not divide his authority. They didn't want to destroy it because nobody can rent his kingdom.

"Parted his garments." They wear long robes and on top of these they will wear the vesture (coat). They must have cut up his garments (seamless robe) but not the vesture because they cast lots for it. Vesture is symbolic of authority which cannot be divided.

Verse 44 "Cast the same in his teeth." This means that they reviled him, mocked him.

Verse 46 My God, my God, why has thou forsaken me? Translation: "...My God, for this cause am I spared..." Sa-bach-tha-ni means reserve, preserved, permitted, allowed and spared. The Orientals believe that God is closer to a man who is dying on the cross. Refer to Psalm 22:1. This is the same thing.

"Eli, Eli..." (cry of triumph). Jesus prayed very intensely, even to the point that his sweat was like drops of blood when he prayed that God might have that cup pass from him. However, he was not ignorant of the death he must die and was not trying to evade it. He knew that what he would accomplish by his suffering and death must be complete so he even refused the wine mixed with myrrh which was offered to him for relief of pain.

Jesus did not say to God, "Why hast Thou forsaken me," but rather, "For this purpose was I spared." He knew his purpose and what had to be done to accomplish it. Jesus knew no fear. He was destitute or despaired. But he was wounded for our transgressions to the fullest extent. He bore our grief to the fullest extent. That is why our salvation is complete. "Eli, Eli, Imana sabachthani" was a cry of triumph and not of defeat. He refused the wine mixed with myrrh because it kills pain and he wouldn't have suffered as much. How could God have turned away at the last minute knowing He himself laid our sins on Jesus.

Western Bible teaching contains much speculation and guesswork because they do not know the facts of Eastern culture and way of thinking. The Greeks are Westerners too, so even the Greek texts are not very accurate in their translation of the Oriental culture and way of thinking.

Bishop discusses some idioms now, both Eastern (ex. camel—eye of needle—there is no little gate in Jerusalem as some people say, it means rope through a needle's eye) and Western (ex. hot dog). Jesus never said anything to people using language that they could not understand. What he did was new, but the way he said things was not new. His figurative language was very well-known, but the message was new. (Asseshead = a root that grows in hedge.)

Eli, Eli. Jesus Christ paid the price for us all. He was wounded for our transgressions, bruised for our iniquities, upon him was laid the iniquity of us all.

This is a cry of triumph! "My God, my God for this reason was I reserved!" Look at what his death accomplished for us. He was not defeated. He preferred to die for us. If God had forsaken Christ, then the apostles, the Pharisees, everyone would have made a point of referring to Christ as an imposter.

"Eli, Eli." Sabachthani should be shbktani and it means allowed, reserved, preserved, let, destined. Fear is man's invention. The wrong translation of this verse kept thousands from believing in India and other places. Check this with Hebrews 13:5. (Matthew 26:36-44 is an example of prayer for us. Whenever we are in crisis, we should talk things over with God.)

MATTHEW 28

Verse 1 "To see the sepulchre." When a person is buried in the East, women will come on the third day and pour milk on the grave. They go early in the morning to do this, before the sun has risen. In the morning people praying go up into the tower about 5:00 to begin prayers. They stick their fingers in their ears to shut out sounds of the outside so they can stay centered on God. The Easterners like to pray in the morning because they can concentrate better early in the morning. Jesus Christ prayed early in the morning.

MARK

MARK 1

Verse 2 A messenger goes along with every government official when he visits town. The messenger gets the people of the town ready for the visit by telling them what to do, what not to do, etc.

Verse 5 "...all the land of Judea..." is an Oriental term meaning, "many, many, many, many people went."

Verse 6 "Camel's hair" is a rough garment worn by the sages, saints and monarchs of the Eastern countries. It is a rough garment, in contrast to a soft garment. Locusts are not an insect, and wild honey was eaten by John the Baptist to show he led a different kind of life.

John is called the bridegroom's friend.

1. Camel's hair = goat's hair = sackcloth made of either. It's rough.
2. Girdle—worn around waist—usually silk, worn by princes, monarchs. John's girdle of a skin showed self-denial and humility.
3. Locusts—not insect—John was an Essene—a group of Jewish philosophers: (a.) Essene—don't kill anything; don't eat flesh; adopted Brahmanic philosophy. (b.) Nazarenes; and (c.) Mandenes.

Essene—love your neighbor as yourself. As you love God or others you love yourself. Your neighbor is yourself. We're all one Body. In India they say if you kill a chicken, you kill your brother because a chicken has a soul also. John ate locust pods—beans. John ate corncakes baked in oil and honey mixed. He didn't eat honey just by itself.

Latchet—not worthy to stoop down and unloose. When the master comes by, the menial servants take the shoes. Shows John's humility and unworthiness.

Verse 7 The shoes are tied from the foot up to the knee, with several strings. He usually needs a servant to take them off. Shoes are looked down upon by the East, therefore, they don't take the shoes inside. The man who unlaces the shoes is the least of all.

Verse 12 The wilderness is just a place where people go for meditation.

Verse 14 The prisons of the olden days were very cruel. He was put in a secluded place with guarded soldiers.

Verses 16-18 To a fisherman in the East, a net is all he has. It also has sacramental value to him. He insures his net, not himself, because his life is not as sacramental to him as his net is; not because it brings money, but because it has special value to him. Forsaking a net means more to an Easterner than it does if a Westerner forsakes all his money. Forsaking the net is a priceless sacrifice.

Verse 20 In the East, whoever leaves his father and mother shall be put to death. Some of the Oriental people won't join the array until the father and mother are buried. There are three types of servants in the East. The highest servants are hired from day to day. They are not blood relatives. Slave servants are the lowest. They tie the shoes, etc. Blood servants that are born in the home are equal in every way, but they do the work, they eat with the rest of the family.

Verse 22 He was a Galilean and the Jews did not like them. They were looked upon as the Hindus looked upon the untouchables. Anyone can go to a Jewish synagogue and get up and say anything he wants to after the meeting is over. Only a few people in the East can write and they are the scribes. He is paid for what he writes, makes his living this way.

Verse 32 The people gather together to read their Bibles, and to teach and preach after the sun has set, while it is still light and cool.

Verse 33 Not all the city, but many innumerable people. Usually the people don't go to see a holy man inside the house. He just invites so many people if he does, and keeps the door open, so the people that come and wait outside to hear him.

Verse 34 "And he healed many who were seriously sick with divers diseases, and he bestowed the many who were insane: and did not allow the insane to speak, because some of them were his acquaintances."

Verse 35 "...rising up a great while before day..." means about 4 o'clock. It means a great while before everyone began to pray. The Hindus get up at 3 o'clock and pray.

Verse 40 "...If thou wilt, thou canst make me clean," means if you wish, I believe you can make me clean. I know you can, if you will. Lepers must not go near anybody.

Verse 41 Jesus touched the leper to show he could do the impossible, and it would not affect him. Nobody touches lepers.

Verse 44 He shouldn't tell the people because that doesn't do any good, but tell the priest first. This also might mean he was telling the people about him and Jesus said to go to the priest first. It doesn't mean Jesus forbade him to tell other people.

MARK 2

Verses 1-5 Man, carried by four men, sick of the palsy. They wanted to go inside the house where Jesus was. They went upstairs from outside the house. They went outside to the garden and up the staircase. Anybody can go on anybody's upstairs in the East, without permission of the owner. They uncovered the roof it says. A window-type thing, like a ventilator made of wood, that is covered with tin to safeguard the house from rain. To uncover the roof is to just lift, without much damage to roof. Rest of roof is cemented down. Jesus saw their believing that he would heal him. Works—they carried him. If they hadn't believed, they would not have had works. Faith without works is dead. Many of us have faith, but not works.

(Philippians 2:12) Salvation not by works. But after saved, must work out your own salvation. Have salvation on inside, then you ought to demonstrate your salvation. Don't work for your salvation, but work out your salvation once you're saved. Many people come for healing that are not saved at all, but they want to be healed first. They want physical healing and not spiritual healing—salvation. Unless sins are forgiven first, sins are a barrier toward healing. Your sin of unbelief and disobedience has made you what you are. When your sins are forgiven, you're automatically set free.) (Book, The Unknown Life of Jesus) Jesus called him "Son," that's for endearment and to solidify their relationship.

Verse 3ff Uncovered the roof. In the East, the roofs are flat. You go up from the outside, poor people's houses especially. In the middle of room is a window, about 2' x 3' and in that there's ventilation made of wood. When the rain comes, they cover the hole with tin which covers this ventilator. There was no cement or brick in these walls.

These people didn't give up because of the crowd. They made up their minds and acted.

We should go after this ministry just the same. We should not give up. Our best is our all. Surrender all to God.

Verse 4 The houses in the Orient have flat roofs and anybody can get on the top of a house. You go up on the top of the house from all sides and not from the inside. In the middle of the roof is a window-like thing with sticks across, and that is covered by a carpet so you cannot see in from outside. They removed the carpet and busted the wood or sticks and then let the person down. They did not break the ceiling but the few sticks across.

Man with palsy let down through the broken roof. If you cannot understand the Eastern way of life, the Bible will remain a dead book. Religion is not part of life there. A man of the world will do anything for a few dollars; a man of God won't do anything because he's afraid—reason why we're in a mess and all mixed up. Believer should be separate—he is different. Walks, talks and looks different; thinks, laughs, loves—everything is different because he is saved—a royal priesthood unto God. We don't live that way because of fear, and some people think they are saved, but in reality are not. People who are not saved look at us as Christians and don't see much in us—that's why they don't want it. Revival must begin with believers who are prepared to sacrifice all and give selves to the Lord Jesus Christ. Nothing will happen while believers sit tight.

Bishop exhorts people to read the Bible and loves for people to ask questions.

Verse 5 "...their faith..." means the faith of the people that let him in.

Verse 6 Scribes are very important people because they are learned men. They were the people who were professional writers—made their living this way. Any learned man is very highly respected.

Verse 9 An Eastern bed is made up of a quilt, pillow and sheet. They are bundled up with leather straps. Jesus said to arise and fold up his bed and put it over his arm. That is the bed for the poor, the richer people also carry a mattress.

Verses 11 and 12 Take up thy bed. Not like our bed. In East consists of quilt, sheet, blanket, carpet under it, strapped together to carry.

They don't believe in sleeping in other people's beds. This shows perfect, complete healing—a witness to others rather than merely being healed—shows God's greatness.

Verse 14 Levi, the son of Alphaeus was a publican.

Verse 17 A physician in the Bible is not like our doctors. Any man who knows anything about germs and who can prescribe something, he is not a doctor at all, but a man who is usually spiritual. They have faith in the man because he is godly.

Verses 19 and 20 Marriage. For the friends and bridal party, all rituals, prayers and fastings are suspended during time of ten-day marriage and everyone joins in.

"Children of bridechamber"—invited guests.

"Mourning" here means "fasting." Fasting is resumed after bride and groom leave. When the bridegroom, Jesus Christ, was taken away, they returned to the daily routine in the world.

Verse 22 The word "bottles" refers to goat-skin bottles. They use new things for new things and old things for old things, therefore, they do not put new wine with old.

Verse 23 Corn fields refers to grain fields. Anybody that is passing along on the road, can pluck any amount of food as long as he eats it then. He may not put it in his pocket. The ears of corn in the East are about the size of a pear. Plucking the corn is no offense. Shew bread is what they use at the tables that are dedicated to the Lord. Only the priests are allowed to eat it.

See Deuteronomy 23:25

Verses 23 and 24 You can go into any man's field (no permission needed if you are hungry) and get what you need, but you can't take any away with you. The disciples were accused of the sin of working on the sabbath because they had to roll the corn to shuck it and that was work.

The Eastern tradition says that any traveler passing through an orchard or a cornfield may stop and pick all the fruit he wants to eat. If he puts anything into his pocket, he is stealing. The disciples were not being accused of stealing because they ate the corn. They were accused of working on the sabbath. When they rubbed the corn to get the grain, they were working.

Verses 23-28 Deuteronomy 23:24,25—eating of neighbor's crops. It was law that if a person was hungry, he could eat as much of neighbor's grapes or corn, etc., as it would take to fill him. But nothing could be carried away. Could not go in with a sickle which is a reaping hook. Bishop said it is a basket but it is not. If one ate his fill in the orchard, he was a guest, but if he carried anything away, he was a thief. Fine hospitality in the East. Mark 2:23-28: No crime when Jesus and his disciples took corn. The Pharisees thought they were unlawful in threshing the kernels off the corn on the Sabbath. Rubbing the corn to get the kernels out was work.

MARK 3

Verse 5 "...hardness of their hearts" should be "... blindness of their hearts..."

Verse 10 "...plagues" are Oriental diseases. They get boils on one part of their body and have a high fever. When the plague opens itself, the man is dead. There are quite a few plagues that have to do with their eating and living conditions.

Verse 12 He told them they should not tell others much about him and what he did. Not to broadcast it so the people would come.

Verse 19 "...such also betrayed him..." should be "...which was to betray him..."

Verse 21 "Beside himself" means insane.

Verse 27 Strong man's house—renewed mind. A robber cannot rob a man's house without first tying up the man. "Strong man"—sense-knowledge mind, one who walks after the flesh. "Bind"—two ways to do so: (1) refuse, "I do not believe it"; (2) speak with authority about what the Word says.

We must bind the senses mind and put on the spiritual mind of God. We walk after the spirit and not after the flesh. Renewed mind on the Word puts the senses mind into subjection. Command all negatives to leave.

"Spoil his goods"—destroy all negative thoughts, which are his goods.

Jesus Christ did not say, "I am come that they might have religion." There were plenty of religions already. He said, "I am come that they might have LIFE..." Religion can give philosophy and morality, but it cannot save a soul. It cannot give life.

Verse 34 "Behold my mother and my brethren..." This is an Oriental saying too. You are all my mothers and fathers. I am serving you. That means he is putting the others before his own mother. They always say you are my father or my mother. Everybody is my sister.

MARK 4

Verse 1 They were by the sea because it was cool there and the crowd could sit on the sand.

Verse 4 In the East, they do not have fences. The wayside may be three or four feet wide between two lands. This is for the people of both families to walk in.

Verse 8 The Bishop did not know what meaning the thirty, sixty and hundred have.

Verse 9 This is not an Oriental expression, but an ordinary one.

Verse 21 "...under bed..." is just an expression used in the question to show that you wouldn't put it under the bed.

See Matthew 5:15,16

Verse 28 The corn is cut with a knife and gathered up later. Sickle is something you use to carry anything in.

Verse 29 "But when the fruit is brought forth..." means when the fruit is ripe. A "sickle" is like a net and is attached to a stick at the end. They put the fruit in it when they harvest it. The stick has a sharp point on the end and when he touches the stem of the fruit, it falls into the sickle.

Verse 32 The mustard seed plant is really a shrub. Great branches means in proportion to the seed that was planted.

Verse 34 He uses a parable in everything in order to convey what he means.

Verses 36 and 37 "Ships" should be little boats, according to what we call a ship.

Verses 37-39 Asleep on pillow. This is literal. The men were scared. It looked like a great crisis and they got scared and cried to the master. When everybody was scared, the master was asleep on a pillow. The lord was not scared. Why was one not scared and the others scared? One had confidence, the others were wrestling in their minds. One had a renewed mind and was calm. They were all in the same ship. The others thought they were sinking, so they began to sink—fear.

So when you're in a crisis, a trouble, an adversity, you'd better make up your mind. That is what renewal of the mind is. "I made up my mind, so I won't get scared!" I'll cast my burden on the lord. Nothing can scare you or overcome you.

Renewed mind is the key of keys. This is how you can maintain calm, peace. You can't listen to your senses. (To be able to calm your mind is greater than calming the seas.)

When you walk through the valley of the shadow of death, I will fear no evil! Why? Thy rod and thy staff, they comfort me. Renew your mind to that and the peace will be there. But most people keep staring at their troubles—the storms and the winds, and then these blow you off.

Say, "Peace, be still!" to your mind, don't listen to your senses. John 14:12. If Christ did it, we can do it. Transform your thinking so that you can live triumphantly. It works .

Keep your mind on God. Tell your mind it's Christ in me! I'm above any storm! I have peace above all adversity.

Verse 38 He did not actually fall asleep but was prepared to fall asleep. He was settled down to sleep.

MARK 5

Verse 22 To fall at a person's feet means I surrender. I am nothing to you.

Verse 26 A physician is something like a holy man. It shouldn't be "garment" but "borders of his garment." The borders of a garment are always embroidered blue. Blue symbolizes spirituality. The garment is a robe. First he wears clothing like underclothing, on top of it he puts a pair of pants. Next a shirt which goes inside the pants. The pants are narrow like breeches. On top of the shirt he puts a vest, and on top of the vest he wears a robe that goes down to the ankles. It buttons all the way. On top of the robe goes a coat. On their heads they put ropes. The rope is made of camel or sheep hair and is about as thick as three fingers. When you put rope on, you can be sure the people have come to surrender and not to fight you. The coat on the outside goes down to the knees. That is in Palestine, Egypt, Arabia and Mesopotamia. If any man wants your coat, you can give it to him and still have something left. In some parts they wear many shirts because they hide money in the third or fourth shirt. The Bible says don't take more than one coat. This should be, "Don't take more than one shirt." Anybody who has a lot of shirts, when the thieves come they'll examine all the shirts for the money that is inside. The shirts button but have no collar. The vest is significant of authority and tradition. They wear it for an insignia. The soldiers cast lots for Jesus' vest because his authority could not be divided. The rest of the garments were divided. The shirts are mostly white, but some have colors in them. Most of the time they wear white but sometimes in the evening, when they dress up, they wear black and other colors. Joseph's coat was not a coat of many colors. He had a coat that is worn by the heads of family and the one who is heir to the fortune of the family. His brothers were jealous because Joseph, the youngest, had the heir coat. His brothers were jealous because that should go to the firstborn.

Verse 28 "Clothes" should be the hem of his robe.

Verse 33 "...fear and trembling" are the wrong words here. It should read "But the woman with great respect and overjoyed..." The people in India do not fear a holy man, they just have respect for them.

Verse 34 The people in the Orient call each other by "daughter," "mother," "grandmother," etc. It is their way of showing their love for one another.

Verse 37 He did that because the rest didn't have enough faith.

Verse 38 Those are the hired weepers.

Verse 40 "Damsel" could be young maiden.

Verse 43 The Bishop thinks he is telling them not to tell the people around there what he has done, but to go somewhere else and tell it.

MARK 6

Verse 1 He came into Palestine.

Verse 3 They weren't "offended" at him. Displeased, or shocked would be a better word. Surprised.

Verse 4 This is an Oriental saying.

Verse 9 Coats should be shirts.

Verse 8 They always carry a staff. Symbol of authority for one thing, and with a staff they can defend. A scrip is a place in their belt where they keep coins. A scrip is a money belt. A man may also have a money purse separately. This is what a scrip is. They keep small money in their purse and bigger money in their scrip. They carry the purse separately in their pocket. In the olden days, the purse was made with a piece of cloth sewed up and tied with a string.

Verse 10 This is an Oriental saying. If you go to one house, everybody wants you to eat. They think they are doing God service. If you accept every invitation, you will have no time to preach the gospel, therefore, stay in one house.

Verse 11 You should shake off the dust so you will not carry any bitterness toward them, only love when you go away.

Shake off the dust of your feet. Dust—symbolic for hatred, malice, spite, grudge, bitterness. Idiom—leave behind the spite, hatred, resentment, anger, etc. Don't have any dust in your heart. Don't carry these things with you. They are poison to your system. Shake them off. When you put these things off, you

gain your peace back. People saw they have "nerve problems" in America. Your mind controls your nerves. So put positives in your mind and shake the dust (negatives) off. Speak only good of others—tell your mind and it'll listen to you and be healed. "Thou wilt keep him in perfect peace whose mind is stayed on thee."

Put the dust off—remove all jealousy and hatred and resentment—you'll live longer.

Verse 13 In the East, even today there are certain oils which are blessed, which are supposed to have certain ingredients of holiness in them. The symbolism of oil is power for healing. In the old days when they were anointed, they were anointed with the prisom or oil on the forehead. They were anointed in the holy prisom, therefore, they are called Christians.

Verses 14-18 Their fear is that if they see someone do something wrong and do not tell them, their blood will not heal. Therefore, they smack anybody's children in the street if they do wrong.

Verse 19 "Quarrel" should be envious.

Verse 22 They want to take pride in everybody's hearing and so ask, "What can I do for you?" When they say they will do something, they keep their promise. That is where many an Oriental monarch was ruined.

Verse 23 "Sware" is not a good word here. The king's words are believed, and he would have not needed to swear. He made a statement and was affirming it. "Avowed" is a good word.

Verse 25 A charger is a tray. Giving a head in a charger is the old Eastern way of reaping vengeance.

Verse 38 "Loaves" should be "pancakes."

Verse 48 The night is divided into four watches. Six to nine, nine to twelve, twelve to three, and three to six.

Verse 50 In the East they use the words "me" and "I" very commonly. If you come upon someone in the night and say, "Who is it?" they will answer, "It is I." They never give their name. This applies to friends only.

Verse 52 "...for they did not comprehend"—translation.

Verse 55 Bed should be cot. They have a quilt and a pillow. Two men get on each side and the man inside is in something like a swing.

Verse 56 "Garment" should be "border of his robe instead." In the East, the priests have special people that carry the border of their robes. The idea is that it must not touch the ground because it has virtue in it.

MARK 7

Verses 2-4 Hindus, Jews and all other Orientals wash their hands every time they have a meal. If they go to the market and bring back something, they wash that, too. They won't bring anything into the house unless it is washed. If they buy clothes, or bananas, they wash them before bringing them into the house. They also wash themselves if they go to market. They not only wash their hands, but they also wash their feet every time they come in. They eat with their hands. That is why they always wash their hands and also cut their nails so short, so there won't be any dirt. Every time you pray, you must wash both your hands and feet before you pray.

Verse 4 "And from the market, except they wash, they eat not." Everything they get, they wash. Every person has a cow, called a sacred cow by Americans. One son will milk the cow after he has bathed and prayed. He cannot touch the cow until he has bathed and only one member of the family. They bring the cow from the shed, and wash the whole cow, then they milk. They don't worship the cows although Americans think so. They wash whole cow so milk will be clean. Before sons go to work, they will come and kiss the father's hand, showing submission to his authority. Then they kiss wife and mother. Wives always called husband "ay lord."

Verses 7-13 Parents (honor thy father and thy mother). Corban. Background: Christ speaking to the Phari-sees, who complained that Jesus Christ's disciples did not wash their hands before eating. This is a tradition opposite the law of God.

"Corban"—every son must stay around and serve mother and father until both are dead and buried. Obligations fall in this order. (1.) Mother; (2.) Father; (3.) Wife. Somebody came along and said, "You

don't want to be tied down by Mommy and Daddy for the rest of your life...you should lead your own life, you must save all of your own money." This teaching was a foreign one, yet the Pharisees picked it up. Corban is a gift (like \$5, a chicken) dedicated to the Lord. This was an excuse, "I gave it to God, Mom." This way, Mom will not ask for it. This way, they made God's Word of none effect. Our culture is opposite to this program.

Verses 9-13 Honor thy father and mother. There was a controversy between the Pharisees and the lord. The lord was standing for the Word of God.

Verse 10—the word "curseth" is better translated, "does not support,"

"...let him die the death," is better translated, "is as good as dead."

The children were trained in the East that they must take care of father and mother when they got old. Sons must earn the money and support the parents.

"Honor" means "support." The priests of the Pharisees came along and turned this teaching upside down. They told the children to support their own families, wife and Kids, rather than father and mother. They asked how long they planned on supporting their parents. Then the priests instructed the son to avoid this support by saying, "corban." This means a gift for God. If the son had saved up \$50 for himself and the father comes and tells his son to give it to him for a doctor's fee, the son answers: "I'd like to give it to you, but it is a gift to be given to God—corban." This was a lie taught by a priest. This corban answer freed the son from his responsibility. Jesus said, "You taught people your tradition, making the Word of God of none effect. It says, 'Honor thy father and thy mother.' You have instructed them to lie (if they said, 'Corban'—that it was a gift of God, the father wouldn't ask for it because he loves God)." They with full knowledge rejected the commandment of God, (verse 9) to keep their own tradition. Never let dad and mom be without; give to them and God will give back to you, Christ told the Pharisees! They were telling the sons, just be religious—religiousness will take you to heaven. This is a lie.

Verse 10: "Curseth"—does not support, which should be the translation.

Verse 11: "Corban"—means that the child has dedicated his money to God and cannot give it to the parents. Taught by Jewish priests (wrongly taught), to say "corban" when parents asked support. That way the temple got the money and not the parents. The Pharisees, Sadducees and priests taught the commandments of men as the commandments of God.

Verse 10 Curseth father and mother—Corban. Curseth—does not support. Die the death—be treated as good as dead.

In the East, every son has to support their father and mother; their duty, their birthright. Honor thy father and mother means support your father and mother every day. Not just on Father's Day.

When the son earns his money after he's married, he still brings his money to his mother. They all live together. The mother is the boss over all her daughters-in-law. If the husband dies, the woman is not left in the lurch. She's supported by the family still. The women are respected and have rights in their family. The son stays with the father and mother until they're dead and buried. If the son doesn't stay and support them, the community looks at him as though he's dead. That means let him die the death.

"Corban"—some boys will cheat their family, cop out, say they dedicated their money to God—it's consecrated to the Lord. Then their father won't ask for their money. This is the way they evade supporting the father.

Verses 10 and 11 "...and, whoso curseth father or mother...." Cursing does not mean swearing, but it does mean "does not support." Mother—corban is the Eastern word. Translation: "...and, whoso does not support his father and mother, let him die the death." Even if the father has a million dollars, the son has to support the father, "...let him die the death"—they actually kill him. They bring him up before the elders and advise him, etc. The Bishop has never seen one Oriental person who has not supported his father and mother according to the law. "Corban" means "that which is dedicated to God." It is expressive of deep affection and reverence. The person addressed is clean, worthy of a sacrifice to God and sincere. It also has another translation. If a father wants \$10 from his son for some item and the son has the \$10 but doesn't want to give it to his father, he may say, "It is corban," which means, "It is dedicated to the Lord," or, "It is a gift."

The Hindus always wash in flowing water. They don't fill the basin. The host brings the towel and water to you, and you don't have to go after it. II Kings 3:11 would make a good ordination sermon.

(Deuteronomy 26:13 and 14) Tithing and offering. Deuteronomy 26:13,14: He didn't use the lord's money for anything else. It is brought to the storehouse and the pastor takes care of it and does what he wants with it. Things that belong to God can't be used for anything else. They believe you can use any money for the dead. Everybody contributes to bury the dead, but you can't use the money you've promised to God, even if it's a good .cause.

In the time of Christ, the children had to support their parents as they got older. But sometimes they would dodge the issue by saying, "Father, I know you need this, but I've dedicated it to the Lord." That's what "it is corban" means (Mark 7:10,11). The father is trained that he'd rather die than use that money.

If a man has a coconut tree, he takes the Lord's share first and gives it to the priest. The priest doesn't know about him, but he just takes it and uses it for the temple. People never use the lord's share for themselves no matter how poor they might be.

Verse 14 "All" is not all inclusive. It means there were many people there.

Verse 22 "Evil eve" means to look at something with the intention of doing wrong.

Verse 26 "Greek" should be Gentiles.

Verse 27 Gentiles or outsiders are called dogs. Anyone who doesn't belong to your own cast they call dogs. It is not meant in a derogatory sense.

Verse 28 "Dogs" should be pups. The children play with pups in the East, but they are served in a different room then the dining room.

Verse 32 "Hand upon him..." signified power. They believe that the right hand of a holy man has power in it. "Hand upon him" means bless him. Through the right hand they impart blessing from the holy man. They come by faith and believe something is going to happen.

Verses 32 and 33 "Spittle." Took him aside from the multitude because of the people's unbelief. They were critical, ridiculed the man. He would not have had strong believing then. Jesus did three things in ministering to the man: 1) put his fingers into his ears; 2) and he spit; 3) and touched his tongue. Jesus, in healing people, followed much the Oriental method. Touching the ears was for a point of contact with the dumbness. The spit of a holy man had healing chemicals the people in the East believe. The spittle has no power in itself. According to thy believing it shall be done unto you. This was their thought. People also believe there is healing power in the potsherd when they scrape themselves. As Job, for example.

Verse 33 John 9:6. Spittle. Easterners believe in healing power of spittle of holy man. It is also a test of a man's belief in the integrity of the holy man. He will not get angry if he trusts the holy man. Receiving the spittle shows submission and obedience to the will of God.

Verses 33 and 34 "...and he spit, ...saith unto him, Ephphatha." In the East, spitting is a very great crime or insult. Holy men are the only ones allowed to do it. If you say, "I'll kick you or spit at you," or call someone a pig, that is a very great insult. There is no such word as Ephphatha. The real word is Ethpathakh." It means to be opened or let it be so. If you would go to India and say Ethpathakh they would know what you were saying. The word is used frequently over in the East. They also use it for commanding. They will put an egg in a basket and say Ethpathakh and then take the basket and find a chicken there instead of an egg. The school boys do a lot of miracles in India by saying words.

Verse 36 "...tell no man..." doesn't mean you have to keep it absolutely a secret, but you are just not supposed to tell it around very much.

MARK 8

Verse 3 "...divers..." means many.

Verse 14 A loaf in the East is not like one in the West. A loaf of bread in the East is like a pancake. Eastern bread is a pancake as big as a plate. They always give three loaves of bread to a guest.

Verse 15 "Charged" means told them. One school of thought about "leaven" is that it is the gospel of spirits throughout the world. In the East, leaven is some flour and water mixed until it's about as thin as water. Then they put it in a pot and tie the mouth of the pot with clean linen and put it in the sun from the

morning until the evening. In the night, they take it into the kitchen. Ten days it is put in the sun. Whenever the women make bread, they put salt in it and then put some leaven in the middle of it. Their leaven does not raise the bread. It creates the taste in the bread. In the Orient, it is spoken of as evil because it is to add to what God has already given them.

Verses 22 and 23 Bethsaida. Why did Jesus take the man outside of Bethsaida? Bethsaida was a town Christ had been many times before and did many miracles there, but they would not believe him.

Verses 22 and 24 Blind, healing. Only case recorded where a blind man was presented to Jesus in Bethsaida and he did not heal him there. Jesus took him outside of the city. Then he told the healed man not to tell anyone about it, whereas on other occasions he told people to tell everyone. Bethsaida was a city under condemnation. Jesus did many miracles there before, but the people would not believe and accept him. So he pronounced woes on that city along with the city of Chorazin (Matthew 11:21). That is why Jesus would not perform another miracle there. The city was doomed just to wait for the judgment. But Jesus would not reject this man in need.

Verse 24: Easterners do not feed hay or dry grass to animals. Believed that green grass makes rich milk in cows, so they grew green grass all the time. Every evening laborers cut this 4'-5' long grass, bundled it up and carried it on their heads. It fell down around them. They looked like trees. When Jesus touched him again and made him look up and at a distance, he saw other men and things, too. What he saw at first was also correct. Because of the condemnation of Bethsaida, Jesus told the man not to tell anyone what had happened.

Verses 22-25 He was the only man ever taken out of town by Christ. Bethsaida was cursed. That is the reason for Christ's action. The men looked like trees to him because in the East every evening they carry a green bundle of grass to the cows so they will give clean milk. They look like walking trees because they know the way and don't have to watch where they are going. The blind man saw them first. He didn't care if he told anyone in another town, but not in Bethsaida because their doom was sealed.

Verse 23 (Mark 7:33; John 9:6) Spittle. Easterners believe in healing power of spittle of holy man. It is also a test of a man's belief in the integrity of the holy man. He will not get angry if he trusts the holy man. Receiving the spittle shows submission and obedience to the will of God.

Verse 24 See Psalms 129:5

"...I see men as trees walking." Grass is said to wither in the evening because that is when Easterners gather it to feed their livestock. They bundle it in huge bundles that are so big that they almost cover the men who carry them on their backs. Only the legs can be seen. He can hardly see the road.

"...I see men as trees walking." They were men but they looked like trees because of the bundle on their heads.

Verse 28 Elias means Elijah.

Verse 37 "Exchange" is barter in India. Even today that is the way they buy. They don't deal with money. There is nothing you can exchange for the soul.

Verse 38 "Ashamed" should be translated timidity. Should be translated, "Whosoever should be timid of me and not testify of me..."

MARK 9

Places of refuge for religious men are the mountains and the desert.

Verse 3 Before soap was discovered, the Eastern people washed the clothes from a kind of earth which is saltish. It is much better than soap. It washes whiter than soap we use today.

Verse 12 "...be set at nought" means to be set aside.

Verse 13 "...listed..." should be "whatever they wanted to do."

Verse 16 The scribes are the people who write letters, who are learned men. They are very respected people and trustworthy. Some people who come to them can't write their name, so they put their thumb imprint. They make money just by writing. They take part in all the important meetings and also hold political power.

Verses 14-29 The reason the disciples could not heal the child was because the father did not have faith.

Verses 20-29 Matthew 6:16-18. Fasting. The purpose of fasting is that you may be able to pray better. Fasting is a means to an end—prayer. Less trouble with flesh when fasting. God honors prayer—not fast. (Mark 9:20-29)

1. Fasting = going without food for a day or two—this is man's idea of fasting. Scientifically, without food in stomach I can concentrate better, mind lighter.

2. Fasting = Isaiah 58—God's idea of fasting; to deliver the poor, to set the oppressed free, to clothe the naked, to receive a stranger within your home. To do God's will is the truth of God's fast.

Verse 29 Fasting and prayer. People hate thinking—they would rather just react. Fasting alone has no power, but praying does. Prayer is fundamental; fasting is incidental to it. Fasting enables a person to pray better because the mind is not distracted so easily, and it enables one to pray longer.

Two kinds of fasting: (1.) Manmade—abstaining from food for certain period of time. (2.) God ordained—Isaiah 58:5-8—doing the will of God. Then we can tell the devil to flee. There is no power in going without food. Going without food for several days in order to pray better is man's invention. If we keep quiet about God's Word and do not act on it in everyday life, we are dead. But if we act on God's Word and do His will, then power is demonstrated and by that power we can beat the pick and cast out devils.

Prayer and fasting. Fasting is incidental to prayer. Jesus fasted for 40 days, but when he was tempted he did not claim any virtue in fasting, rather he claimed the Word.

Verses 33-37 The place of honor is to the right of the host and to the left is the least place of honor. Jesus was telling them they had to earn the honor of sitting on the right.

Verse 41 Eastern people carry food and bedding when they travel and they come to eat and sleep in the village common area where townspeople may come and find a guest for dinner. They will not eat until they find a guest. Seek kingdom of God first by feeding guest first. They ask for the privilege of serving someone. They think when they help someone they help God.

Cup of water. The law is: what you give you receive. You receive rewards according to your works.

Verse 42 A "millstone" is a grinding stone. It is 13" in diameter, and 4" in thickness. Two stones are used. In the middle is a hole about 3" in diameter, and there is a stick or peg holding the two stones together. On one side of the upper millstone is another peg long enough for two women to hold in their hands. The millstone is put on a clean white linen and someone puts a measure of wheat in the center of it while the women keep on turning. Every home has a millstone to grind flour. Every millstone in the Bible is for grinding wheat.

Offend a little one, millstone. When you offend a little one, it is as if you offended Christ, hurting Christ. The punishment is as murder. If you offend your brother, it is as good as murdering him. Therefore, you're attempting to murder Christ. Punishment—hang a millstone around his neck and cast him into the sea. This used to be practiced in the East, thousands of years ago for capital punishment.

Each one of us (believers) has Christ in us—if we offend each other, it's as if we offend Christ. It is better to drown in the sea than to do it. You make your mind up before you hurt any child of God, by word of mouth or deed, that you'd rather be drowned in the sea with a millstone around your neck. It's a degree of determination in our case, based on a practice of ancient times.

See also Matthew 18:8 and Luke 17:1,2 (No reference)

Verses 42ff (Mark 9:42ff not stated.) Jesus Christ said cut off right hand. It means don't steal. Based on practice of cutting off hands of thief, but it doesn't mean cut it off. In contrast to that practice, it means don't steal. Pluck out eye means don't be envious.

Verse 43 If eye offend thee, cut it off. In the East, many centuries ago, if a man was found stealing, his hand was cut off that he should be an example to those around him. (No prison.) "I would rather cut my hand off than do such and such," is a statement of determination. It was not literal.

"If thy hand offend thee." In remote places even today, if a man robbed anything, his hand would be cut off.

Verses 43-47 (Deuteronomy 19:21) Punishment (eye for eye). This was punishment by the law. Then when Jesus said, "If thy right hand offend thee, cut it off," he did not mean literally, but he was

expressing the degree of determination that should be had in renewing the mind, that you'd rather cut hand off than do this thing. He was saying, "Don't steal," because old law was to cut off hand of one caught stealing. When he said to pluck out the eye if it offends, he was saying, "Don't covet or envy." Mark 9:43-47: We lose joy when we try to avenge wrong done to us. The grace of God is sufficient for us so we can bless those who persecute us. We have a great law of love, therefore Jesus Christ says don't do this hand-for-hand stuff.

"If thy hand offend thee;" "Where their worm dieth not." In the East, if a man was caught stealing, his hand was cut off. Verse 43 is simply saying, "Don't steal." It is not saying to cut the hand off literally. Verse 47: "don't be envious." Verses 44,46 and 48 are exactly alike: "Where their worm dieth not, and the fire is not quenched." In India alone there are 750,000 villages. If you do not know the villages, you do not know the country. In the village, all the rubbish is gathered and put in a dung hill outside of the city wall. It is set on fire when the first rubbish is brought to start the dung hill and as garbage is added daily, the dung hill burns for years and years. The poor go there to find food sometimes. (Not stated or quoted but they apply: I Samuel 2:8; Psalm 113:7; and Lamentations 4:5.) (The Word says, "Thou hast lifted the poor from the dung hill.) There are worms (fireworms) that live in the dirt of the burning dung hill and do not die from the fire. These three identical verses relate hell to the dung hill.

Cut off hand. If man is caught stealing, cut off his hand. Amputate or maim other parts of body according to offense. Jesus' application: not that we should maim ourselves for offenses, but we should have that degree of determination to quit committing offenses. We should rather cut off our hand than sin.

Verses 43-48 "If thy hand offend thee." There is a custom of cutting off a person's hand if he is caught stealing. This is an idiom referring to the degree of determination, "I would rather cut ray hand off than to do this thing."

Verses 44,46 and 43: "worm dieth not"—in Eastern countries there are mostly villages. In India there are 750,000 villages. In cities and towns the customs are different. Outside of large cities there is a trash pile where the junk is burned in a heap. This is a dung hill. The fire is set to it maybe 300 years ago and it keeps on burning, it is never quenched, more junk is added everyday.

(Psalm 113:7—dung hill; Philippians 3:8; I Samuel 2:8) The poorer people go to the dung hill and pick up any scraps that they can find. There are fire worms in the dung hill which are red in color which live in the fire and love the dirt. They eat the dirt but the fire never kills them. This dung hill is called Gehenna in the Eastern custom. Worms are born in the dung hill. Jesus used the picture of the dung hill to convey the meaning of the hill.

Verses 43-49 Worm dieth not—the fire is not quenched. ("If thy hand offend thee," means don't steal, etc., not teaching this here.) This doesn't mean to cut it off literally. They used to do so in the East actually. But, you make up your mind not to do evil with your band. "I had rather cut off my hand than to do evil to you." Quit stealing—doing evil. Renew your mind on it.

Worm dieth not. He's connecting worm to hell. 44,46,48: you'd rather live with one foot rather than with two feet in hell where the worm dieth not. Talking about hell.

In the East, in small villages they put rummage cans. The collector of the city comes and picks up the cans and drives them away and then they push them in a big incinerator and burn them up in big cities. It is only in small villages that they don't burn them up. They take them outside of the walls of the city. They make a dung hill and they set fire to it. The dung hill is burning and more is added to it everyday. It is endlessly burning and endlessly added to. Inside is a little fire worm as it is called. It lives in the midst of the fire and doesn't die. It lives in the dirt. God made them so they won't die—their makeup is so that this is possible. So shall hell be, Jesus tells them. The Lake of Fire is never quenched. And, those that are thrown in the Lake of Fire are symbolic of those worms in the dung hill.

Verses 43-50 Covenant of salt. II Chronicles 13:5. Abijah was talking to Jeroboam (Kings of Judah and of Israel) before the war actually began. Abijah says that the kingdom which Jeroboam came to fight was given by God to his father, David, and his seed forever. Therefore, anything given by the covenant of salt can never be broken or conquered. Once God has Himself made this covenant with the people, His promise is absolutely unbreakable.

Verse 44 In the East, outside the city walls they gather up all the trash and rubbish into what they call the "dung hill." They set it on fire and it burns continually. It is being added to all the time. In the fire there are certain worms which are red in color. In spite of the heat and fire, they keep on living.

Worm dieth not. The fire is not quenched. "Where" in hell. In small villages, the rubbish is taken out to a huge hill outside the villages and burned (material abundance is not necessarily a sign of God's blessing). This is referred to as the "dung hill."

All the rubbish in an Eastern city is put together outside of the wall and is then burned. It is like a huge hill and it burns all the time because there is so much rubbish which is added. There are certain insects called fire worms which never die. They are used to the fire and dirt.

Verse 45 Cut off the foot, let not the fire be quenched, fireworms. It is a literal truth, "if thy foot offend thee, cut it off." This is the way the Eastern law is. The point Christ makes here is that we should take the desire for the stealing away. "Cut it off." Change your mind.

"The fire is not quenched." Outside of Jerusalem and other Eastern cities, rubbish boxes are gathered and are put in incinerator at large and in small areas, the rubbish is burned outside of the city wall. It becomes a huge hill because of all the rubbish, having been burned so frequently there. The fire therefore never ceases. It burns all the time, but never burns the junk up because so much is added. There are insects, "fire worms," which never die. They are accustomed to the fire, dirt, muck and mud (this is referred to as "the dung hill"). Verse 49: Salted with fire? Sacrifices are made and incense is burning there all the time. So a little drop of salt is added to the incense.

How do you lose saltiness? Salt is kept in big stove jars in the kitchens. Inside of it is 50-100 pounds of salt and it is covered with a flab of stone. A woman takes so much out each day with a spoon. By the time all of the salt is finished, the remaining two inches of salt has lost its savor. It has been pressed down, unused. (When you don't use your gifts, when it has been pressed down, it is salt nominally, but has lost its saltiness. When they want to empty out the old salt and get new, they put it into a tray and take it, not to rubbish bin, but in the passage used to get to the temple where they worship God. They prefer walking barefoot on the salt, rather than elsewhere?)

If you are not living the life you profess to be living, you are losing respect: "Trodden down by the foot of man" and losing the saltiness of the salt...if Christianity, I don't want it.

Verse 49 "Salted with fire." When a sacrifice is made, they have incense burning all the time. A drop of salt is put in with the incense and that is why every sacrifice shall be salted.

Salt. Everything dedicated to God must be salted. Without salt there is no sacrifice. Fire represents power and zeal. When we are salted, we should have zeal of commitment to perform. Zeal backed by power of God to do what I promised to do. Salt represents loyalty and fidelity.

Verses 49 and 50 In the East, the children are salted when they are born, as a sign of their being dedicated to God. They are washed in water with salt in it. You can't dedicate to God anything which is not salted. They keep salt in stone vessels or barrels covered with a slab of stone. The bottom 10 inches are never used. Being pressed down by the salt on top all the time, it loses its saltiness. When it has lost (notes end here).

Verse 30 See Ephesians 6:2

"Have salt in yourselves"

"Have salt in yourselves." You must mean what you say to God. You must do whatever it may cost you.

"Salt has lost its saltiness." Salt is kept in a big jar in the kitchen, maybe 50-100 pounds is kept in these stone jars. The salt at the bottom has been pressed down and not used and will lose its savor. This salt is placed in a tray and taken to a passageway where the people go to worship God so that when the people go without shoes, they will walk on the salt.

"Have salt in yourselves." If you are salted you will say what you mean and always do what you say. (Colossians 4:6, let your speech be seasoned with salt.) Every person makes money by the grace of God. When we eat salt at the table, we are eating God's salt. By eating salted food, all of which is provided by God, we are salted to God.

Bishop worked a lot in Baptist churches in Georgia, Tennessee, Virginia, North Carolina. There are more liars and thieves in the church than in the world. The man in the street lies to his fellowman and robs a bank. The man in church lies to God and robs God. You are responsible for everything that comes out of your mouth. It is the privilege of the believer to give more than the tithe.

MARK 10

Verse 7 All the sons bring their wives to their own home. One son lives in one apartment and another in another apartment, but all in the same house. If the women quarrel then the mother-in-law comes to settle the quarrel. At night when the son comes home, if the woman who was found to be at fault does not think she was given a fair chance, she tells her husband. But the son says whatever his mother says is right and if she cannot abide by the rules, he will have to send her home until she can. That is what is meant by "for this cause...." Jesus said that instead of the man siding with the mother and sending his wife away, he should side with his wife and go with her.

Verse 13 "Rebuked" is not a good word here. The mothers with the children come first. The Bishop thinks the disciples meant, "Do not be in such a rush. The master is tired and he shall get to you in time."

Verse 17 "...Good Master" should be "O wonderful teacher."

Verses 17-21 This man (the rich young ruler) was trained to sell everything and give it to the temple, but Jesus said, "Give to the poor." In the East, their properties are all in cattle. It takes all their time to look after them. That is why Jesus said, "Sell all your things." Sell all these things that take all your time. They don't like to give to the poor because they will never see it again, but if they give it to the temple, they will have it in heaven.

Verse 21 Begging; treasure in heaven. It is common in the East for a man to sell all his possessions to take up a begging bowl. They believe that if they travel around and drop dead in a holy city, that they will go to heaven. There are more mystics and mendicants in India than anywhere else. They get tired of materialism and set out with begging bowl. It is not uncommon to the culture. They have been taught that to find freedom of the soul, one must cut himself free of the bondage of materialism. Jesus told this man to sell all he had and follow him (Jesus). Easterners believed that if they gave to the poor, they would never see it again, but if they gave to the temple, they were laying up a treasure in heaven for themselves. If Jesus had told this man to sell all he had and give it to the temple, he probably would have done so. But Jesus told him to give all to the poor. The Bible says that he that giveth to the poor, lendeth to the Lord.

Give to the poor. In India many people sell their properties and take up a begging bowl in their hand and go place to place begging food and sleeping under the trees in search for God. They cut themselves off from everything that'll keep them in bondage After they sell it, they give that to the temple. To them it is laying up treasure in heaven.

Christ told them to give to the poor, not the temple for them to squander. This was against their custom. If Christ had told him to give to the temple, he would have done it. The man thought if you give to the temple, you'll see it in heaven. But, if you give to the poor, you'll never see it again. Christ knew the priests in the temple were squandering the money. He knew it would be doing greater blessings if he gave to the poor. The Word says, "He that giveth to the poor lendeth unto the Lord"—Proverbs 19:17.

Verse 25 Example: Matthew 19:24; Mark 10:25. Camel to go through eye of needle. Camel right translation according to the language; wrong according to usage. Camel should be rope (usage). They (Greeks) say there is a small gate in Jerusalem in which the camels go—hold up first mistake by another one.

Camel through needle's eye. There is a little narrow gate in Jerusalem through which camels struggle after being unloaded. The Western idea is that this narrow gate is the needle's eye and just as the camel must be unloaded to pass through, so must the rich man be unloaded to pass through the gate of heaven.

The true Eastern meaning is as follows: "It is easier for a rope to go through the eye of a needle...." The word used for "rope" here is gamla (Aramaic) and has four meanings: (1.) rope; (2.) beam; (3.) camel; and (4.) something larger than object spoken of. Any time one is confronted with an idiom, one must go back to the natives of the country where it originated to find its true meaning. (See the file to find a complete coverage of this orientalism.)

Camel through an eye of a needle—opens by talking about city gate. Every evening they shut the gate of the city and nobody can go out. Open the gate in the morning. If someone leaves the city and gets back too late, the gatekeeper will be there inside the city and won't open the doors for you. But, there is a little window in the door and that window he'll open for you. The doors are two leave gates, it's called in the Bible (or wings). Eye of the needle is that small window.

Bishop cites no scripture here—he is merely talking about this custom. References where this is used are: Matthew 19:24; Mark 10:25. The temples have the same gates.

Verse 29 In the East when you follow Christ, they take your picture and clothes and bury it in the cemetery. That means you are spiritually, legally, physically and culturally dead.

Verse 46 In the East, beggars who sit on the highways and at the temple gates, at the holy rivers, although they are in the attitude of begging, they are not real beggars at all. The incurables sit at the river side in the hopes that when God sends down an angel they can slide in the water and be cured. They sit at the roadside in the hope that some holy man who passes by may cure them. If they were real beggars, they would be in the small lanes and at the backdoors, asking bread.

Bartimaeus by highway side. The holy men walk by the highway side, the common man will not. The holy men walk with their heads down, with long beards, counting their beads. They never look up but whenever they need food or money, they will look up and smile at someone. (Luke 10:4, "Salute no man.") This smiling is saluting someone. When a holy man smiles at someone, that means he wants help. This saluting means solicitation.

The turban is a sign that the person is a Hindu, not an Indian, but a Hindu. The robe signifies that the man is a rich, well-educated, cultured person, who is there for healing and not money. The people will wear the turban or robe while begging so that they will have the respect of their position.

(In verse 50, the word for garment is "himation" in the Greek which is also translated as "robe" in John 19:2 and John 19:5, where it is the purple robe placed on Jesus.)

When Jesus called Bartimaeus, he wanted to put away his pride, status, self-righteousness by casting away his robe. He wanted to humble himself. He gave up all his dirty feathers before he came to Christ.

Verses 46-52 (Stated and taught.) Blind Bartimaeus. Verse 50: "garment" should be robe. As people travel in the East, they see hundreds of beggars. There are not very many real beggars for food (who go to kitchen door). Those sitting at: (1.) temple gate; (2.) holy rivers; and (3.) highway side. These three are not really in need of money. They are there demonstrating humility so that they may be healed when a holy man comes along. Some of these are sons of rich people. They all expect healing. Some sit for thirty years.

Blind Bartimaeus, beggar. Verse 50: "Garment" should be "robe." Bartimaeus persisted in calling Jesus even though many told him to be quiet. Jesus heard him and responded by saying his faith (believing) had made him whole. In the lands of the East, anywhere you stop your car in the cities, maybe 100 beggars will surround the car asking for money. Three places where beggars are very prevalent: highway side, temple gate; and bodies of water, such as holy rivers. Many of them are not beggars need, need no money, but are asking for something else actually. True beggars who are in want of food come to the backdoor and ask for food. Very few of these beggars. However, hundreds of thousands of beggars are seen in the three places mentioned. Many are blind and maimed. When nothing else can be done for these people, they are turned over to God for His help. They believe in humbling one's self even to point of begging. God will move a holy man to heal you. Only foreigners would give money to these people, but then they usually turn it over to real beggars at end of day.

Many sold their possessions and forsook wealth. (Expounds on Buddha who was wealthy and forsook it to beg and teach. Explains a little of Buddhist philosophy and reincarnation. Buddhism is revival of Brahmanism.) Holy men (who are beggars) are highly respected even by the government.

Some beggars sit at bank of holy waters because they believe an angel will trouble the water and if they are first to jump in, they will be healed. Jesus helped dispel a lot of these traditional beliefs by just walking in and healing—"Take up thy bed and walk." Jesus did not talk about past failures or troubles but just asked, "Wilt thou be made whole". There are thousands of temples in the East. So one is invited to go but thousands flock there to a god who cannot save them.

Many beggars line both sides of highway. Can distinguish class of people by the way they dress and talk. Can tell if they need money or if they are just begging so they will receive sympathy from God. In Acts, Peter and John knew that the man at the temple gate did not need money, but healing. If you look at a problem too long, it grows. Peter and John said, "Look on us," to change attitude and center of thinking of the lame man.

Sometimes a person would go to a holy man to report a sickness of someone far away. The holy man would tear his mantle in two and say, "He is healed, go thy way." Many miracles are performed in India. How about us Christians? Easterners have little trouble believing in the power to perform miracles. That's why they are not particularly impressed with miracles of Jesus. Even their "hillbillies" can do it. Just because they do miracles, does not mean they are God's people.

Prosperity is not always a sign of God's blessing. Prosperity lies in giving. Even pagans do so and prosper. The peace of God makes a nation great.

Bartimaeus was sitting at highway side. He was wearing a robe which distinguished him as a wealthy man ("garment" here is "robe"—verse 50). When he cast his robe away, he showed he was casting away his status and self-righteousness. He became humble to claim a gift from God. His believing made him whole and he received his sight and followed Jesus.

We should follow Jesus after we are saved. We have something to say and can revolutionize the world by continuing to follow Christ and do God's will. We must throw away our robes of self-righteousness. Miracles will happen for us and God will be magnified and glorified.

Last part of teaching on being an effectual witness to spouse and children. Chastise children and admonish them to follow the Lord. In America, we have religious freedom but not spiritual freedom. Must be born again to be spiritually freed. We must know what we have in the new birth. True freedom begins in the Word of God.

Blind Bartimaeus. There are millions of beggars in the East. Why? Man (about 750 out of 1,000) are not real beggars. A beggar for food or money, starving. These 750 are blind, lame or halt, etc. They're told by their doctors and philosophers, "Doctors have done all they can for you. Someday, somehow God will send a holy man and heal you. Wait upon the Lord. In order to become humble enough to receive such a favor from God, you must become humble enough to become a beggar. You can't stoop lower than that. God, seeing your humility will send someone to heal you. This is the philosophy of the East.

If I had a blind son and I'd done all I could, next I'd take him to one of three places: (1.) highway side, public thoroughfare; (2.) temple gate; and (3.) holy rivers—Ganges (troubled waters), angel stirs the waters. The first man jumps in is healed.

If you stop your car in the East, these people will flock you, "Buckshe, give me something." Seeking alms.

The way they dress and look will show you difference between the beggars. They're there to demonstrate their humility in order to get healing. Peter and John in Acts 3:3-8; they understood. This was at the temple gate. Jesus did the same to man at the holy river. John 5:7. Highway-blind Bartimeus—not a true beggar, he was waiting for healing.

Verse 50: Garment-robe. If he's a Hindu boy, he'll have a turban on his head. People will respect him because he's wearing it even though he's blind. Bartimaeus was a Jew—he wore a robe which signified the same thing that the turban does. People would respect him, not insult him because of the robe. When Christ called him, he threw the robe away. "What good is this self-imposed dignity going to bring me from Christ. I must empty myself of all my self-respect, self righteousness, dignity, what the robe signifies. The robe is a respecter of persons. He emptied himself of all self-righteousness so that Christ would have sympathy on him, which he did. Our self-righteousness blocks the way. We must come as we are.

Begging. Verse 50: "Garment" means a part of clothing. It should be "robe." Robe is an addition to the ordinary clothing worn in the Orient. Verse 46, Bartimaeus sat begging and believed only Jesus could help him. When he was told Jesus was there, he cried aloud. The disciples tried to quiet him. So one told Bartimaeus to cast away his robe; not Jesus or the disciples, all they said was, "rise, he calleth thee."

In the East, there are many beggars; more than here. This is because their begging is linked up with religion. Thousands of people who have no children; plenty of money, sell all they have and give their possessions away and take a long robe and begging bowl. They walk around, sleep under a tree, and say very little. Yet at mealtime, somebody will always put something in their bowls. They eat that, drink water, use a stone as a pillow—they have no bed, no change of clothes, nothing. These men are highly honored in the East. Everybody looks at him as an equal to God, everybody respects him for this. They are not in such a terribly negative situation. They had money and gave it away. They had helpless diseases and doctors said that it would take a god to heal them. These people's relatives would then get these people to the three following places: 1) high place, highway side, public thoroughfare; 2) temple gates; and 3) holy rivers, banks of the holy rivers.

The people begging in these places are not actual beggars; they are only acting as beggars, because religion tells them that God is their hope for healing and they must humble themselves to the extent of becoming a beggar. This is the belief of the East. The relatives dress up the person, and put the turban on the person's head (head dress determines the class to which one belongs). The high caste is the one already made with gold laces. The needy person is taken to one of the three areas. He sits there with his begging bowl shouting, "Boxes, boxes." Needy people line up to almost a mile.

People still await miracles at the temple gates. The money goes to squandering. The man is there because he needs legs (Acts 3:1-9). At the pool of Bethesda (John 5:2), a holy water where an angel would come, stir the water, and any man who can get into the water would be healed. There are people who have been waiting for years to be healed. There are other men there to lower the maimed into the water for healing. Jesus needs no explanations (as this man does), just answer the question.

"Taking up thy bed" is easy in the East. It is not mattresses, etc., it is only like a sleeping bag, i.e., quilt and a pillow. Bartimaeus was at the highway side. All holy men walk on the highway side, looking down at the ground. If he looks up and smiles, it is an indication that he wants food or help. (This is "saluting a man in the way.") Luke 10:4. Jesus said this in essence: "Don't smile in the way like the pagan priests do in order to get help. You don't have to do that. You keep going and preach. I will be with you." Why was Bartimaeus not a poor beggar? (Mark 10:46ff). The key is not the sitting down; he cast away his robe. The robe, like the Hindu turban, is symbolic of the caste or position in society. This man was rich, cultured, educated, he was no pauper. He's not there for the money. He is there for healing. This Bartimaeus believed in his heart that he could not receive anything from Jesus unless he had gotten rid of his robe, his self-righteousness, his pride, his status in society. He emptied himself. We preach this, but never see it happen.

Verses 46-56 Begging; Bartimaeus. Most holy men were wealthy at one time. They gave their properties away to God, put on robes of holy man, and took vow of poverty. Real beggars are few—they actually go to the back door of homes, begging for food. There are three places where beggars congregate: holy rivers on bank, highway side and temple gate. These are not real beggars, but are in attitude of begging for their religious purposes, mostly the incurables acted as beggars in those places. They were taught that no person could help them and that they must wait on God who will help them, perhaps through a holy man. Many of these "beggars" were from wealthy families. They felt that they must knock all of their pride out and beg in order to get sympathy from God. People who understand the case do not give money because they know that healing is what the people want. When Peter and John saw the man begging from them at the temple gate, they said to him, "Look on us." (Away from self and problem.) Then they ministered healing to the man. At the pool of Bethesda lay a lame man waiting for the water to be troubled so he could get in first and be healed. Jesus healed him.

In Mark now, blind Bartimaeus was on the highway side in the attitude of begging while waiting for healing. His name meant "son of Timaeus." No real beggar would give his father's name like that. He heard that Jesus was coming and believed that Jesus could heal him. He cried out for Jesus and others told him to be quiet. Most people would rather go to someone else than Christ, even though he said for people to come to him and he would in no wise cast them out. Bartimaeus cast his robe off when Jesus called him. (Hindus wear turbans, Jews wear robes.) These beggars wear the robe and turban of their class to show that they are begging not for money, but for healing. The word "garment" here should be "robe." It was a robe of culture, class, distinction, dignity. When Christ called, Bartimaeus would not go

to him with his own self-made dignity, status and righteousness. He cast away his robe, casting away all his pride so that he could obtain wholeness, salvation.

We must cast off our robes which are self-made righteousness. They are filthy rags. Jesus understood what Bartimaeus was doing: "Thy faith hath made thee whole." "Garment" could be any article of clothing. "Robe" was a distinctive thing.

Verse 48 This man Bartimaeus was a Jew. They never insult the servants that come to work in their homes because they are their own blood. Bartimaeus was claiming this true heritage when he called, "Thou son of David." "And many charged him...." They told him not to shout too much because he will come.

Verse 50 "Garment" means any article of clothing. Here it should be robe. The Jews in the East wear a robe signifying that that man, although he is in the art of begging, he is not begging. They give respect by the clothing they wear. He wouldn't go to Jesus with his robe on because he knew he must make himself clean if he was going to put on the robe of righteousness. When he threw his robe away, it was a sign of faith.

"Casting away his garment." The word "garment" should be "robe." Garment means a part of clothing. Robe is in addition to the clothing.

Many people think that there are a lot of beggars in the East. This is true, but there are reasons for this which must be understood. It does not mean that people in the East are poorer than people in the West. Here in America people need a license to beg and they must sell pencils or something. In the East, begging is linked up with religion. Some people may feel led to give up everything that they have and take up a beggar's bowl and spend the rest of their lives begging. Buddha was a prince, and he gave up everything to start begging. These beggars sleep under the trees and keep walking from place to place. At the time to eat, someone will place some food in their bowl and they don't have to ask anyone for it. Here we call such a man a bum. Over in the East, he is considered as equal to God, and he is respected by everyone. This is why there are so many holy men in India in the begging attitude. They have helpless incurable diseases and the doctors gave up saying "Only God can heal you." The parents or relatives of these diseased people will take them to one of three places: (1.) highway side, public thoroughfare; (2.) temple gates; and (3.) holy rivers.

The people in these places are not beggars in reality, they are only acting as beggars because their religion tells them that their only hope to have God heal them, is to humble themselves by becoming beggars.

Suppose my son is a blind man and doctors have given up all hope for him. In the morning, I will dress him up. Among the Hindus there are different kinds of head dress. Only certain class of people wear turban which is wrapped up from yards of material. High class will wear a turban which is wrapped already and has gold trim or lace. I will put the turban on my son and take him to one of the healing places where there may be hundreds of people waiting for healing. My son will sit down with a begging bowl and cry out. "Boxes, boxes," which means, "Give me charity." People sit in rows as long as 3/4 mile on either side of the passageway to the temple. Some of these people may sit for years. Most of the temples in the East are built on mountains. St. Thomas went to India and built a temple on St. Thomas mountain which is near Madras.

Whenever there is chaos or crisis, the person will go to mountain with a temple and beat their breasts and cry, "Lord, what have I done to deserve this?" The pagans thought that God was only in the temple on the mountain.

MARK 11

Verses 1-3 Colt which Jesus rode. The criticism in the Western world is that Jesus was teaching his disciples bad manners and that they should have asked permission first to take the colt. In the East, everyone gives the firstborn of their animals to the temple. These animals are tied around the temple and are cared for by servants. Most of the time, the temple was at the entrance to the village. The colt did not have a private owner—it belonged to the Lord. The disciples were not breaking any rule of etiquette.

Verse 2: "Whereon never a man sat." It does not mean that the colt was too rude to be sat on. No one had a right to sit on it because it belonged to God. Anyone who claimed the animals for the service

of God could take them. In the afternoon, the animals could take a walk in the streets. Sometimes they would lie in the streets and eat fruit in the market. Must let them do as they please.

Verses 1-6 Colt, temple, firstfruits. Jesus Christ took a colt without anyone's permission. How did he just go take the colt? The colt was tied at the entrance of the village. It also had no owner. Also the firstborn, the firstfruits of animals, should be given to the Lord, handed over to the priest. They are tied to the big temple (like a cathedral) which is right on the edge of town. These animals are cared for by the servants at the temple. They are waiting to be used in the Lord's service. They belong to God. This is why Jesus needed no one's permission. God was the owner. If these animals go and do something at a shop (when let loose), people cannot beat them because they are the Lord's. Any beasts in the streets are let loose for a walk and then they are gathered to be put under shelter. They do this for instance: animals are taken through the town to go grazing and it is early in the morning. Later in the evening, as the cattle and men return to the temple, they travel through the town. So Jesus said to get a colt. The men who carried this out were Oriental and understood what Jesus wanted. The reason verse 2 says no man had sat on the colt was because it was a temple animal and not used for riding.

Verses 1-8 Garments (scripture not given).

Rent your clothes is rend your garments. This shows anger in sorrow. This is submission to the king. Many spread their garments in the way. Others spread branches of the coconut and pomegranate, plankton, date palms in the way. This is in honor of the king. Here this signifies that the people recognized Jesus as their king, just as when the shepherds brought him gifts at birth. Herod didn't like it, but they did it anyway.

Verse 2 In the East, the firstborn of all the animals are given to the temple. They are always tied up near the temple because they belong to God. They are always at the entrance of every city where the temple is. "Whereon never a man sat," means nobody had sat on it because it belonged to God. No permission was needed to get this colt because he was waiting to be used by the Lord. He said, "The Lord had need of him" because that would be all right; but if they said, "Jesus needed him," that would be a crime because Jesus is a common name.

Colt on which Jesus road. According to Levitical law, first colt or calf, etc., was dedicated to the temple use because firstfruits always go to God. These animals are cared for by the temple servants and are allowed to go for a walk during the day. They are allowed to eat anything they want to from the market. No one will hit them. No one would disturb these animals for any reason. Jesus did not ask anyone for permission because it belonged to God. No one would refuse use for the Lord.

"Whereon never a man sat," does not mean it was wild. It was sat upon because it was dedicated to the Lord.

Verse 7 They cast their garments on him because the colt did not have a saddle on him. The word "garments" should be "cloaks." They used their cloaks and not rugs because using their cloaks means they surrender themselves to the Lord. The idea is here, these are our coats, you ride upon us.

Cast garment on colt. They were recognizing Christ as the king. They were signifying that we can surrender ourselves to him. We surrender body, heart, soul, mind to him so that he can rule us.

Verses 7 and 8 (Song of Solomon 2:1-4)

Verse 4: The banner should be a canopy about six yards long and two yards wide made with white cloth held by sticks, two in front and two in back. If a man is saved from an avenger of blood, he puts a canopy over the man in whose name he was saved. The man who was saved walks in front of the canopy telling everybody to come and see what I am, because of the man under the canopy.

In the East, during the ten-day marriage ceremony, they eat all the meals in the bride's home at the expense of the bridegroom. When the marriage is over on the tenth day, there is a final reception at a big hall (like a city hall) that can hold everybody. The bride and groom walk under the canopy from the bride's house to the hall on a red carpet, or their good friends put their coats down for them to walk on, just like Mark 11:7,8, to show affection. The bride and groom walk hand in hand under the canopy for the only time in their marriage. After that the woman walks behind the man. Our way of walking arm in arm would make a Hindu say, "The poor woman, she has no liberty at all, the fellow can't trust her so he hangs onto her." Spiritualization: the canopy was love. Bishop goes into Jesus being our bridegroom walking hand in hand.

Verse 8 The branches of palm leaves stand for praise.

Verses 12-14 (Micah 4:4; John 1:48) Vine represents spiritual security—peace, joy, love, faith, etc. Fig tree represents material security. Symbolic of prosperity. You can't destroy fig—it represents house of God. They are taught if you kill one, you will bleed in nose and die. That's why Peter marvelled in Mark 11:12-14; 20-24 with the cursing of a fig tree. In Eastern culture should bring death. Jesus said, "Have faith of God. Don't think according to culture." We have absolute security as children of God (teaching and preaching). In East, if woman has to work for a living and has young children, you can't keep them inside the huts. They bring them and keep them under a fig tree nearby to where they work (John 1:48). Means I knew you since you were a child. People sitting under fig tree have nothing to fear. He also could have heard about him from others and used this idiom.

Verses 12-14, 20 and 21 It was the time of figs, but not of the fruit. In their translation they call them raw figs and ripe figs. When Jesus came, there were no raw figs. That meant that tree was never going to bear fruit, because if it was going to bear fruit, it would have raw figs on it. "The time of figs was not yet," means "the time of ripened figs was not yet."

Verses 12-24 "Fig tree." When visiting temples in East, some are built on hilltops, night and day. You will see several wild bananas planted which are "sweeter than honey" (1 to 1½" long). Also pomegranates, figs and apples are nearby. Nobody has to pay to eat these, they are freely available. However, no one is to take a knife along. If these trees are touched which belong to God, you will bleed in your nose and die. When Jesus cursed the fig tree, Peter was astonished with wonderment. Peter never got as wondered when the lepers were healed, or the blind healed, or Lazarus raised from the dead. Why for a small fig tree? Because this was contrary to the custom. They expected Jesus to bleed in his nose and die. Jesus knew what they thought. He said, "Have faith in God."

Verse 13 "Fig tree." Leaves and figs come together. You can't see figs without leaves or leaves without figs. They come together. When Jesus saw leaves, he expected to see the green figs also. (Not the ripe figs as of yet, but the green figs.) The figs take time to ripen as does other fruit. These figs aren't as sweet as the ripe figs, but they're edible.

"Jesus came, if haply..." why if haply? Somebody else might have eaten them before him. A fig tree on the roadside, anybody can eat from—it's public property.

When he came to it, he only found leaves—no figs. If time of figs not yet, how dare Christ look for figs? He looked for figs because there were leaves.

"The time of figs was not yet..." It was the fig season, but not the fruit season as of yet. The time of ripe figs was not as yet. But, it was fig season because there were green leaves. "He is suspicious (or doubtful) if there is anything on it at all," Sanskrit, "because it is not a fruit season."

Verses 13 and 14 The figs and leaves come together. Jesus saw leaves and went over to tree to gather figs, little green figs. When leaves are present, there are figs. The translation is poor here. It should read, "for the time of RIPE figs was not yet." When Jesus went over having seen the leaves, he found no figs at all. This tree never did bear anything. It only had the outward appearance of being fruitful. It is symbolic of many Christians.

"The time of (ripe) figs" — ripe should be added. Jesus looked for the green figs and they were not there. Why did he look for the figs? He wanted a green fig.

Fig tree. The criticism or contradiction from the church's point of view is this: if the time of figs is not yet, how dare you look for figs? When he found no figs on the tree—how unlawful Christ was! Unjust! This is the cultivated fig tree, not the sycamore tree. When the leaves come, the figs must also come with them. Figs and leaves together. Can't have one without another. These figs that come with the leaves are little green figs. Takes time for them to ripen. The green figs are edible, but they're not as sweet as they are when they are ripe.

"If haply" = if perhaps. Why does Jesus say this? If there were leaves, there had to be figs. Answer: The tree was on the roadside and people may have eaten them up. Although there were leaves, the figs may have been eaten by those that went before him. Every person has a right to eat the fruit of anybody's tree on the roadside. People usually have something for the next guy to eat—don't eat everything generally. He found nothing but leaves—means he found no sign of figs. If the figs had been plucked from the tree, you could have noticed where it had been plucked from. There was no such evidence that figs

had ever been on the leaves in the first place. "For the time of (RIPE fruit) figs is not yet." It was the fig season, that's why there were leaves, not fruit season as of yet. This tree never had any buds on the leaves to start with.

Spiritual application: When one appears to be saved by outward appearance, but no fruit, that's the picture here. We impress people, but have no salvation.

Verse 14 The fig tree is symbolic of the household of God, it was death for anyone to kill one of these trees. This was the custom and yet Jesus didn't die when he cursed the fig tree. People were taught that if they killed a fig tree, they would bleed at the nose and die. This is why Peter was astonished. We are to live like Mt. Zion which cannot be removed.

Verse 15 (Matthew 21:12) Jesus drove people out of temple not because they were exploiting the people, but because they tried to find an entrance into heaven by doing works. They tried to earn salvation. Christ said he was the way—not works. (Could be Matthew 21:12; Mark 11:15—not given.) Good works don't get you saved—self-righteousness is a filthy rag. You can't go to God with rags on.

Verse 17 Many people think that he drove them out because they were making a stack of money. They were not making money at all. He drove them out because they were buying and selling in order to have eternal life through their good works. This still goes on in India. Any way which is not the Jesus way is a way of thieves and robbers.

Verse 21 The word "cursedst" should be "denounced or command."

Verse 23 See I Samuel 12:17

Whosoever—that's why they can do it. As we exercise God's law, it shall come to pass.

Mountain plucked up. Believe that things that you said, not prayed for, shall come to pass. Words have great power, because backed up by God within you. Believe in that authority. Trouble is actually don't believe—don't act. Don't appropriate authority. Why? Don't believe because don't act, for every man who believes acts. See if you believe by acting. Why we should believe—because God said so. It is a law of God, not because we deserve it. No matter what or who the person is, whosoever. We as sons of God are more covered than whosoever! Rejoice, appropriate, assimilate it and act on it, a million times. More than any "Tom, Dick or Harry," because sons and joint-heirs. What you say happens to you no matter who or where you are. Example: Friend of Bishop's, and holy man, does not know Christ, yet uses this law.

Devil does not do wonderful things, can only block and fool you, deceive, cheat, cause fear, tricks. Always looking for fears—we've been brought up that way. Spoon-feed on negativism and doubt, believe that way. Yield rather than take the authority of the king and say, "Thus saith the Lord!" Jesus and sycamine tree is saying don't keep counting the problems, the troubles or they will then grow. Keep your eyes on Christ, exercise authority; speak words. Don't pray it—say it with authority. Say I can because we're God's children, a royal priesthood, born for glory. SAY IT! In rut because have been in it for a long time.

Verse 24 "...believe that ye have received them..." (Translation)

(No orientalisms, teaching on believing.) When you pray, believe. When you believe and give thanks in your heart, you must be assured by thanking that you have received it. If you are sure on the inside that God heard your prayer, it will automatically expose or present itself outwardly, physically. First be sure spiritually, inside. Make sure you know what God says He will do. Once you are sure of what God will do, that is believing. Then it will appear in the physical realm. Then expect to receive it! If you are not sure inside, you cannot be confident externally.

MARK 12

Verses 1-3 When you lease a vineyard in the East, you must give the owner of the vineyard so much a year, or so much a crop, that is in money. If the man sends a servant and says go get some grapes, the owner may tell him that he agreed to give him so much a crop and didn't agree to give him the grapes. That is why they beat him. There are a lot of quarrels like that in the East.

"...built a tower...." The tower is referring to the wine press. To take the place of a wine press, they build a tower.

Verse 10 In the East when they build the houses, they gather all the material first and then they send for the builder or contractor. The one who is having the building built argues with the contractor over the stones which the contractor rejects. The owner says they cost him money and time to bring them here, because he thought it was a good stone. After much argument, the builder says he wants the stone there - to throw it in the corner.

Verse 14 The Jews were objecting to paying the head tax. They were paying taxes on property and income and didn't object to that. There was a head tax on the cattle, but they didn't want a head tax on themselves. The head tax on themselves should be paid to the temple and not to a foreign ruler. "...Is it lawful to give tribute to Caesar..." should be "...Is it lawful to pay a head tax...." They pay the political taxes in Roman money and the money to temple was Jewish.

Verse 39 The chief seats are nearer the pulpit. "Upper-most room" should be "uppermost seats." They are seats of honor. Men do all the business. In the East, if a woman's husband dies, she goes to the temple to pick a trustee, a man whom she thinks is capable to handle all her business affairs in connection with her home. She spends all day at the temple listening to the prayers of many of the men and the one who prays the longest, she considers him as the one worthy of her choosing.

Verses 41-43 In the Eastern temples they don't pass collection plates. In the center of the church or temple they have a huge vessel of goatskin which hangs from the ceiling, just low enough to be able to reach and put money in. Nobody knows who is putting how much in, but Jesus knew.

Verses 41-44 Treasury in the temple. How did Jesus know who put in more and who put in less? In the temple, a big brass vessel is tied from the roof and hangs down. It is huge and is at a height so that only the edge can be reached. It is impossible for anyone to know how much anyone else is putting in. It's a huge vessel made of five metals and suspended from four chains. Jesus must have known by revelation.

Verse 42 Widow's mite. There are four farthings to one penny. Pie—penny in India. 12 pies—one anna in India. 10 annas—one rupee in India. In the temples, they don't have a plate as we do for the collection. There is a big brass vessel tied up to the ceiling with chains. This huge brass vessel is made of five metals. You can only reach it enough to put money in, it's too deep to put your hand in. The five metals represent the five senses. Nobody knows how much you put in but you. Here everybody knows. Jesus knew how much she put in by revelation.

MARK 13

Verse 6 There are so many Negroes, so many Hindus, so many Americans, that say they are Christ. They say, I don't have to look for any Christ, I am Christ. They are false Christ's.

Verse 14 When a city or a town is besieged by the enemy, they barricade their houses and flee to the temples in the East. The enemy will not attack the temples. In the old days, they had a principle that whenever people were hiding in the temple, they would not attack it. While they are in the temple, the rubbish piles up in the streets and everything gets filthy because the people cannot clean it up. That is why they call it abomination of desolation.

Verse 15 Their housetops are all close together and they can walk from housetop to housetop all down the street. They don't go upstairs from inside. They go to the garden wall and from the wall you go upstairs. That's why Jesus said not to go down in the house. Because if you go downstairs and get something, and then go out in the street, you will be caught. Verses 14 to 27 are still future prophecy.

Verses 17 and 18 Tribulation period. Be prepared (not much explanation).

Verse 27 "Four winds..." should be four corners. "Winds" in the Bible are corners.

Verse 30 The generations when these things start to happen shall not pass away till all the things be done.

Verse 32 We know the signs but not the day and hour when these things happen.

Verse 37 If the master of the house in the East goes away, some of the servants sleep and the rest stay awake and keep the light burning. That is the way they are trained. But sometimes they fall asleep and then they get fired. Jesus means we should not sleep spiritually.

MARK 14

Verses 1 and 2 Usually on the feast days in the Orient they try to get rid of all the criminals, those that have been dodging the police. No matter how bad they are, they are honest enough to come back to their hometown on the feast day. The policemen all watch for them and kill them or take them prisoner or whatever the law may be.

Verse 3 Simon the leper was not a leper then. He was already healed. They just called him Simon the leper to distinguish him. An "alabaster box of ointment" is a very precious box of perfumes. India is the leading country for perfumes. In the olden days they used to trade their perfumes with Rome. Very seldom do they take perfumes to the king. The ordinary people do not take perfumes to the king. No Easterner will go to a servant of God with empty hands. Their law is you must not go to the priest or a servant of God with empty hands. You take some sort of present to show love and respect for their position.

A minister, a woman with no family, an expectant mother and a sick woman—they cannot go to see them with empty hands. They take presents to those people also. Kings in the East are also priests. That has been a tradition right through. If you are a priest and a king both, you will demonstrate loving kindness in your ruler ship. "...poured it on his head..." should be sprinkled it on his head.

Verse 5 "Murmured" because of jealousy.

Verses 12 and 13 Man bearing pitcher of water. Men don't carry a pitcher of water. The pitcher is made of clay and they carry it on their head without holding it with their hands. Men carry water in goatskin bottles. Bottles made with skins. They carry these on their back. Women never carry them on their backs. They use their heads and pitchers. This man was carrying a pitcher. This was for a sign.

Verse 13 Pitchers are earthen vessels which only women carry on their heads. Men carry water in goatskin bottles on their backs. No woman will carry a goatskin bottle on her back like a man, and no man will carry a pitcher on his head like a woman does. If a man has to use a pitcher, he carries it on his shoulder, never on his head. The Bishop has seldom seen it. They don't have to carry water to the temple, because there is already water in the temple.

(Psalm 119:83) Bottle in the smoke. Bottle—made of goatskin tanned inside. Cut of leg skin at knees and sewed up knees. Pour water in at neck and tie it up with piece of rope. Men carry this on back. Women carry water in clay pitcher on head. Never interchange. Mark 14:13, if Jesus had said they would meet a woman bearing a pitcher of water, they might have met 100 of them. But this was a man with the goatskin bottle, a very clear-cut sign.

See John 4:7-26

Luke 22:10. "Man bearing a pitcher of water." Christ will always tell us just exactly what we are to do in every situation so we are not confused—only one man with pitcher of water. This would be easily noticed by the man, because it was so unusual. Only very, very poor people have to buy water. Live in mud huts 10'x20'. Bring water home and tie it to the ceiling. Wife cooks with thorns and thistles which crackle and smoke (no chimney), and the smoke goes, to the ceiling and the skin bottle gets all burnt and scarred just hanging there with nothing to say about it. They also kept their animals tied up inside.

Spiritual application: If a man is in a helpless situation, going through crisis or cares, can't defend himself, he's boiling, burning, suffering pain and agony, a disaster, then that man is a "bottle in the smoke." But he should never forget God's statutes. That will be his only solution. Seek the Lord and He will deliver you.

Christ told his disciples in preparation for Passover to go to town and meet a man carrying a pitcher of water. Men don't carry water that way...then why does it say it?

(Bishop says that: Christ so ordained him that this man should be carrying a pitcher of water—just for greeting these disciples. So when we need guidance in any given matter, go to Christ and he'll tell us the way and walk ye in it. When He says so, there will be no confusion whatsoever. Why a man carrying water and not woman—only one man. Wonderful Jesus gives wonderful counsel in all our difficulties when lean hard on him and look to him for guidance. He will say this or that is so. He is our lord and redeemer.)

When water is scarce, poorer people have to buy water for drinking purposes, and for family use. Wealthy people have own wells in their gardens. There is a town well, but if water is scarce, poor have to buy their water while rich have their own wells. Sell in market in the skins. Man goes and buys according to his need, fills his bottle of skin, takes it home and ties up to "so called" ceiling. Houses—mud huts with roof of coconut or palm leaves—not much beams or rafters. Like a boot rather than a house. Low—have to bow down to get in. Man lives there with wife, children, cows, goats, sheep, chicken. All sleep together!! No door on the huts.

In America, don't know about such things. God is not gracious because you are wonderful, but that you may turn into being wonderful. Not because you deserve it, only by grace we are what we are, by grace alone. People so poor they have no change of clothing. Live and die in it. Rich will not let them bathe in their pools and they have none of their own. Hang bottle from pole in ceiling, looks like goat hanging down. Wife cooks food there in same place. Oven made of stone and mud, pot put on top of stone, and she can't afford good fuel like wood or anything, therefore, she brings the grass of the field. Jesus said grass of the field would grow and be burned up. Thorns and thistles don't give off much heat and is used up soon. All the heat and smoke all go to this bottle which is hanging there—no chimneys, no windows. In course of time, bottle becomes cracked and begins to leak and is of no use. Bottle cannot speak back, cannot defend himself; cannot help himself—tied helplessly, hopelessly, no one to help. That's the picture David had in his mind. Smoke and heat go up to bottle. Bottle is in helpless condition—time of crisis. He (David) was in the midst of crisis from which he couldn't get out and no one could help him. When in this condition, idiom is used for expression.

A man bearing a pitcher of water. Men never carry pitchers of water. Women carry pitchers of water on their heads. Men carry bottles of water on their backs. A pitcher is a mud pot. If God had said that they would meet a woman with a pitcher of water, they would have probably met 15 to 100 different women that day. However, a man with a pitcher of water is very unusual and would be easier for these two to recognize.

Verse 14 Guestchamber. One room in many Eastern homes is reserved as a "guestchamber" for any visiting holy man. It is upstairs, set apart.

Verses 18-20 Dippeth in the dish, sop, covenant of salt. On important occasions, all of the food is put in a big, large, wide bowl of brass. All wash their hands and pick their food from this one bowl; usually done in a covenant situation. Men sit around in a circle and determine to do something for the lord together. Eating in this manner food that is salted, means they will stand and stick together to carry out that which they promise to do. Here in verses 18-20, the Passover was being eaten. In this meal, with salt being eaten, Judas Iscariot was planning to betray the lord for 30 pieces of silver. Jesus Christ was aware of this. No one in the East does any harm to a man whose salt he ate.

People in East would talk out all business, then eat. When they ate, they ratified that to which they had agreed. In the East, people ate with their fingers.

Verse 20 Sometimes the Eastern people eat in several dishes. If they want to impress people with their trustworthiness, they dip from hand to hand. After you eat in the same dish with someone, you are never to do them any harm.

Verse 36 "Abba" is another word for father. They give the same name to an only child. Abba is a very loving term for father.

Verse 44 Kissing is a token or confirmation of discipleship. All the disciples kiss their master whenever they go or come in. This was a kiss of treachery by Judas.

Verse 47 This sword is not really a sword. It is a dagger. They carry a knife for the fruits and things they eat, not to kill anybody with.

Verses 51 and 52 The young man referred to here is John Mark. This upper room was probably in his home.

Verse 63 Clothes should be mantle. Whenever you say clothes it means mantle. A mantle is a cloth 3 or 4 yards long and 18" wide. That is what the poor people have to sleep in. But it is used by the other people too. They fold it so many times and then they have it hanging down to the knee. In the Western church it is called a stole, a mantle of authority. Throwing the mantle implies that you are called to the ministry and if you submit, you are protected. If he was walking on the street and someone came up to

him and said his mother had died, he would quickly rent the mantle and throw it away. Renting a mantle is an outward sign of anger or sorrow. In this case, the high priests rent their mantles because they were angry at Jesus. A boy receives his mantle or stole when he is 12 years old. The holy man whispers something into his ear. This is when he is considered being born for the second time or born again.

Verse 65 They covered his face and started to pinch him and cried out for him to say who was pinching him. If the women in the East want to smack their children, they use their fingers and not the palm. They are very careful not to use the palm. Once you strike a man with palm, you are not only showing your vengeance toward him, but you are pronouncing bad things for him.

Verse 70 "...speech agreeth thereto." Means that he spoke with the accent of a Galilean.

Verse 72 About four o'clock, the cock crows and all the people get up. Again at six o'clock when it is light, the cock crows. They wait until the cock crows before they get up. They also look at the stars to see if the cock was on time.

MARK 15

Verse 2 "...Thou sayest it..." does not mean you said it. It means, "...you are saying I am a political king, but I'm not."

Verse 6 It is a custom to release prisoners on special feast days. Kings have power to release whom they will.

Verse 15 Scourging him is beating him. That is a bad Oriental practice. If a man is caught committing a crime, the people beat him on the way to the police station. They do it to get a quick confession from the criminal and also to appease the people. That is why Pilate did it.

Verse 19 A reed is symbolic of weakness. In this case symbolic of despising.

Verse 21 See John 19:17

Simon of Cyrene. When an Easterner is compelled to go a mile, he will go two miles.

Verse 23 "Myrrh" was wine with myrrh in it. They used it to ease pain. He did not receive it.

Verse 34 "My God, my God for this purpose you have preserved me." (Translation)

Verse 35 "Elias" means God. Eli in Arabic is God. Elijah in Hebrew is God.

Verse 36 "And one ran and filled a sponge full of vinegar, and put it on a reed,...." This refers to when Jesus said, "I thirst." Instead of giving them water, they give them vinegar. The enemy always gives gall, which is not water. Another act of triumph was when Jesus refused the wine with myrrh. This was always given when people met this kind of death. A "reed" always showed "weakness" in the Bible.

The Nazarenes put up with the least amount they can get away with. The Hindus believe they are gods. Each person is a god. Aseeism is the highest of Buddhism. Avikism is the highest philosophy of Buddhism.

The children of Japanese, Hindus, Assyrians and Mesopotamians all grow straight hair. The children of Japan progressed first. One part of the children of Japan went westward and called themselves Europeans, and the rest went eastward. All the people with broad faces, small eyes and a short nose are Mongolians. The Chinese, Japanese and American Indians come under Mongolian culture.

The Easterners are dark because they have been in the hot, warm climate for hundreds and thousands of years. Kashmir people are just as bright as any white person. God did not make a yellow man or brown man, but he did make a black man. In the East all children are born white. The Vide Council is whiter than any of us. Negro is dark because he travels so much, but his sister is white. Most Hindus can pass for Frenchmen. Southerners are darker than northerners because they live nearer the Equator. You can't change the features of any face, but you can change the color. You can't change the color of the black. Arabs are not black. Nobody is black in the world except in India. Moses married a black woman. Everyone in the East thinks we don't like black people. Bishop thinks it is a lie. The Bishop says we do not like the Negroes not because of their color, but because of their cultural background. The people of India act toward the untouchables like we do toward our Negroes. It will take another billion years for the untouchables to get on their feet. The Bishop claims the English are Caucasians. The English people are a mixture of French, German, Norwegian, etc. The true British in England are the Welsh. They speak their own language.

Verse 43 Joseph of Arimathea was a southerner or a Jew. Jesus was hated by the Jews because he was a Galilean. The Jews were spiteful against the Galileans as a whole and not especially against Jesus. In the East, no matter how much they despised him when he was alive, when he dies all the people take part in the burying of him. Cast, color, prejudice, etc., doesn't matter.

MARK 16

Verse 1 When the body is laid in the tomb by the Jewish people, it is not covered by earth. From the first day they can go and pour spices on the body. That is anointing. All the relatives can do that.

Verse 12 The phrase "appeared in another form," should be "unrecognizable."

Verse 18 "They shall take up serpents..." doesn't mean they have to actually go and pick one up. If they should accidentally be bitten by one, it shall not hurt them. In the East, there are a lot more serpents than in the West. That is why they carry lamps when they travel at night. That way they stay out of the way of the snakes. "If they drink any deadly thing," means should they be poisoned, they will not be hurt. Should their drink be poisoned, it shall not hurt them. In the East, many people are poisoned when they become Christians.

Another truth about snakes. Once the type of snakes we have in the East are disturbed and attacked, they never forget the person or lose track of them. They will follow you continuously until the day they die. They will bite you when you are sleeping, eating, etc. They will never leave you alone.

Verse 19 To sit on the right hand is the right hand of power, glory and majesty. The right hand means power, authority, dominion, majesty and glory, all given to the Son, Jesus Christ, who accomplished that.

LUKE

LUKE 1

Verse 3 The word "perfect" should be "clearly, definite."

Verse 9 In the temples some burn incense, some put it or place it. Some light the incense, some put the incense powder. The Bishop, the highest man in office, puts the incense powder. Next to him they set fire to it. The lowest man in the Church burns incense. It should be his worth instead of his lot. The priest also sprinkles the congregation with the incense.

Verse 10 All the people kneel down and pray for all to stand up.

Verse 17 "Essenism" is a way of life. They just sit down and talk to God. They don't fast, or have priests, etc. In India, it is called "Advaitism." There are two groups in the Hindu religion. One is high and the other low. The low worship in the temples and fast, yell, cry and jump and the highest don't go to the temples, they believe they can contact God right away.

Verse 20 "Dumb"—If he had not been made dumb, he would have talked negatively.

Verse 23 In this case the ministration may be for a fortnight. If they have the services of consecration they may last for two or three weeks.

Verse 25 Barren women are not allowed to take part in any religious services, marriages or big functions. Barren women and widows are unclean and secluded. They are in the company but they don't touch anything because they think God has not favored them. Barren women are despised by men. Usually when a bride and bridegroom get married they go and fall at the feet of every relative except widows and barren women before they go on the honeymoon, asking blessing. "...take away my reproach among men" means, "...I am free now."

"Reproach among men." A woman without children is a barren (verse 36) woman. She is looked upon with reproach in the East. A married woman who has not borne children is looked upon as a curse from God. The same is true for a woman who bears only girls. The husband may divorce his wife if she does not bear a son. In the East, men look for younger women to marry.

Verse 27 Virgin is a good word here. Espoused means engaged. They could be engaged for a long period of time.

Verse 36 "And, behold, thy cousin Elisabeth she hath also conceived a son...." They don't need to know much about men, but they must know about women. Whose daughter is she, from what tribe did she come, whose wife is she, etc. Girls marry at about 14, a boy of 16. At first they don't live together as husband and wife. When they come together to live as husband and wife, they have a ceremony. On their honeymoon, the girl takes along 5 or 6 virgins and the boy about 7 men. These people prevent them from coming together. The day when they may come together as husband and wife is set by their elders.

Verse 42 Only place in the Bible where a baby was born and filled with holy spirit. Elisabeth was also filled with the spirit.

Verse 59 The eighth day is an accepted day for the dedication and circumcision of the Jewish children. The 12th year is the Mohammedan children. The first year the Hindu children are dedicated. In India, all the people come to see the baby at a certain time. They come and bring gifts and at a ceremony they name the baby.

Verse 61 Naming a child. The Easterners will search out a name which is already in the family. They will not give a name which is not in the family. They questioned her on the name John and turned to John's father to make sure this was okay with him.

Verse 63 "Writing table..." was a slate, writing slate. The relatives all have part in naming the child in the Orient. When the father writes the name he would have the child called on the writing board, that is final.

"Asked for a writing table..." John's father was dumb and could not speak, that is why he needed a writing table. "Table" should be a slate like a small writing slate made of stone and written on by slate pencil.

Verse 65 "Fear" should be reverence, respect and awe.

Verses 68 and 69 The horn of salvation is an Eastern term. The Old Testament and the New Testament contain these Eastern phraseologies. The sayings among Eastern people which were being used at the time the Bible was written and before the Bible was written are still being used. The horn was used as a musical instrument and was also used in battles. They blew the horn up to the sky to show victory and down to the ground to show distress. The women wear a little bit of horn on their headdress. The idea is "I walk as a victor."

Horn of salvation. A horn is either of a goat or ox or ram. At the thinner point of the horn a hole is made and blown to the larger part of the horn. They blow these in the temples (during sacrifices) and at war when soldiers enter a city as a conquering army—song of victory! Everyone knows that they have conquered that city.

This is what God says that Jesus conquered the devil, the world, the flesh and sin, by dying on the cross at Calvary. And then raised up an horn of salvation for us as the conquering army! (The defeated army also blows a horn to the ground rather than up in the air like victors. Then the defeated turns and runs.) Christ defeated the foe! He has cleansed us, and he will continue to bless us.

Verse 69 Raised up horn of salvation (scripture not stated). Already into teaching. This expression is a very typical one from the Oriental battlefield. God raised up a horn of salvation for us in Jesus Christ when he won the victory for us against the Adversary. Many people believe that salvation ends with being saved from sins. We can lift the horn of salvation high by our testimony of Jesus Christ. We should demonstrate our salvation by our walk on the Word. (Bishop talks a long time about this point. He tells much of his experience.)

God keeps us in perfect peace by one thing. When our mind is stayed on Him. We are not peaceful just because we are saved or go to church. We must put the Word on. No one is saved just by knowing about Christ—must know him to be saved.

Verse 76 "Going before." Servant always goes before ruler and warns people of his coming.

Verse 80 "And the child grew...and was in the deserts..." "Desert" is an Oriental term, refers to place that is open country. Almost all Eastern children, from the time they are 5 or 6 until they are 15 or 17 are sent up with the sheep to the wilderness, or desert. After he is 16 or 17 he comes back to the village to do whatever his parents choose for him to do.

LUKE 2

Verse 1 "All the world..." is just the empire of Augustus Caesar.

Verse 7 Swaddling clothes is silk or linen, beautiful cloth, about 2" wide, yards of it. They bandage the baby, beginning with the forehead and on down to the feet. This symbolizes uprightness. They only leave them wrapped in swaddling clothes for about 20 or 30 minutes.

"Swaddling clothes." These were not rags.

"Manger." The cowshed is not where the cows are kept. The manger is where the food is kept for the cows. It is a stone building.

"Swaddling clothes." These are many feet of linen cloth, 2" wide—it is like a bandage. The baby is wrapped from head to foot in these clothes for about 15 or 20 minutes or up to an hour depending upon distance to be traveled by people coming to see the baby. The swaddling clothes are a sign of freedom from crookedness (Ezekiel 16:4).

Covenant of salt, swaddling clothes. Once entering the roof of a man and exchanging the covenant of salt means there is trust and protection available under that roof—always. No man can deal with a man in any way when he is under the roof of a man with whom he has exchanged the covenant of salt. See Genesis 19 about Lot. Lot offered his daughters and not his guests. The host never betrays his guests. The protecting party on the covenant will feed his guest, hide the money, watch out all night for thieves, etc. This is the result of all salt covenants.

Rajahs, princes of high caste rulers and chieftains, do something rare when a child is to be born to them. They build a grand celebration party. If the baby is a son, the midwife hits the ceiling three times with a stick and begins singing: "For unto the chief a child is born, unto the chief a son is given, wonderful counselor, etc..." This is what Isaiah sang about the birth of Christ. Isaiah 9:6. The difference here is that the midwife, while singing, says "Nixon" for instance. "For unto chief Nixon a child is born...." Isaiah says unto us: because King of Kings, the Lord Jesus Christ for all the world, King of Kings. These kings spoken of in midwife situations are only in small community areas. This shows the sovereignty of our Lord. This song continues outside.

All of the people in the family take incense, frankincense, myrrh, gold, coconut, fruits, etc., and come to the palace. As all are gathered there to see the newborn king, the priest comes and leads them. The baby is washed in water with a pinch of salt in it. Then the baby is bandaged with linen cloth, silk. 2" wide, starting at the forehead, all over the body. They are with the child 5-10 minutes. This is the "swaddling clothes" our Lord Jesus Christ wore. His family was not poor. After a while they take off the cloth and clothe the baby with beautiful clothes.

The significance of swaddling clothes is that they are symbolic of uprightness with man and God. Why start at the forehead in the swaddling? Because when a man is upright, he should have no wrinkles in the forehead, no fear, no worry and no wrinkles. The swaddling says that the baby is so righteous, free from worry and wrinkles. Job said wrinkles were a witness against him. Job 16:8. Paul said, Jesus Christ shall present us before God without spot or wrinkle. Ephesians 5:27. Salted swaddles means unbreakable. Salted to lead a life in alignment and harmony.

Pray five times daily, give 10% of income, never go to work without praying. God in head, in mind, in heart, in everything! This is the teaching in childhood. If the child complains the mother says, "Look you, we've been salted to do this, we as parents are responsible for you and you are responsible for yourself. Remember you are bound with God by this covenant of salt. If you want troubles, insult God and break the covenant. If you want to live joyously, properly, then you fulfill the covenant which we made for you." People are caring for God first rather than anything else. Colossians 4:6. We who are not salted do not mean what we say. We lie.

Verse 7ff Verse 8: "Shepherds keeping watch by night." To fertilize the land they would bring in a flock of sheep at night. This is done during the summer. The shepherds would stay up all night.

The Eastern shepherds have always been considered as very diligent and very alert and trustworthy. The shepherds would publish good news. The angel appeared to them because they were trustworthy and would publish the good news. The birth of a monarch's son is good news only to those people ruled by the monarch. The birth of Jesus Christ is good news to the whole world.

Verse 16: A manger is the place where cows are kept. People when traveling will often ask to stay in the straw in the manger and sleep next to one another to keep warm. Mary, Joseph and babe were lying in a manger. Eastern child sleeps with the mother until he is five or six years old.

Verses 36, 37: In verse 34, Simeon is mentioned and nothing is said about him; however, in these verses much is said about the woman prophet, Anna. This is because the position of a widow in the East is very precarious. Once she has lost her husband, she can't attend any marriage ceremony, any religious function, can't wear jewels, good clothing—she is secluded. She lives in a very simple way to show her loyalty to her husband who has died. In order to serve in the temple the girl must be:

1. Unmarried (16 to 18 years old);
2. She must have been married for seven years from her virginity; and
3. "Young widow" (one who has been married only a short time before husband dies) cannot serve in the temple until they are 60 years old (I Timothy 5:9).

There are seven kinds of widows to the Eastern thinking.

What is written in verses 36 and 37 shows that the woman was trustworthy, for the man Simeon, they would just accept his word.

Verse 8 "Country" should be province or neighborhood. In the East, not all the shepherds stay in the fields at night. Just certain seasons of the year, especially during the summer months. During the summer, one man will have all the sheep in his field. They pay for that. Jesus wasn't really born on

Christmas. About the latest he could have been born is September 20-25. Temple sheep are let go in the street in the day. The sheep are only in the fields at night. They have the sheep in the fields to help fertilize the fields.

"Shepherds keeping watch...by night." The sheep flocks are used for fertilizing the land after the harvest. The sheep are put on the land at night for two or three nights. They put a small hedge around the sheep and dogs also. Then shepherds will stay up all night singing. This is done only in summer. They would freeze if they did this in the winter. They only have to watch at night for fear of the jackals and tigers.

Verse 9 "Angel of the Lord came upon them." Why did the angels come to the shepherds rather than go into town and wake some people up? The Eastern shepherds are considered to be very diligent and alert, they go with little sleep, they are trustworthy. If they hear some good news, they will go and publish it in the street. They listen very well and because of these things, the angels came to them.

Verse 10 "Good tidings." When an Eastern monarch has a son, it is good news only to those who are ruled by him. But with Jesus Christ, it is good news to all people.

Verses 11 and 12 "Manger." The manger is the place where the straw for the cows is kept. Among poor Eastern people, a mother and child are placed on sheets which are placed on top of a pile of straw.

See Luke 2:16.

Verse 12 Could not be very far away. The babe was still in swaddling clothes.

"Swaddling clothes." If the baby is wrapped in swaddling clothes, then it is a foregoing conclusion that he has been salted. The baby is first washed with salt water or salt is rubbed on him then he is swaddled. Not clothes, but bandages.

Verses 13-15 "Let us go now." The shepherds were very alert and spiritual people and so they went as soon as they heard the message.

Verse 16 "The babe lying in a manger." Until an Eastern child is five or six years old, he will sleep with the mother and father.

Verses 21-24 Taking Jesus to the temple. Every male child when he is eight days old is taken to the temple and an offering is made. A lamb must be given for every boy as a sacrifice. If you can't afford a lamb, then two turtledoves are given instead.

Verse 22 Purification lasts 40 days. The women don't walk, do a bit of work, touch anyone, enter their kitchen, touch any vessels of the Lord or bake any bread. They have a separate room for themselves and the child, and have servants looking out for them. After the 40 days the mother and child are taken to the temple and the child is dedicated to the Lord. They then return home and the mother is again allowed to work and touch things as usual.

Verses 24-40 The choir is boys chosen from the "audience" when they arrive, a "pick-up" choir. The choir sits. The food which is sacrificed to the Lord, which was given to the priests, the priests and choir eat together as the sacrificial meal. This is where Jesus Christ began at 12 years old (when he was able to speak to elders) to talk to the priests. Jesus Christ probably sang in the choir. At the feast, the group travels to it in companies. Men, women, young men, young girls. The leader of the group is very quiet. "I would rather lock my mouth up and suffer and fast so that my children who are under my guidance, if they have committed adultery or other sin which you know God, but I do not." Because every idle word and sin must be punished. Which means the leader's people are punished and he as the head of the family must suffer. The priest is the head of all the families in the East. He is responsible to God for all the members in the family. On the pilgrimage, they slept on the floor, they could not visit people, they eat and cook what they can (this is where "pilgrim" and "strangers" comes from), and go on marching. The distance between men and women might be a mile. Yet, for meals and sleep they are all together. After the pilgrimage and Joseph and Mary discovered Jesus, they said they had been looking for him. Luke 2:27-40.

Verses 25, 36 and 37 Women, serving in temple. When Jesus Christ was born, there were two people who blessed the child. These were Simeon (not to die before seeing the child) and Anna. There is very little background on Simeon, yet a great deal of background for Anna. Widows in the East can be admitted for service in the temple if she is unmarried, who will promise never to marry. If a woman was

married for one year and her husband dies, at 26 years old, a widow, she cannot be accepted for service in the temple. As a young widow, she must have lived with her husband seven years or she is not qualified to serve. She must wait 60 years before being eligible. If she were 33 years old when her husband died, then she would be qualified, having been with her husband at least seven years. Then she could serve. This is why all of this information is given on Anna, because it identifies her. All of this information is necessary. In the East, if this information were not given, then no one would pay attention to her (they accept no one who is not qualified). Anna is very acceptable.

Verse 35 "Sword" should be "dagger."

Verse 36 See I Corinthians 7:36.

"The prophetess Anna." Younger widows must wait until they are 60 before they can serve in the temple, if they had not been married for seven years before they were widows.

See Judges 11:35.

Verses 36 and 37 Widow serving in temple. She was in the temple when the lord was presented in the temple. She took the lord and blessed him. She was a widow! With 7 years of marriage, she was fully acceptable to serve.

Anna, temple, woman. Two people blessed the Christ child. First, verse 34, Simeon. Second was Anna, the prophetess. There are no details on Simeon. Why does Anna have all her particulars listed? (See teachings on Jephthali's daughter!) Eastern people do not accept the testimony of a woman, especially a widow, unless she is fully qualified. She must have lived with her husband at least seven years from her virginity and be at least 60 years old. Otherwise, her testimony would not be accepted as real.

If a 16 year old girl married an 18 year old man (or a 21 year old female married a 21 year old male), and if the husband dies before they come together, she is still a widow even though she never lived with him. If such a woman wants to join the temple into the ministry, she will not be accepted until she is 60 because she is classified with the younger widows. (See I Timothy 5:9)

Suppose a woman lived with her husband for seven years, he died and she wants to be a member of the temple. She is accepted at 30 years old (or however old she is now). Because of those seven years she is qualified to be a testimony in the temple.

Anna was 84, had been married seven years, and she did not just walk into the temple. She had been there night and day. This is why Anna's credentials are spelled out, because of the Eastern culture.

If a woman takes up a ministry, people are suspicious, so must know all the facts about her integrity. (Full record of the widow is given in Luke so people will trust her.)

See also Judges 11:35-40; I Timothy 5:9.

"Anna a prophetess." There were two people who came to see the baby Jesus in the temple. One was Simeon whom little is said about (verse 34). The other was Anna. Why was so much said about her? In the East, the position of a widow is very precarious. Once she has lost her husband, she can't take part in any ceremony, social function, she can't wear jewels, good clothing, she is secluded. She lives this simple life to show her devotion to her husband. To serve in the temple a woman must be:

1. Unmarried girl, 16 to 18 years old.
2. Not a "younger widow"—if a girl has not been married for seven years before her husband dies, then she is a "younger widow." Younger widows must wait until they are 60 years old before they can serve.

Explanation of seven years. For a woman all her pedigrees must be given. People in the East would say—"What kind of woman is this?" For a man, his name is enough. This woman was 84 years old, married more than seven years, she is acceptable, she's been in the temple praying since she was widowed. Young women can be accepted at 20; older women at 60.

Sometimes children—girls of eleven years of age, will marry a boy, say 13, but this is against the law. But suppose her mother is sick and about to die, then she may say to her son, "Let me see my daughter's marriage before I die." In order to please her, you will get a special license and get a boy of her own kind and marry them. After this, they go back to school and don't see each other again until they become of age—say 18—then they have another ceremony and they are married and the date is set by the

elders and the priest as to the time of their coming together. They don't come together in marriage until then.

Verses 36-38 I Timothy 5:9. Widows, temple service. Gave much information about Anna the prophetess: how old she was, her father's name, husband's name, tribe, how long she was married, what service she did in temple, etc. This information was given because she was a widow. Otherwise, no one would believe her word. A man under the age of 30 is not believed to have reliable wisdom either. If a virgin (unmarried) of 21 wants to join the temple for service, she may do so, but if she is a widow under 60 she may not do so if she did not live with her husband at least seven years. She is a "younger widow."

In I Timothy 5:9, Paul says not to take in a widow under 60 years old. It was believed that younger widows were too inclined to follow after the world. A woman of 60 has better wisdom. Anna was 84 years old, and all that information was given on her to assure people of the reliability of her word. A "widow indeed" is one over 60 years old or one who lived with her husband for at least seven years.

Temple service; woman. When Jesus was presented in the temple as a baby, there were two people who blessed him. One was Simeon (verse 34) and the other was Anna. Notice the details given about Anna, while none were given concerning Simeon.

The Eastern people do not accept the testimony of a woman, especially if she is a widow, unless she is fully qualified. In the Eastern opinion, a fully qualified woman must have lived with a husband at least seven years from her virginity or must be at least 60 years old. If a woman becomes a widow before she has lived with her husband for seven years, she cannot join the temple to do service there until she is 60 years old because her testimony is not accepted. She may join the temple at any age if she is a widow after having lived for seven years with a husband. Anna more than fulfilled these requirements and her integrity was accepted.

Verse 40 The child grew and was strong in spirit.

Verses 41-49 Jesus in temple (age 12), children. Why did Mary and Joseph not miss Jesus for a whole day's travel? Why had they not looked for him before? In the East, people travel on pilgrimages in large groups (companies). All the girls travel in one group, all the boys in another, all the older in another, all the middle-aged in another. Old men go first, then other groups on down the line.

Joseph and Mary returned to Jerusalem to find Jesus. When they found him in the temple, he asked, "How is it that you sought me?", because it was established that any children who were separated from parents should go to the temple to wait for them. The next sentence should be, "Know ye not that I must be about my Father's house?" (not "business"). Jesus' ministry began when he was 30, not when he was 12. Jewish children are taught spiritual things from the time they are able to understand them—at least by age 3 or 4. They are grounded at home night and day for teaching. The mother and father teach them culture, civilization, good conduct and manners, etc., at home because it is their responsibility.

Verse 43 "The child Jesus tarried behind in Jerusalem...." When they go on journeys to the temple, they usually travel with quite a few families together. All of the men go first, the women next, followed by the boys and girls. The only time the families get together is when they eat or sleep. They must eat on the road. If they are passing some other relatives house, they may not go eat with them. They have to cook on the road and sleep near the road. In the temples the men stand first, the boys next, followed by the girls and then the women. There are no chairs, everyone stands. In the Christian churches the women sit, but in the Hindu and Jewish temples, they stand during the worship. There is a choir and sometimes some of the boys are selected for it. After the service is over, some of the choir boys join the deacons and have a sacrificial meal another place. That which is offered in the temple none should partake of it, so those that take part in the service of God must go somewhere else. During the meal, they discuss the things that were said in the church. The boys may question the priest and the priest may question the boys, and the assistant priest may question and they become one in eating the meal. The choir boys are permitted to take part because they have robes on. In the temples, there is a place where the missionaries say and give good to the people.

Verse 44 "In the company." When family goes on a pilgrimage the grandfather leads—all the boys are one company, all the girls are one company, all women same, all men. It puzzled Bishop why they went a full day's journey because they always got the family together at meals.

Verses 44-49 Young Jesus in the temple. People usually traveled in companies in going to or from Jerusalem. They walked in groups divided according to age and/or sex. That is how Mary and Joseph could travel a day's journey without knowing that Jesus was not with them. They supposed he was walking with the group of other young boys. Jesus was not disobedient to his parents. He was obedient in every way. In verse 49, "business" is the wrong word to use. It should read, "where else can I be? You can find me in the house of God." The temple is always a central meeting place if a group gets split up. Children are instructed that if they should get lost or separated, to go wait in the temple for the parents to pick them up. Many boys about 12 years old discussed with the priest because they were in the choir. Only those in the choir could eat sacramental meal with the priest or discuss with him.

Verse 49 "...Wist ye not that I must be about my Father's business?" The Eastern translation is. "...Don't you know that I would be in the house of God?"

Waiting in the temple. When the family travels with the company, if anyone gets lost or gets away from the group, he will go to the temple. The others will go there to look for him.

Verse 51 The Bishop's translation says Christ went home with them and was obedient to his parents.

LUKE 3

Verse 7 "Generation of vipers" should be "generation of black scorpions."

Verse 8 John called these people a generation of vipers (black scorpions). The father of the black scorpion dies when the scorpion is born. Also, the mother dies because of birth. He is, therefore, left without any parents to teach him or guide him. John says here he must see real repentance before baptism.

Verse 11 "Coats" should be shirts.

Verse 14 The soldiers in the olden days were different from the soldiers of today. They got a small salary for the month and so, they would falsely charge the subjects, prosecute them, charge them more money, etc. They did it in order to make up their wages and show their power.

"Be content with your wages." The Eastern soldiers are paid very little. The soldiers will rob the people to make up for their small wages or they'll falsely accuse people to get money. The Hindus learn to be satisfied with what they have—makes life happier.

Verse 15 Instead of the word "mused" it should be "thinking." Still not a good word.

Verse 16 The shoes in the olden days were tied from the foot to the knee, with leather straps. They took a long time to unloose. Only slave servants did that work.

Verse 17 See also: Matthew 3:12. After the threshing is through, they will take the ears of the corn to one side leaving the kernels which they gather together. Then they take the instrument, a fan, put the corn in a pan and pour it out so that he may blow all the chaff from our life.

LUKE 4

Verses 3 and 4 "It is written." Jesus was quoting from God's Word when he said this. Moment of time—mental pressure.

Verse 8 "For it is written"; renewed mind. When the devil tempts, what is your arguments against him? You cannot win a point with the devil by arguing with him or by showing your fist or your intelligence. The only thing that the devil fears is your sword, the Word of God. It is a double-edged sword. Whenever the devil attacks with unbelief, fear, animosity, etc., do not submit or argue. Rather use the Word of God. The devil cannot be defeated with the flesh. He fears only the Word of God. A Christian using the Word of God scares the devil quicker than he can scare the Christian. Mentions Philippians 4:19 during teaching.

Verse 16 They always stand up to read the Bible and sit down to teach. Sometimes they stand up to teach.

Verse 18 "Bruised" should be "pressed."

Verse 19 To accept the time of the grace of God. (Translation.)

LUKE 5

Verses 1-11 Fisherman, nets. Fishermen in the East live on the seashore in little mud huts which wash away when the storms come. Their only property is the net. They have no furniture, etc. They cook in mud pots. The nets cost only about \$10-15, but when they forsook their nets (verse 11) to follow Jesus, it was more than forsaking a million dollars because it was all that they had. There is a great sentimental value to the nets because they are handed down from father to son for many generations. The net is their capital on which they have lived for generations. They live from day to day. If they do not catch fish, there is starvation. These men caught nothing all night, so they were washing their nets. Once they have washed their nets, even if all the angels came and told them to try again, they would not because it was a bad sign for them. It was against culture and tradition. When Jesus spoke to the fishermen, they broke all tradition and obeyed his voice. Their nets were filled. Likewise, we should not come to God with our tradition, but rather obey the Word and our nets will be filled. It is impossible for God to bless us when we do not do what He says.

Verses 2-5 Fishermen. The Eastern fishermen are very poor. They live from hand to mouth. If they don't catch fish, then they have nothing to eat. They have no land or possessions. They will build their hut on the sands. They move their hut from place to place on the seashore. Their nets are their only property. If a fisherman forsakes his net, it is more than a rich man giving all his wealth. The net is sentimental, sacramental, the very life of the fisherman. When they catch fish, the wife will take it into the market and sell it to buy rice and other food. They have no food laid up. Once a person washes his net in the morning, he will not use it until that night. Washing the net is a ceremony. But Jesus Christ said cast it so he did, when the Lord says—you do it.

Verse 8 "Knees" should be "feet."

Verse 18 The bed is a quilt, sheet and a pillow. It is like a stretcher carried by four people.

Verse 19 "Tiling" is really a kind of window made of wood. "Tiling" should be window made of wood.

Verse 24 "Couch" should be bed.

Verse 27 The publicans are tax collectors in the East. This is a very disgraceful position in the East. No man will eat with a tax collector because they are cruel. They beat the people, take away their property and treat people very disgracefully. They hate a publican worse than an untouchable as far as eating is concerned.

Verse 31 Even today the physicians are mostly religious men. They don't know anything about medicine at all, but they just expect the patient to have faith in whatever they give them. The people are healed, not because of what he gives them, but because of the confidence or faith in the holy man.

Verses 33-35 Children of bridechamber, fasting. "Children of bridechamber" is the name given to the invited guests to the marriage ceremony. While the guests are with the groom, they enjoy all the pleasures in the marriage home and do not fast then. But the days come when the groom is taken away and then begins their fast. The bridegroom is spirit. Fasting is flesh. When a person forsakes walking after the spirit, then he follows the flesh. Fasting is a man made idea (not God-ordained). There are two kinds of fasting: (1.) man ordained fasting-going without food for two or three days. He feels that he will feel healthy. Then also he feels he will be able to concentrate better on an empty stomach. The mind wanders on a full stomach. (The idea was not that God will have pity on him, or that God will forgive him.)

Verse 34 "The children of the bridechamber" means all those that are guests at the wedding. The people that go to the wedding don't fast until after the wedding. When the bride and bridegroom go on the honeymoon then they begin to fast.

Verse 36 Translation needed.

Verses 36-39 New garment upon old. "No man will put a piece of new garment upon an old." "Garments" are thoughts. One cannot put a new thought, a material thought, with the old or spiritual thought. They would not agree. We cannot serve two masters. Spiritual and material thoughts will not mix. This is the warfare that Paul had in him. "Wine" also is thoughts: new wine is material thoughts. Old wine is spiritual. Bottles are our consciousness inside. Both old and new must be separated but both are preserved. No man can serve two masters. We are foolish to walk by the flesh. (II Corinthians 6:15.)

Verses 37 and 38 "Bottles"—goatskin bottles.

LUKE 6

Verse 1 The Pharisees did not complain why they picked the ears of corn that belonged to someone else, because you are permitted to eat the food of someone else as long as you are passing there. They were questioning the rubbing in their hands. You have to rub the corn to get in to eat. Rubbing the corn in their hands is working and so they were complaining about the work.

Verse 20 "Poor" should be "humble."

Verse 21 Translation: "Hunger for righteousness sake." "...that weep..." means those that are persecuted and oppressed by the wrong governments and kings.

Verse 24 Translation: "But woe unto you that are rich deceitfully." Refers to those who have gotten rich in a crooked way.

Verse 25 Translation: "Woe unto you that have an abundance of things...." They shall hunger for Christ.

Verse 28 Instead of "despitefully use you" it should be "force you to do work for Him." Compel you to carry baggage. In this passage the word "curse" means curse.

See I Samuel 12:17.

Verse 29 "Unto him that toucheth thee on the one cheek..." it should read. Touching the cheek is an insult in the Oriental countries. Cloak and coat go together. If a man wants to take your cloak, give him your coat also because that will give him a full spirit. "Cloak" should be robe.

See also: Matthew 5:39. "Smite thee on thy right cheek"—to touch someone on the cheek is a great insult.

Verse 30 "Give to every man that asketh of thee." If you have it to give then give it. All that we have is not our own. We are only trustees of it. It all belongs to God. Give and it comes back.

Verse 38 "...pressed down and running over..." The measure they use to measure wheat in is about 8" long, about 3" or 4" in diameter. He shakes the measure and then puts some more on top of it. They take time to press it together, shake it down and then fill it up. It is like a jug, open at the top and closed at the bottom. Used to measure oil, wheat, corn, etc. Made of wood or steel. "Bosom"—when a person buys these things, they open their veil or garment into a pouch in the front and the grain is poured in. Ruth 3:15, "...bring the veil that thou hast upon thee, and hold it..."

"Good measure, pressed down." Rice, wheat, salt are all given out by measure and not by weight. They measure a lot of things in a measure 6" long and 3" wide. When someone wants to have a measure of something, they will fill the measure, shake it, press down the grain and then fill it to running over. With the first measure the man gives out he will say—"Blessing of God be with you." He will say this instead of, "one" then "two," "three." Second measure is not pressed down as much.

Verse 40 It should be "perfect in understanding, or perfect in spirit."

Verse 41 "Mote and beam." Oriental figure of speech. "Mote"—this is a little fault, a little speck. "Beam." This is a big fault. Get rid of our sins before we try to help someone else. Try to correct ourselves first.

Mote in brother's eye. Do not criticize a brother for a little fault (mote) unless you are willing to take out the big fault (beam) in your life. Be gracious, kind, generous, loving to help brother remove the mote from his eye. Qualify yourself by getting rid of the beam in your own eye. Unbelief in a believer is the biggest beam there is. Every believer that is suffering has that beam in his eye. Assassinating the character of a man is a great sin. If he has a fault, go tell him—do not tell everybody else. Things that are said against the believers are from the devil. Praise God there are those who would lay down their life for the believers.

LUKE 7

Verse 7 "You say the word from where you are" is a common thing.

Verse 12 The people in the East have sympathy for the widows.

Verse 14 The "bier" is like a hospital stretcher. It stands on four wheels. They put the dead bodies on it. The Christians and Mohammedans put them in a casket. They dress the body in their best clothes and jewelry and four of the relatives carry it. That is what they call a "bier." The whole city likes to look at the man for the last time. They don't close the casket because everybody must see the dead body.

A wheel is on an open hospital stretcher type thing which carries the dead body, so everyone on the street can see the dead man's face. It is rolled on four wheels. They did not use coffins; they remembered the record of Jesus touching the bier and raising the widow's son in Luke 7:14. After the body is buried, the bier is broken, despite its beauty. Whatever belongs to the dead man must not return home with anyone.

Verse 23 Instead of "offended" it should be "those that don't misunderstand me."

Verse 24 The reeds are in the sugarcane family but they are not sugarcane. They grow five or six feet long in the wilderness wherever there is a little water. About 12 o'clock during the day, the reeds fall down to the ground and about 4 or 6 o'clock in the evening, they rise up again.

Reed. People went out to the wilderness to hear John speak. Reed: species of sugar cane which grows wild, about 4' tall, hollow. Bend down during heat of day. At 5:00 p.m., when east wind comes, they rise up again and people go to watch. Jesus wanted to know if the people went just to see this sight or to hear John teach. What are our eyes on now? They should be on Christ rather than the world. Where is our attention focused?

Can insult a person by beating-with a reed. Does not hurt physically, but humiliates. Jesus was given vinegar sponge on a reed at the cross. Same insult with beating a man with palms of hands. Jesus was beaten in such a manner.

"Reed shaken in the wind." These reeds are a member of sugarcane family. They grow where there is little water. They grow to be about 4' to 5' tall. During the heat of the day, they all lie down almost touching the ground. In the evening, they all gracefully rise up. The people go out at about 5:00 or 6:00 to watch them.

Reed shaken in the wind. Reeds are a species of sugarcane, they grow up wherever there is a little water, in the woods, jungles and bushes. They grow by the thousands. They are 4' to 5' long and the leaves are like sugarcane leaves. During the heat of the day they all lie down and bend down; almost touching the ground. During the evening the reeds all gracefully by themselves, rise up. People run to watch this happen around 5 or 6 o'clock in the evening. Jesus wanted to know if the people went into the wilderness to see the reeds shaking in the wind, or did they go there to hear what John the Baptist had to say about Christ? Do we go to church to see the stained glass windows, the organ, the choir or to keep our eyes on the Lord? Reed "shaken" or "reed rising up."

"A reed shaken in the wind." John sent messengers to Jesus Christ. Jesus answered and told the messengers what to tell John. Then he spoke to the people about John. Not a reed "shaken" in the wind. "A reed rising up by the wind," is the correct translation. In the East, in the wilderness, reeds grow by the thousands, wherever there is a little water. It is not planted, it grows wild. From these reeds, they make flutes. In the heat of the day, the reeds all bend down, close to touching the ground. In the evening, they all rise up by themselves. It is a beautiful sight, and people go to watch them. "When you went to the wilderness to hear John, what was the purpose? Did you go to see the reeds shaken? Did you go just to watch the reeds rising up? Or did you keep your eyes and ears on what John the Baptist said? Did you only see the sight or did you go to listen?"

Verse 25 John was not clothed in soft raiment. He was clothed in goats' hair.

Verses 31-34 Children in marketplace. In the East, outside of the marketplace, there are some boys anywhere from 14 to 18 years old. One sits at entrance of marketplace and several boys gather around him. He has a flute in his hand made of reed pipe and he plays a song on it. He begins with the song of joy and then changes to the song of mourning. The people respond to the songs. If anyone did not, then those who did respond would go after them saying, "Have you become so engrossed with material things that you do not have heart enough to respond to the songs played by the boy?"

"We have piped unto you and you have not danced"—song of joy. "We have mourned to you and you have not wept"—song of mourning.

Verses 33, 34: John the Baptist and Jesus Christ both came with the song of joy, but many did not respond, yet nobody would go against them and ask why they did not respond. The world is too busy to respond to the song played by Jesus Christ. If a person did not respond to the children in the marketplace, everyone got angry at them.

Verse 32 "Children" means not only those of five and six years old, but also those of 16 and 18. It is an Eastern tradition that the people in the market must stop buying and selling to respond to the song.

See Isaiah 55:1.

That's why Jesus said in the Bible, "They are like children in the market. We have piped, unto you and ye have not danced." Matthew 11:17, Luke 7:32. Then as you come inside there is a baker's boy going around selling bread, open basket with bread that his mother or auntie made, he may have fish to go with it. He has a feather to fan to keep the flies out. Whenever there is a congregation of people in the East, there is always a baker's lad.

See Isaiah 42:3.

Verse 36 Washing of feet, tear bottle, gift. This woman knew that she was a sinner and she knew that Jesus was eating at Simon's house. So, she went to see him and obtain forgiveness. According to the custom, she could not go to a man of God (guru) empty-handed. To three people one cannot go empty-handed: priest, pregnant woman and a person sick in the hospital. In the Old Testament, God says to take a pot of honey when visiting the prophet. When a man of God visits the home, he is offered a silver tray of flowers, fruit and nuts as he leaves. He chooses a few things off of it. If money is given it is laid at his feet in an envelope (i.e., Acts 5). Easterners love perfumes and this woman brought her costliest to Jesus. She stood at his feet behind him. Woman could not stand equal with men. Easterners do not sit in chairs, they sit on a carpet with their legs crossed and eat food with fingers. The woman began weeping and washing Jesus' feet with tears. Remember, she was standing behind him but she could do this because he was seated on the floor.

How long would it take for her to cry enough tears to wash his feet with. Especially in Jewish homes and homes of some of the primitive tribes that live on the mountains, a tear bottle is kept for each member of the family. It is about six inches long and about an inch and a half wide. It is made so that liquid in it will not evaporate. Whenever a person cries, he collects the tears in the bottle. The bottle is closely protected because when a person is buried, the tear bottle must be buried with him. They believe that any tears shed for a spiritual cause will be rewarded by God. Those are the only tears which go into the bottle. If the house is on fire, the tear bottles are saved first—not the furniture. In Psalm 56:8, David mentioned the tear bottle. It is a disgrace to be buried without the tear bottle. It is the most precious thing to sacrifice because they believe that the tears shed for the glory of God help them get into heaven.

Why did the woman use her hair to wipe Jesus' feet? A woman's hair is the glory of her head. She was indicating to everyone there that her own glory was good enough only to wash Jesus' feet with. She showed extreme humility. Then she kissed his feet. Eastern men and women are allowed to kiss each other on the forehead, crown of head, cheek, but a kiss on the feet implies confession of sin—even among men when one has wronged another. Any other kiss would be a display of respect or affection. Psalm 12:2 says to kiss the son (Jesus Christ). It refers to kissing the feet to ask for forgiveness. Not a word needs to be said when the feet are kissed—both parties understand. Jesus knew the significance of kissing the feet and he said to her, "Thy sins are forgiven."

Verses 36 and 38 Psalm 56:8. Tears; washing the feet. How could the woman stand behind Jesus and wash his feet and kiss them? It is because Easterners do not sit in chairs like Westerners do. They sit on the floor. The woman could stand by his side and reach his feet.

Why did she bring a gift (alabaster box of ointment)? In the East, a person would never go empty handed to visit a doctor, priest, sick person or pregnant woman. In this case, the woman was visiting her lord.

How did she get enough tears to wash his feet? She could never accumulate enough by crying just once. Easterners keep "tear bottles" in their homes. Whenever they cry for something concerning God, for which they expect a reward, they collect the tears in the bottle and preserve them there. These are tears from weeping and praying. Each member of the household has his own bottle which is buried with him at his death. It is a disgrace among some Easterners to be buried without the bottle. They believe

that the bottle goes with them to heaven and they will receive a reward for each tear in the bottle. If a woman sacrifices her tear bottle, it is more than giving all the millions of dollars in the world. It is a custom to do for a holy man that one respects very much.

See Psalm 56:8—David was telling God that whatever he did for God was recorded in God's book. He did not have to bring the tear bottle to remind him.

In Luke again, the woman wiped Jesus' feet with her hair. An Eastern woman's hair is her glory and is very long. She was showing her humility and submission. She was saying that her glory was good enough only to wash his feet.

She kissed his feet. Easterners are entitled to greet one another with a holy kiss—a kiss on the hand, forehead or cheek which shows respect and affection. It was significant that she kissed his feet instead because it meant that she was ready to confess her sins to him. It is an act of asking for forgiveness. (Psalm 2:12) She showed a desire to be reconciled.

Verses 36-38,48,50 Women are not invited to dinner alone in the East. Everyone knew she was a sinner, bearing of gifts is for four people:

1. Pregnant woman; 2. Sick person; 3. Prophet of God; and 4. A king.

Eastern way to show honor is to walk a little behind the guest—woman stood behind Christ.

Tear bottle—Eastern people are buried with their tear bottle. 6" long, 2" wide, designed so tears will not evaporate. There is a reward for every tear which is shed before God, only tears shed for kingdom of God; disgrace not to be buried with it. If their house was burning, the first thing they would save is their tear bottle.

See also: Psalm 56:8.

Alabaster box of ointment. This woman invited herself. She bought a box of alabaster ointment. Custom says when you meet a holy man you must carry something in your hand: flowers, fruit, money, anything. You cannot meet them with an empty hand. In the East, you cannot go see empty handed: (1.) priest; (2.) pregnant woman in the family way; (3.) person sick in the hospital; and (4.) own doctor. This woman paid a lot for this highly priced perfume. She could have bought something cheap. She didn't because her love was great for a master she'd never seen. So, she gave much. She stood behind Christ. Women always stand behind the men—a sign of respect showing that he was the head of the family. He must increase, I must decrease. He's God's man. Submission to the husband. She wept, washed the feet of Christ with her tears. How long do you think she must have cried to wash his feet? She had a tear bottle, 6" long x 2" wide, so that the water doesn't evaporate. Each member of the family kept a tear bottle. Any time the people wept for tears of joy, they put them in the bottle. When they're dead, the tear bottle is buried with them. It's a disgrace to bury them without one (just as it's a disgrace for son not to be at the funeral). Only "good tears" go into the bottle—tears for the glory of God which you expect a reward for the good of mankind you've done. Psalm 56:8—David knew he didn't need a tear bottle.

The Orientals will sacrifice these tear bottles for holy men. "Since you're here, holy man, I don't need any rewards in heaven. You are my salvation." When this much respect is evident, they'll give up their tear bottles. This woman loved Jesus enough and was prepared to be buried in disgrace. She believed in him. She was willing to suffer the consequences. The long hair of the woman is the glory of her head. She brought her glory down in order to wash his feet. "Lord, my glory is only good enough to wash your feet." Shows extreme humility. She kissed the feet. Shows confessions of sins and willing to be reconciled to the wronged person (story of the daysmen). You don't have to say a word asking for forgiveness. When you kiss one's feet, it implies that. Verse 48: "Thy sins are forgiven thee."

If we have faith, we should demonstrate it even as she. She was centered in Christ—her only care. God knew her heart, just as He knew the others. As Paul said, "I count everything but dung for the excellency of the knowledge of Christ."

Verses 36-38, 44-50 "Wash his feet with tears." Women do not usually go into where men are if they are uninvited, this woman went any way to meet Jesus. "An alabaster box of ointment" is the highest priced perfume. When a king's son is born all must bring gold or frankincense as a gift. You must also take something for the priest, rabbi, prophet, doctor, pregnant woman or a person in the hospital who is sick. At the meal the people sit on a cushion. When the man and woman are walking, the man walks a

little before the woman. Also, if a man has great respect for another man, he will walk shortly behind him. That's why she stood behind Jesus. John 3:30 refers to this walking behind.

Some of the tribes in the East keep a tear bottle. If they weep for joy or something that has to do with God, then they will put their tears in this bottle. The bottle is very precious. When they die, this bottle is buried with them and they are rewarded according to the number of tears which they have in their bottle. It is a disgrace to be buried without the tear bottle. Only righteous tears go in.

Verse 38 "...and began to wash his feet with tears...." Many people think, how could this woman get so many tears? They think that she must have been at the feet of Jesus long enough to get enough tears to wash his feet. That is not a good translation. The answer is, she brought the tear bottle with her. Every person has a tear bottle with them and every family, when they cry, let the tears flow into the bottle. Then if they want to make a sacrifice and they are supposed to give the tears, the bottle is buried with them when they die. The tears represent all their heartaches and headaches. The tear bottle is the biggest sacrifice they can make. Many a woman sacrificed her tear bottle to Gandhi. They bring their tear bottle to the holy man of whom they have greatest respect and whom they think will forgive sins. In other words, through whom they think they will find the peace of God. This woman brought her alabaster box of ointment and tear bottle to sacrifice. The hair of a woman is her glory and she put her glory at the feet of Jesus. In the East, men and women can kiss each other at parties—man and wife also. In the big functions the host kisses everybody—men and women alike. That is why it says, "Greet one another with a holy kiss." Here in the West, they like the Bible, but they are afraid to practice it. Why did this woman kiss the feet of the lord? Why did she not kiss in the middle of the forehead like the custom was? First, because she was confessing sin and second, it signified consecration to him. They kiss many times in the street where many people will see them and it knocks his pride down.

"Wash his feet." She gave the tears from her tear bottle to wash his feet, when you love, no price is too high. She wipes him with her hair, hair is a glory of a woman. This showed humility. Hindus believe in the third eye in the forehead and the holy kiss is given to the woman on her forehead or on the crown of the head or the hand. Women do the same for men. This woman could have kissed Jesus on the hand, but she kissed him on the feet. Kissing the feet is confessing the sins that a person has committed against the one he is kissing (Psalm 2:12, "kiss the son"). To kiss the feet is to ask for forgiveness. Reconciliation if you are a guest, especially close relative, they pour oil on you the first day with message like in Psalm 133:1, 4 refers to.

"Anointed the feet." This is a sign of respect. She did not care what others would think, she was centered on Christ.

See Psalm 56:8.

Verse 45 "Kissing the feet" implies the woman was confessing a sin. She was willing to be forgiven.

LUKE 9

Verse 3 Scrip. Easterners carry bed wherever they go. Do not believe in sleeping in other people's beds. Carry quilt, sheets, pillow. Scrip = bed. Staves = sticks to ward off things such as snakes and scorpions. Carry only what wearing. God will supply all needs and will be protection (stave). Don't be like worldly people loaded down with things as if they have no one to help them.

Verse 58 See also: Matthew 8:20.

"foxes have holes and birds of the air have nests." When male and female fox or bird get together, they make a home for themselves. When Jesus says he has "no where to lay his head," he is saying he does not have a wife and a home.

Verse 59 Matthew 8:21,22. Jesus said to the man, come, follow me. He said, "I must go and bury my father." Matthew 8:21,22; Luke 9:59. "Let the city bury their dead." If you don't come home to carry out this act, you will be disgraced when you do go home, humiliated. Jesus told them this is the price they'd have to pay to follow him. To bear the shame and humiliation.

Verse 62 "Put his hand to the plough." Small wooden plows are used for cultivation. They cut about 2" of ground each time. The man holds the plow with one hand. He holds two-foot long goad in the other hand. He uses the goad to keep the oxen straight so the furrows will be straight. If he looks back, the oxen will stray off a straight course.

See Acts 26:14.

"Put his hand to the plough." You need two oxen, cows, buffaloes or donkeys to work a plough. You can't use one of one kind and another of a different kind. (Be not unequally yoked together.) They hold the plough in one hand and a goad in the other. When the animal is pricked, it will kick. The harder it kicks, the more it gets pricked.

Cultivation in the East is done by small plows. They have a pair of bullocks. The wooden plow won't do more than 2" ground at a time. The man holds a goad—stick (2' long, needle at its end) in one hand; he holds the plow in the other. If the man doesn't goad the oxen, they won't go straight. If they won't go straight, the furrows go all wrong. We must look forward with our eyes ahead, on Him. If we refuse to follow God, looking back, there is no plowing. Our victory is in our walk, with a forward outlook and this is where our prosperity and success is. Why worry? Luke 9:62. The goad is needed in the East because oxen go around.

Acts 9:5; 26:14. An ox is paired with another under the yoke. One ox wants to be a little naughty, does not want to go straight, so as he tries to turn, the man pricks. When you prick, the ox kicks back. Why? Because he kicks back to the prick again because the man leaves the prick down there. Paul, it's hard to kick against the pricks—you cannot fight God and His truth. The more you fight it, the more you kick against the prick.

The goad is needed in the East because oxen go around.

Put hand to plow. "Is not fit" should be "is not in accord." To say that someone is "not fit" would mean there was no chance for him. But to say he is "not in accord with the kingdom of God" gives him a chance to change tomorrow.

The Eastern plow is a small wooden plow with a piece of metal attached to it which cuts the ground. It cuts an inch at a time and may take ten days or more to plow an acre of land. The plow is pulled by oxen, cow or buffalo. The law is that two animals must be used under the wooden yoke which goes across their necks and is fixed by a leather strap. Only one hand can be placed on the plow. The animals pulling must be of the same kind: cannot use heifer (young cow) with cow, buffalo with ox, etc. That is why Paul says, "Be ye not unequally yoked together" (II Corinthians 6:14). They would not pull together the same way. Heifer would backslide if put under the yoke with a cow (Hosea 4:16). Easterners marry relatives so that they are equally yoked together and have not so many problems. The plowman puts his left hand to the plow and in his right hand holds a goad (stick) about 2' long with a nail at the end. He pricks the thighs of the animals if they do not go the right way. If the animal kicks back, he "kicks against the pricks" (Acts 9:5) because the plowman holds the goad there. The animals, therefore, pricks himself by kicking. If the plowman looks away or backward, the animals stray and the furrow becomes crooked. When a man in Christ Jesus, who is walking with Christ, looks away and back at the world, there is crookedness in his life and he does not go ahead.

"Kingdom of God"—kingdom ruled by God, not the one which is ruled by Christ when he comes again. According to Oriental philosophy, the foundation of the kingdom of God is that God made man in His likeness and image, so man is spiritual, perfect and complete. Man lives, moves and has his being in God and is inseparable from God unless the man wills to separate himself from God. Man has dominion over all of God's creation. We have all sufficiency in all things in God. At that moment, he becomes defeated, frustrated, unhappy. One cannot plow properly by looking back. Must trust in God.

LUKE 10

Verses 1-4 Verse 4: "Salute no man (by the way—the world)"—here it is meaning #2 as given below. (No begging from the world.)

"Scrip"—bedding rolled up (they believe they must not sleep in another's bed so they carry their own bed with them.

"Purse"—money.

"Shoes"—sandals, usually wear one pair on the road, carry another good pair. Two meanings for salutation: (1.) "Good morning" etc., as given above (saluting); and (2.) Solicitation—begging the people. We can tell our needs to those in the way so they may have privilege of sharing with us, but we

do not ask from those by the way, "We have no business telling people of the world our troubles. We disgrace God when we do."

See also: II Kings 4:29.

Verses 1-11 In the way; purse, scrip, salute. Verse 4: do not carry any money (purse), or bed (scrip), or extra sandals (shoes) and salute no man by the way.

Salute: (1.) greeting, (2.) solicitation—begging for help. Jesus did not mean for them not to speak to anyone but rather not to solicit help. "By the way" means the people of the world. They were not to solicit help from people of the world, but they could solicit help from people "in the way"—Christians. Before born-again believers were called Christians, they were called "followers of the way." Christians belong to the household of faith and that is where we go for help—within the Body. We have the privilege of sharing with each other. Be grateful when we can help someone. Giving is a blessing both ways. Do not depend upon the arm of flesh for support but rather on the Christ in the believers.

Everything I have and everything you have belongs to God. We are stewards only—that's within the household.

Verse 5: "Peace be on this house." When you bring a blessing on a home, the inhabitants will bless you. In East, a person would stand outside the home and sing this blessing and the people would come out and invite the singer in and bless him abundantly. Holy men were highly respected. It was "seeking the kingdom of God first" to give priority to these men and bless them first and foremost in every aspect.

Verse 3 "Soliciting nothing from any man along the way." Shalom means peace. Aleckun—be unto you. The word bye means brothers. Palestine is a Hindu word meaning "Pilestan"—brothers in front of us. Egypt—Igupta, meaning closest relative and neighbor.

Verses 3-11 Salute. Purse has to do with money. Scrip is bed. Shoes are sandals. "Salute no man by the way." Did Christ teach them not to be courteous? No. This has two meanings: (1.) salutation; and (2.) solicitation.

"You are not to carry any money, bedding." Everybody in the East carries their own bedding, even if you visit your own family. The bedding consists of a feather quilt and a couple of sheets, pillows and a rug all rolled up together, strapped together and carried on their back. They'll spread this on the mattress in the other people's homes. Eastern people don't believe in sleeping in other people's clothes.

Here it means solicit (1.) salvation and (2.) solicitation no man by the way. Don't scrounge on others. Don't beg from those by the way. People by the way are of the world. People of the way are of the Lord.

We must not depend on the arm of the flesh, but to rely on the strength of God. We shouldn't rely on the world to support the ministry, we should be sharing with the people of God (of the way).

Our minds must be consistent with the spirit of God. This is to try the spirits (I John 4:1).

Verse 4 "Salute no man by the way." And don't carry any money with you. "Scrip" means bed. Salute has two meanings: (1.) say good morning, good evening; and (2.) to solicit people, ask people for support. The followers of Jesus Christ are of the way, we ask for support from people of the way, not by the way. You don't ask unbelievers for money, only those "of the way."

Matthew 10:12. Jesus told the disciples not to accept hospitality from everybody. Go not from house to house. There is no hostess (she is in kitchen), there is only host. Each sits at a small table with the guest of honor seated at right of the host. Everybody has a little individual table all set together in a line. Everyone knows what seat they should take. If one takes a lower seat, host asks him to come up and everybody stands. Jesus Christ said if you take a lower seat, you'll receive worship of men.

Eastern bread is flat and three pieces are put on each man's plate. Host says the grace and then dips the bread and places it in the mouth of the honored guest, then everyone eats.

See II Kings 4:24-29.

Salute no man in the way, no scrip. Incidents on trust. Matthew 6:33. When Bishop served God, he was treated like a king. When he was serving man, he had to stand like a fool in a queue. We must love others first before we receive love. Most people want to live contrary to the law (of giving).

Bishop's mother never ate alone at breakfast. She always had someone come to eat with her. (Mark 8:35—Jesus said this.) Christians should lack nothing. III John 2; II Corinthians 9:8. The principles work. We (squawk in background) must operate them. Show religion not by talking but by doing. James 1:22.

Salute no man by the way. "Shoes" should be sandals. "Scrip" means bedding.

When Eastern people go on a trip, they will take an extra pair of sandals with them in their bedding. Jesus was telling the 70 not to take an extra pair (for dress up) with them. Dress in India differs with how you were brought up. Some people go about business in a loin cloth.

Salute—whenever a holy man smiles at someone while he is on the road, that person will come and help him. Jesus did not want his disciples to solicit from someone by the way. Only ask for help from those in the way. By the way—people of the world. Of the way—children of God.

See Acts 19:23.

See Mark 10:46-52.

Salute; washing of feet. Purse—money. Scrip—bedding. Shoes—sandals. (Easterners wear old sandals when traveling and carry an extra pair of good sandals to wear when they approach the city. Jesus was telling them not to carry extra. Why do Easterners wear sandals? (1.) The climate is very warm; and (2.) Every time a person goes out or in, he washes his feet. Jesus spoke about it and said that he who bathed needs not to wash again, except for his feet. The defilement of dust gets on the feet whenever a person goes out. They feared being contaminated by dust where lepers had walked. A rich man has a servant at the door to wash guests' feet in tub of water. The guest removes his shoes and throws them at the servant who places them by the tub. He then washes the guest's feet and dries them with a towel. It is a great honor for a guest. To cast the shoes out upon someone is to imply they are subjugated.

Jesus was sending these men out carrying no extras. He was saying to them that God would be their sufficiency and provide. In the East, holy men are gladly cared for by everyone—even if they are strangers.

"Salute no man by the way"—there are two types of salutations in the East: (1.) greetings, and (2.) solicitation. In this verse, the latter meaning is used. Jesus did not want them begging for help from people by the way. People in the family of God share with one another. If a believer needs help, he should ask another believer. People "of the way" or "in the way" are born-again believers, Christians. But people "by the way" are people of the world and should not be turned to for help.

Verse 7 Judges 19:20. Hospitality, guest. Judges 19:1-9. Concubines. "Go not from house to house." In villages in the East, there is a little park in the center. There is a well, few trees, wall around it, a few seats of brick for travelers. Located in street, but it is not a street (Judges 19:20). It is the village common. About 6:00 p.m., the travelers congregate there. The high cast Hindus believe that they must not eat without treating a guest, so they go to the village common to find a traveler to bring home with them for dinner. Treating a guest is like treating an angel. He must be fed first. It is seeking first the kingdom of God to them. The villagers beg the travelers to come with them. So questions are asked—in the East, one's need is his recommendation. Basis for Eastern hospitality is that giving to a stranger or anyone is giving to God.

After dinner the stranger is constrained to stay on and on, day after day, meal after meal. (See Judges 19:1-9 for good example of this.) A traveler can live off hospitality. Jesus was saying for them not to continue accepting hospitality or they would have no time to preach.

Judges 19:1-9: Having concubines is an old Eastern practice. Arabs can marry five or ten wives, but Hindus marry one wife and keep several other women also as concubines. If a woman is barren, she will persuade her husband to marry someone else (usually her sister), but she is still head of the house. That's the only way Hindus have more than one wife. Abraham and Jacob both had two wives—they were Semitic people. Hindus are not Semitic but Arian. Their law says one man, one woman. But if the woman is incapable of producing children, she will persuade her husband to take another wife and she chooses usually her own sister. There is a special permit under these conditions. The first wife is the head and that is why a sister is chosen—so she will be subordinate.

"Concubine" means kept woman, but she calls him "husband." Verses 2,3. Eastern custom: If you think that a person has done you wrong, you go to him or her and speak to that person. If he doesn't

listen, take two with you and speak to that person. If he still doesn't listen, take him before the elders of the gate (or before the Church later on). Don't talk behind his back against him.

This section of scripture is a good example of Eastern hospitality where the guest would be begged to stay on meal after meal, night after night.

"From house to house." Eastern hospitality—they believe that God is in everyone and they receive everyone as if he were God and they will keep him as long as they can persuade him to stay.

Verses 10 and 11 Shake off the dust of your feet. Jesus did not coin these idioms. He picked them up from the people. He used those familiar to the people to teach them. He used idioms which existed before him, but his message is unique.

Buddha never gave these messages. Only Christ gave life more than abundantly. Only Christ is the life-giver. Buddha was the blind leading the blind. Christ was the light of the world.

Dust is symbolic of hatred, malice, grudge, animosity. This means leave all the negatives behind. Shake them off. Don't carry this dust in your heart and mind—it'll ruin you. Bitterness, anger are poisons. You may be right in carrying it, but it will ruin you.

Verse 29 "Who is my neighbor." Our neighbor is one who is in need. Any one can build a church, even the devil can build a church. Christ demands a transformation of soul, a change of the heart of man.

The Eastern people wash their feet every time they enter a house. They wash their feet because they believe all the dust and mud and muck gets on the feet. Two reasons for wearing sandals:

1. It is easy to throw them off to wash their feet;
2. They are afraid they might kill some insects or germs on the road.

See John 13:10.

Verses 34 and 35 Good Samaritan. "Two pence" here means some money. There was no charge at the inn but the man left some money (extra) just to be sure that all of the person's needs are met.

Verse 35 See Joshua 2:1.

I Kings 17:12; Matthew 18:20. Two. Means "some"; a "few;" a "group." Two pence = some money. Two sticks—some sticks. Two or three gathered together = a group. May be 200 people, not just two or three.

Inns for travelers. In the inns in the East, the travelers do not have to pay for room and board because the inns are supported by the village. The two pence actually means "some money." The good Samaritan was not paying for the stay of himself and the injured man he had found on the road, but the money was for something extra. God picked us up off the road also, and healed us and cared for us, as he continues to do, and He is always giving us "something extra." Every believer is treated specially.

"Two pence." The inn did not charge anything for food and lodging. Here this "two" means some. This money was to cover for something special for the man, for it did not cover the food and lodging.

"Two pence." This was not just for board and lodging. It means some pence. This was additional money to cover any expenses which the man had. Inns don't charge anything for board and lodging. God always does something extra for us.

Verses 35ff The Samaritan took out two pence (2¢) to pay for the keep of this injured traveler. Two pence meant he gave them some money to care for this man in a special way—things which the inn did not provide free of charge (room and board are always free to travelers). He said I will repay if you spend more than this.

Verses 39-42 "One thing is needful." Jesus went to Martha and Mary's home for dinner. Martha was cooking and Mary was sitting at Jesus' feet listening to him. Martha wanted Jesus to bid Mary to go help Martha to serve the food. Jesus answered and said, "You are anxious and troubled about many things. But ONLY one thing is needful..." That is a spiritual sense of existence. We exist, live and walk by the spirit. Spirit is substance, matter is not. God is real and true. Matter is illusion, failing, not real. There is no substance in matter. The one thing we need is a spiritual sense of existence. Material things fail. Spiritual has substance, for it is of God: unfailing. Spiritual alone satisfies the human heart. Make material things incidental—and not fundamental.

LUKE 11

Verse 3 Daily bread. Lord's prayer. This bread is not for physical body. We need not ask for bread when we know II Corinthians 9:8. In the East, it is translated, "Give us this day grace for today, to feed our famished affections."

Verse 4 Lead us not into temptation. Lord's prayer. "Lead us not into temptation," is not lead, it is "let." God doesn't lead us into temptations. We lead ourselves by our lust into temptations.

Verse 5 See Matthew 7:9,10.

Verses 5-7 "Three loaves." Eastern bread is like a pancake only it is as wide as a plate and as thick. Three pieces are placed in front of each person. A working man can eat two, regular man can only eat one, but three are always placed before the guest.

All the boys until they are 17 sleep with grandfather, the girls likewise with the grandmother. Grandfather teaches about God to boys. When they go to bed, he teaches them the Word and in the morning when they get up at 5:00 he teaches them to sing praises to God. Westerners let their children have "freedom" to "express themselves." They are given guns and other bad things. The grandfathers stay with the boys wherever they go. They watched to see that the boys do not fall in love with the girls in the street. There is hardly any juvenile crime in the East. The Westerners let the state correct the children. In the East it is done by the family.

The Eastern women go to bed at 6:00 and get up at 4:00 a.m.

"Lend me three loaves." Boys are in bed with the grandfather. Door is shut, otherwise you can take walk in week.

Lend me three loaves. Most Western people would say, "Why do you want, at midnight, three loaves for one man?" These pancakes are not like Western loaves and the custom is to present three to a guest. "My children are in bed with me." Most boys until 17 years sleep with the grandfather in the same bed. All girls until 17 sleep with grandmother. The Eastern custom is for the grandfather to teach about religion and about God to the grandson in the night. When he goes to bed, grandfather tells him about God. At 5:30 a.m., they are awakened and taught to sing praises to God.

There is someone with the children all the time to teach them. This is why they are all so religious. We dump our children once a week in Sunday school, where the instructor knows very little. That's all the religion our children receive in the West. Western children run wild everywhere, because the parents know so little about religion. Also, the Bible is never touched. They see all of the bad picture shows, they pick up guns (that probably were given to them by their parents. Easterners give nothing harmful or evil to their children.) Child rearing is different in the two areas—even today. In America we say, "Oh, freedom, give them freedom to express themselves." He will express in a bad way, and there is no father to correct him; in the East, the grandfather is always with the children. When the Eastern children go to school, the grandfather is with them so that the children don't look at anybody and become naughty; so that they do not fall in love with the women of the street. There is not a juvenile crime in India among 250 million people. In the United States, we don't correct our children. Therefore, we have to build prisons and judges and ask the state to correct them and pay taxes instead of doing it ourselves.

The children sleep with their grandparents. In verse 7 when the grandfather wakes up, so do the children. It is difficult to get them back to sleep again. Sleep is limited from 6 to 4. The children are taught to concentrate and pray in the East. This gives them plenty of time to do many things. They meditate rather than talk. How can Westerners expect peace and poise within themselves when they do not have a connection with God. Isaiah 26:3. Meditation on God gives a man a sweetness, a joy, and he becomes powerful and has an ability to face the enemy. Spiritual power comes from plugging into the spirit of God. We must stay our minds to have peace. Westerners have not been trained to concentrate on God and the things of God. This is shown as they talk, chew gum, etc., throughout much of a church service. Grandfather teaches children how to keep their minds stayed on God while they are lying down at night and at early morning.

The bread is set at the table and also a side dish is served. Everyone is seated. Suppose a person who should take a low seat takes a higher seat. All of the guests will complain. Then the host will say, "Jim, please come back and take your seat." If a man who should be in a higher seat should take a lower

seat, then the host goes to him, bows down to him, as low as he can and says, "Joe, will you please come up higher?" As Joe gets up to go higher, all the guests get up too and salute him.

Lend three loaves. Lend you three loaves at midnight? Five slices of bread are plenty for any man. "Loaves" are like large pancakes. To be hospitable, hosts in the East always give guests three of these pancakes. Many people can eat only one of these. Many parents teach their children until they are capable of praising God.

"Weaning a child" is not on milk but on the Word of God. Children are with the parents until they are dedicated in the temple (around five years old). Then the grandparents take over the children. They sleep with the grandfather and are trained by him. Grandfather keeps a cane under his pillow as disciplinary action. He teaches at night until they fall asleep. When in verse 7 a voice says, "trouble me not... children are in bed with me...", the grandfather has a grandson on either side of him. To get up at midnight would surely awaken the children with him.

"...lend me three loaves..." Verse 7: "Children in bed with me." Children sleep with grandfather and as they are going to sleep he tells them about God. In the morning, he asks them questions about what he taught. He is the family "priest."

Children grow up with mother until they are five years old and then they are weaned. Sleep with mother and she teaches them about God. Then at about 5 or 6 the boy is able to praise God in songs, he is weaned. Two fold meaning: milk or the mother; milk of the Word taught by mother. Mother teaches until 5 or so, and then grandfather.

Verse 7 Grandfather. After you're ear-marked, you're taken to your grandfather. Grandfathers among the upper class in the East are the family priests. He teaches the children all about religion—he brings them up. Child sleeps with his grandfather, he lives with him and goes to school with him. Child seldom sees parents from then on except for visits. All your boyhood you spend with grandfather in his home. Child sleeps in the same bed. He keeps a cane under his pillow. Before they go to sleep at night, he tells him about God. He'll teach them and they're supposed to learn it from memory. This starts as early as five years of age. The next morning, he'll wake them up and ask them to repeat what he taught them the night before. The Hindus believe if you teach a child before he goes to sleep, he'll never forget, his subconscious mind will remember. That's why they'll sleep with the grandfather.

Three loaves and grandfather. "In the morning," you read, "a man wanted bread, lend me three loaves for a friend has come on a journey." He'll answer, "Trouble me not, the door is not shut, and my children are with me in bed: I cannot rise and give them."

Three loaves—bread is like a pancake, wide as a plate. If a guest would come, we put three pancakes on his plate—to put less than three is not etiquette—not good culture. He doesn't eat all three, but put them there anyway.

Verse 11 The bread is like a pancake. It is brown in color. They cook about 20 or 30 and pile them up. They put a slab underneath it—the same size, color, thickness and shape as the pancakes, then they put the same size stone, color, shape, etc., on top.

The serpents were water serpents. They look like fish and until you catch them you won't notice the difference until you look carefully.

Scorpions, the body is the shape of an egg. If you crush the body, white and yellow will run out and it looks like an egg.

Ask. Bread made of wheat and baked like pancake big as plate. Cooked on thin slabs of stone that look much like the bread itself. Hence, "if son asks bread would you give him a stone?"

There are serpents in the water also. Some of the fish look much like serpents. Also, the body of a scorpion is shaped much like an egg and when cut open is white and yellow in color. These examples are not so far-fetched after all.

Ask, holy spirit. Bread is baked on stones, flat slabs. The bread looks much like the stone in size, thickness, color. Cooked in oil, one stone underneath and one stone on top. Sort of like a pancake. Must lift stone up to remove bread. Sometime might mistake bread for stone if do not check it. Some fish look like serpents. Scorpion body shaped like egg. Inside is white and yellow.

Bread-stone; fish-serpent. Bread and stone are similar in the East. The pancakes were made of wheat and soaked in oil and cooked (Ephraim). There is a stone slab the size of each piece of bread. Because the cakes of bread are stacked on top of this stone and the oil stains the stones, sometimes they (the stones) and the cakes, look alike. When a child asks a parent for some bread, the parent must lift up the stone. Therefore, a stone is not some pebble off the street. The fish in the East swim in the same waters as many serpents which look like fish.

Verses 11 and 12 Ask bread, will he give him a stone? Stone—becomes brown, because bread baked in oil—people may take the stone thinking it is bread. Stone is just like the bread, it's likely that this mistake could be made.

Ask fish, will he give him a serpent? Water serpents are plenteous in the sea, get into fisherman's nets as they're cast, look like fish—fisherman can distinguish—father wouldn't give you a serpent. A father will only give you good things. Scorpion: Two kinds. (1.) white; and (2.) black. Both have bodies that look like an egg. If you cut them, yellow will come from it just as in the egg.

Egg and scorpion. There are several kinds of scorpions. White, black and brown. A full-grown scorpion has a body shaped like an egg. If you break the body it comes out white and yellow on the inside.

Verse 12 See Matthew 7:9,10.

The body of a scorpion looks like the shape of an egg. When it is cut, white and yellow comes out like an egg. This is why there is a possibility for confusion between an egg and scorpion.

Verses 27 and 28 "Blessed is the womb." This is an Eastern greeting for a wonderful, good, kind, young man. Given by a woman, it means you get your blessings from mother. To the Hindu, the first god is: 1. Mother; 2. Father; 3. Teacher; and 4. God. They will love and honor in this order. If they can't or don't love their mother, then they will never love God. The mother is the agent of God through who you came into this world. Jesus said that it was better to love God first. He didn't go along with the woman's greeting.

Verse 44 Woe to scribes and Pharisees; grave. When you visit a grave in the East, you become defiled and must bathe. It is a law. Relatives go and whitewash the graves and put flowers on them. If they do not, it is available for people to walk over the grave and become defiled without knowing it. The Pharisees look beautiful on outside with this religion, but on the inside they are rotten bones and wretched. The Pharisees were often so subtle and deceptive that they were not recognized as hypocrites. They are as unmarked graves and people do not realize that they are being defiled by walking near them. A person would not bathe if he did not realize he had been defiled. Jesus compared false teaching of Pharisees to unmarked graves.

"Ye are as graves which appear not..." Most graves in the East are white washed (they are white) except in rainy season.

See also: Matthew 23:37.

Graves which appear not. Some graves are not taken care of because there are no relatives to keep them up. Therefore, their graves are flat. Usually they are built up with brick and whitewashed (thus whitewashed sepulchers). If the deceased has no one to bury them, no one to build the grave up, no one to visit it and keep it up, they appear as "graves which appear not." You can see the white washed, uplifted graves. These are flat ground. They are not kept up. These (graves which appear not) could not be detected, seen because they're flat with the ground.

The scribes and Pharisees—hypocrites. They couldn't be detected by the people. "The men that walk over them are not aware of them." If the grave is flat it doesn't appear to be a grave. These hypocrites do not appear to be what they are. People do not see what they really are. In the East, when one walks on a grave, he is defiled. He must wash to clean himself. The Pharisees were so deceptive in their appearance that the people couldn't discover how crooked they were, how hypocritical in their leadership. Everybody that comes in contact with them is spiritually defiled; spiritually misled—just as the people who walk on the graves because they're not detectable. We're deceived by their leadership and teaching. Therefore, not knowing, we listen to them and are defiled. These scribes and Pharisees are very subtle.

"Graves which appear not." Some of the graves in the East are not well taken care of because they have no friends or relatives to do so. These graves are flattened in course of time and there is nothing to indicate that it is a grave. People will then walk on these graves without knowing that it is a grave. A person who comes in contact with a dead body or a grave, must bathe because he is unclean. Jesus is saying to the scribes that they are misdirecting and defiling the people without the people being aware of it. "57 varieties of Baptists."

LUKE 12

Verse 6 You get two sparrows for a farthing and you get one more on top as usual. That makes three. According to Oriental custom, you always get one more on top of what you buy. Even if the price goes up, you still get one more on top.

Verse 15 Revelation 3:14-20. Laodicea; Powder; Raiment; Materialism. There were seven churches to which God gave messages; one to each church. Laodicea was one of these churches. Laodiceans were humble, sweet, gracious, good, lovable, loving. When they were poor, they obeyed God. They were dependent on God, they walked on the Word of God, they were happy, powerful witnesses in the beginning of the church. Then they "prospered overnight." They had a breed of sheep which produced black wool, and people loved clothing made from this wool. They also made a powder called "phrygian" powder, named after their province "Phrygia." This powder was to heal the diseases of the eye (ophthalmia). These two things brought great wealth to the Laodiceans. These material things began to be their dependency, rather than God. So God spoke to them in verse 17--how could people with such riches be naked, miserable, etc.? Because of Luke 12:15. They were spiritually diseased. Verse 18, the gold that they had was not true riches. God wanted them to buy "gold tried in the fire," meaning the faith of God. This is "true" riches. They were clothed beautifully, yet they needed white raiment of salvation. Also, they were to anoint their own eyes with their salve (Phrygians). They were healing others with their salve, but they themselves were blind. They needed "eye salve" which represents the holy spirit.

Verse 28 See Psalms 119:83.

Verses 35 and 36 Loins girded, your lights burning. Loins girded means they wear a girdle to support their loose robes. They wear the girdle so when you run or walk it will not hinder you.

Your lights burning. The wedding feast is usually one night out of the ten-day ceremony. Otherwise, all the meals are in the morning, at noon and about 6 p.m. Sometimes they have a special wedding feast. When you would go to this feast, you would tell your servants, "I don't know if I'll return tonight." Then the servant will keep the lights burning all night, his loins girded, sandals on his feet, turban on his head; he's ready, wide awake. So we have to be prepared for the Lord Jesus Christ. Keep your house in order. Live everyday as if he's coming back. They always keep one light burning. It stands for the presence of God.

Verses 35-37 When people go to the wedding and come back at night, they have their loins all girded about for bed and are dressed like a servant. Shod with sandals means to have shoes on laced to the knee. The shoes were laced with straps (leather) the whole way up to the knee. This also applies to Ephesians 6:13-15.

LUKE 14

Verse 7 It should be "seat" instead of room. If anyone takes a seat higher than he is supposed to, the host may tell him to move down lower and he then goes down with shame. But if you take a lower seat when you should be up higher, the host will come down to you and bow and whisper for you to go up higher. Then the host and the guest walk together slowly to his seat. The host leads him to his seat. When the host is leading him to his seat, all the guests rise up, perhaps even a hundred, they all bow their heads until the man reaches his seat. When they bow their heads, they hold up three fingers for the trinity. The Hindus had the trinity long before we did. With the three fingers together, they first go to the forehead, next mouth and then heart. It means in my head, in my mouth and in my heart I respect you for humbling yourself in taking a lower seat. That is what it means in verse 10 when it says "thou have worship." They are seated according to rank. Some of the people will put up three fingers when they are in the street. They say something at the same time. It means in my mind, in my mouth and in my heart I wish you peace. Even if they meet a thousand people, they will take time to say it.

Verses 7-11 "Seating at dinner tables." When the guests are seated for the meal, if a lower guest will take the seat of a higher, then all the guests will complain and the host will ask him to take his proper place. If a person who should take higher seat takes a lower seat, then host goes and bows down to him and says, "Mr. so and so, will you please come up higher." As the man gets up to come up higher, all the guests will get up and bow down to him and salute him. (Long before Christian church had trinity, the Hindus had Brahma, Vishnu, Siva which corresponds to Father, Son, Holy Ghost—all principles of religion come from Hindu.) The salute they give will mean, "In my mind, in my mouth, in my heart I respect you and love you for the humility you have shown in taking a lower seat."

High seat as a guest. If invited to dinner in the East, seats are assigned. By dignity and office of society, people know where they should sit. Nevertheless, many or some people take a seat of higher recognition, knowing their place (want to be equal to somebody else). Host does not eat with everybody else, but he is there to start the dinner. He looks at everybody to make sure that everyone is in their proper seat. If not, he approaches the person privately, tells him to move up higher. Then host asks others to take lower seat. These people moving down do so first, by touching forehead, lips and heart. This means respect in mind, in mouth and in heart, by showing humility and taking a lower seat. Must humble yourself and let the host pick you up.

Verse 8 "Sit not down in the highest room." In the East at a wedding feast or dinner party, no place cards are put out, but the people just know where to sit. If someone takes a higher seat than he is entitled to, the host will ask him to take his rightful position. If you take a lower seat, the host will ask you to go up and take a higher seat. As you are doing this, all the guests will salute you for your humility.

Verse 10 Taught, not stated. Take a lower seat than you need to—then you'll be bidden to go up to your proper seat. But if you sit in a higher place than you're supposed to, you'll be bidden to go down to where you belong and shamed.

They don't have table and chairs in the East—sit on cushions. They know the order they should sit in. When man sits in lower seat than is proper, the master will bow to him and bid him to rise to a higher seat. Everyone at the table will rise and touch forehead, mouth and heart (it means I respect you with my mind, mouth and heart) as the master (host) and the visitor go to the proper seat. Guest is seated and master bows to him again. The men will salute the man by touching their fingers to their forehead, mouth and heart as a sign of the man's humility. The host also does this as the guest is seated. This is a sign of respect. ("Worship of men.")

Host always honors guest and walks behind him. "I must decrease, he must increase" this means.

Seating, dining, hospitality. Don't take higher seat when bidden for a feast. Take a lower one. When the host bids you to a high seat, then everyone is worshiped (or recognized) by "shalom, alle cum" salute. This means in my mind, in my mouth and in my heart, I wish you peace." It is said to everyone seen.

Verse 16 Three excuses. Excuse based on culture which he cannot break.

Parable of supper. Three excuses. Bidden, verse 24. These excuses are wonderful, based on God's Word. Religion is a way of life in the East, all day, all year, always. These are religious excuses—putting God first. Dedication of ground in the evening. They'll have a prayer meeting on the new ground in the evening, the day before he plans to work it. He was not a Christian—got this from Eastern philosophy. Truth has been in the world a long time, but darkly. Christ is the light of the truth—the truth personified. People were after truth like a needle in a haystack. He wasn't afraid of offending his host, but God was first.

Verses 16 and 17 Constraining. If anyone is going to invite someone to eat in the Orient, a written invitation is sent first. Then nearer the date of the dinner, a reminder is sent. Then on the day of the meal, a servant is sent to everyone invited. He will say, "Come, for all things are ready." Entering the house, the guest will meet a servant to wash his feet. Then after entering the door, there is a man, a servant, taking perfume and sprinkling it on the guest. In the next room the guest is greeted by the host. There he sits down. Dinner is ready. The host must ask every guest to "come and eat." Every member of the family of the host must ask the guest (each guest) to come along and eat. After this is completed, they may go and eat. This is known as constraining.

Verses 16-20,24 Three excuses. When the dinner is ready, a servant is sent to tell the people who have been invited that dinner is ready. Their feet are washed at the door and they are sprinkled with perfume in the first room and the host comes and greets each guest with a holy kiss. Then they are escorted to sitting room. Every member of the receiving family must each invite the guests and give a different reason why the guest should stay and eat. This practice is called constraining. The guest must wait until all have given their reasons. The guest must offer objections at first, but there are only three legitimate excuses.

1. Bought piece of ground and must go see it;
2. Bought yoke of oxen and must prove him; and
3. Have taken a wife.

Everything in the East has to do with religion. Religion and culture are one in the same.

In the East, the people are always conscious of seeking the kingdom of God first. Before land can be used for anything, it must be dedicated to God. This takes place the evening before the land is used. The owner takes a group of people with him to the land, builds an altar there and has a consecration meeting. That is what the man was planning to do. It would have been materialistic for him to place going to dinner above performing the dedication.

The same practice is true with newly acquired oxen. The owner blesses them and dedicates them to God the evening before using the land. It is seeking God first.

When marriage is performed, the man and woman have never seen each other before. The couple, by law, has a 12 month honeymoon with no work, no military service, etc. They cannot even accept a dinner invitation during honeymoon. They travel between each of their parent's home so that no money is needed by them. The parents support the bride and groom.

These three excuses are God-ordained excuses.

Verse 24: This supper is parable. It was a "feast of the gospel." All those people were invited to be saved. Their excuses for not coming were good, valid, but not good enough to save them. When they heard the gospel, they should have abandoned their religious culture and all the laws that they followed. Christ alone can satisfy and sustain us. Religion is good but it is man-made and does not have the truth to bring people to salvation. When Jesus Christ came, he fulfilled the old law and made the new birth available. He came to give life.

Three excuses ordained by God. Verse 20: This man was keeping his culture mentioned in Deuteronomy 24:5. One year honeymoon—exempt from army—cannot accept a meal outside of the family. One month at bride's, alternate each month. No work or travel. Supported by parents. Father then (of the bride) gives money to the groom so that he gets a good start in business. Religion and culture are the same in the East because it is a way of life. Bishop thinks the Easterners are very much in religious bondage.

Verse 18: Go and see the piece of ground. Everything in the East has to do with religion. If you buy anything, it must be dedicated to God before using it. They want God's hand upon what they are doing. Consecrate in evening; brick altar. Big rap about how we got laws from India. Pray for abundance. 30,60,100 fold. This prayer was before the Bible was written.

Verse 19: Prove the oxen. Dedicate them when bought and also dedicate them where you plow tomorrow, tonight. Consecrate or dedicate them to God.

These are God-ordained excuses; not lame, lazy, flippant—they are righteous, good solid excuses. They did not try to please men—rather God.

Verse 24: Shall not taste of my supper. Why did Jesus say this? These religious people used God-supported reasons. Salvation is of grace. Supper—salvation. These people were in bondage to their culture—then come to Christ.

Verses 16-24 Three excuses. In the East, a man's religion is his way of life. Everything he does has to do with his religion which is his culture. A man may buy a piece of land and then wait until the rains come before he goes out to work it. Before he works it he will consecrate the ground. This is done in the evening. He cannot touch the ground unless he has sought the kingdom of God first.

Five Yoke of Oxen. In the East, the people will always bargain and argue about the price before buying (Proverbs 20:14). The buyer will say, "It is bad, it is bad." He will do this in order to reduce the price and once the price is reduced, he will boast of the great deal that he made.

The oxen must be dedicated before they are used to work the field.

During 12 months of honeymoon, the wife and husband will eat their meals in their parents' home. (Deuteronomy 24:5) Eastern people don't have courting. Families support the newlyweds for the whole year.

Verse 24: "None of those men shall taste of my supper."

Weren't the excuses good religious excuses? Yes, but Jesus is teaching parable. One great truth: There is no excuse to not heed the call to salvation. (Pick up the context from reading all of Chapter 14.)

Verse 17 In the East, you must be asked to eat three times. First, you send a letter and ask them to come to dinner. Second, a servant goes to your house and says they are waiting for them to come and eat. The third time they have come everyone in the home must ask you.

Verse 18 "See it" should be dedicate it. In this case maybe he bought the ground ten weeks ago. The first rain that comes is the former rain. Then they plow. The next is called latter rain. This comes about two or three months after the first rain. When the former rain comes, this man must plow the land. If he is going to plow the land tomorrow, the previous evening he goes to the land and says, "Lord, I am going to till this land, I am going to sow this land, and bless it and increase it." He has a whole prayer. They build an altar of bricks to pray at. This is part of the evening sacrifice. Mass means sacrifice. The bread and wine is called in their church the elements of the Lord. It is carried from one place to the other, from holy place to a holier place. He has been taught from a child that unless they dedicate it to the Lord, they will not prosper. That is why they dedicate everything. They kill a chicken and sprinkle the blood on the four wheels of the car and then they think they will face no danger because the blood is on there.

Verses 18-20 Three excuses. "I have bought a piece of ground"—Before a man can work a piece of ground he has just bought, he must go to the land and put up an altar of brick and call upon God to bless the land so it will give forth abundantly.

"See it" means to go and dedicate the land. This is done in the evening on the day before they begin to till the land. They are seeking the Kingdom of God first, according to the light they had.

"I have brought five oxen"—Why didn't he prove them before he bought them?

"To prove them." This means to dedicate the oxen. In the evening, the oxen which have been bought but not used yet are taken to the land where they will be used and an altar is set up and they call upon God to protect the animals.

"Married a wife." See Jeremiah 25:10 notes.

Although these are sincere religious excuses, in verse 24 we see that none of these will taste of supper with Jesus. (Revelation 3:20) We must forsake all of our tradition.

"I bought a piece of ground, I must go to see it."

I bought ten acres yesterday, so I did not plow on it until the rain came. The rain came yesterday, so I want to till it tomorrow. Tonight, before I touch the land, I go there, set up an altar of brick and call upon God. "Lord, I bought this ground, please bless it before I touch it so that it may produce 30-60-100 fold." Going to see it means dedication of the land, "I just bought five yoke of oxen and must go prove them." Prove them means, again, "dedicate" them. Take the oxen to the land that they are to till in the evening, set up an altar, and call upon God. "Lord, I have bought these oxen, bless them; you have given them to me to serve you. Keep them from the hoof and mouth disease and others, that we may serve you and the brotherhood of mankind."

Although these are very valid religious excuses, sincere and godly, Jesus says that none of them shall taste of his supper. Why? Because they are traditional to dedicate. The gospel here teaches that we must forsake our man-made traditions and systems. Come to Jesus Christ and receive all of the blessings we need when we have light, we need not follow traditions. Since we are saved and not centered on Christ, we are serving two gods. Our eye must be single so our whole body can be light.

After finishing their honeymoon with two months of it in the bride's home where the marriage started, the bridegroom comes to the bride. Jesus, the bridegroom to Israel, came first to the bride also.

The groom leaves the bride in the mother's home for six weeks to two months and wishes her good-bye. This is the voice of the bridegroom which is the first time he is going to go from her for a little while. The whole town comes to hear his voice and his tremendous statement: It is thrilling and sentimental to the Easterner. The ten virgins (bridesmaids of the wedding party) and the best man (Bible says, "bridegroom's friend") and the relatives are there. The groom gets the bride to stand in front of him, and she wears her bridal gown, he his "tuxedo." Then he quotes some words recorded in John 14:1-4: "My father's house has many mansions...." Why? In the East, every male who marries brings his wife to his father's house to reside; they all live together.

This doesn't mean his father was dead then and there, but he would have to be available to do when they died. Hindus wouldn't join army if they had parents alive. A son must remain with the father and mother until they are each dead and buried. The son has a vital part in the funeral. His function is to carry the golden bowl just in front of the bier. Inside the pot he puts a little fire. The bowl is gilded gold (Ecclesiastes 12:6). He puts four strings on the bowl in order to hold it. (Matthew 8:21, this is the man who wanted to bury his father first when Jesus called him.) This is a very sentimental ceremonial practice. Easterners would not join the army if mother and dad are still alive. At the funeral, two people must be present, the man's wife and the man's son. If he has no son at his death, one must be adopted. This is why they believe in adoption. Golden bowl is an earthen pot, gilded gold, and the fire inside represents glory and position you had (gilded gold), all of these are lowered into the grave. The son comes and breaks the golden bowl over the grave. The mother comes along and puts the silver cord (troth) on the body of her husband. Having thus done, she is free to marry anyone else she wants. (The silver cord was given to her at the marriage ceremony under a covenant of salt with you; when you put this silver cord around my neck. I have never broken any of the promises I made to you during our marriage. I can stand before God without guilt, this is a "woman be loosed from her husband." Paul, I Corinthians 7:27.)

This statement recorded in John 14:1-4 is the first public statement made by the bridegroom since his marriage. Then he goes to his father's house to prepare the apartment with all supplies given, compliments of his father. All children start off without debt.

Three excuses. A man who bought a piece of ground must go and see it before he works on it. He goes in the evening around supper time to dedicate the ground. He goes to the property, sets up an altar of bricks, takes a few people with him, calls upon God to bless the land: "Lord, I am going to sow this land. Bless it so it will bring forth 30, 60, 100 fold." Thus, an evening prayer meeting. Easterners believe nothing should be touched without being dedicated to God. This man sought God first and honored his being salted.

"Five yoke of oxen...I have to go to prove them." "Proving" can mean (1.) looking over them, how good an ox is, or how bad, before purchasing, or (2.) after bringing the oxen home, before using them for the purpose for which they were bought, dedicating them to God. It happens on this day that the "proving" takes place near supper time. Once the rain comes for plowing, the oxen must be put to work the next day. Therefore, he dedicates them the night before by going to the land they will till, sets up an altar, burns incense, breaks coconuts, and dedicates them: "Lord bless these oxen which I have bought. Keep them from hoof and mouth disease, and all other diseases, that they and I might serve you." He was putting God first. Easterners were salted to do the will of God first.

"I have married a wife, therefore I cannot come." He was honest; he was married and a newly married couple must have a 12-month honeymoon period. They close the shop and do nothing but eat in relatives homes together. No strangers should invite them to eat. Only blood relatives can. They must eat in girl's or boy's parents' home.

These were all God-ordained excuses. Yet this is a parable of a supper. It indicates the feast of the gospel. It is an invitation to to the gospel. Christ invites all people to come. Three excuses are good, but they are not good enough to be saved. They should have abandoned those things, for when they heard the gospel they should not harden their hearts. They should have turned their backs on religious customs and traditions and turned to the living waters of Jesus Christ. (They put their religious customs before Christ. Therefore, they could not be saved.)

Verse 19 He bought them quite a while ago and since it has rained, he is to take them to the field and see how they fit into the yoke, etc. They build an altar of bricks, call upon God and dedicate the oxen.

Prove: To look over the oxen, check them out before you buy them.

Consecration—takes them to the land with some other people, they build an altar and pray, "Lord bless them and keep them, I consecrate them to you—give them to you. Amen.

Had he been materialistic, he would have gone to supper first. The man was spiritually minded—religion way of life in the East. He was an honorable man, too.

Could not accept a meal in the first year of marriage—custom—they take a 12-month vacation to spend with the wife. Could not accept a meal outside of his family for his 12-month honeymoon. All three excuses are based on religion and culture of the East

Why did God refuse the? This not a supper—it's a parable of supper. This is not talking of an eating and drinking supper. He's talking about the gospel of peace.

Man is to abandon all religion—there is only one way—Jesus Christ. We must cut ourselves loose from our tradition from our culture, from our religions and denominational barriers. We must turn our face to the Lord Jesus Christ who saved us. The religion of people nor the law ever saved anybody. Once Christ came, they should have abandoned the law and accepted Christ. Religion is good, but can't save your soul.

Come to me all ye that are heavy laden—cut yourself loose and come.

Verse 20 In the East, the men don't listen to the wives. The wives listen to the men. In the East, they have 12 months honeymoon and cannot be invited to supper outside the family.

See Deuteronomy 24:5.

"I have married a wife, and therefore I cannot come." It wasn't that the wife wouldn't want to come. It wasn't etiquette to be invited out until the 12-month period was over. After this, sons begin to get married. A son never discussed this with his dad. The dad tells him, "Son, you must get married on such and such a day to so and so, whom you have never seen." Son replies, "Father, that is well with me." The father not only educates son, but also pays for half of son's wedding expenses. Doesn't cost son anything. Son in America borrows to finish school, borrows to set up household. Son in East starts off debt free. Then father gives son some of his land. If man has four sons, as they marry, they can ask father to divide property. Property only divided among sons. Daughters are not given property because they will either marry a man who has property from his father; they will go into service in the temple or they will remain at home.

See Systems of Government of the East.

Verse 21 In the East, they have more beggars than we do because they have more people. Begging is also one of the religious acts of the East. A lot of people in the East just put on long robes and when mealtime comes, they take their bowl, knock on a door, ask for a bowl of rice and go sleep under a tree. The Buddhists do this. If you want to feed the beggars, you send your servant to any street and have him yell out that there is a free dinner—come along. They will come running by the hundreds. They also beat a drum in the street. Someone is always giving a dinner, so the people have become lazy. Streets could be public square or parks.

Verse 23 "Compel" is the wrong word. "Urged" is all right.

LUKE 15

Verse 7 Christ was born in a manger, not a palace. Yet, he had all the honor of a king. The greatest honor was the witness of the angels, for they rejoiced at the birth of Jesus. When a person is born again, he gets the same honor.

Verses 8 and 9 Woman with ten pieces of silver. "Candle" should be lamp. Ten pieces of silver are part of dowry bridegroom gives to the bride at the time of their marriage. Each piece is like a quarter, on one side husband's coat of arms; other side is the date it was made. Each piece is worth 14¢ today.

Verses 8-10 "Ten pieces of silver." Each piece about the size of an American quarter. It is not money, it is a gift which is very precious. On one side of the piece of silver is the husband's coat of arms, the family coat of arms. On the other side is the year in which it was made. If you melted it and sold it here in America, you would get about 14¢ for it. Women put them on their heads only on very special occasions. They have little hooks at the top and they hook them right into their hair. They wear five on

one side of the forehead and five on the other side. They are worn only on very precious and special occasions. If you lose one, you may be tossed out by your husband. Women get lots of jewelry at the time of marriage, etc., in the East, and all the jewelry is her property. She has all the legal rights to it. The husband has none. He can't take it away from her, with the exception of one. The husband has claim to only one jewel and that jewel is called the ten pieces of silver. She must hand over to her husband's family if her husband should die. It goes back to the husband's family.

If you lose one, you must get out of the house until you find it, because you will be expelled by your husband, not divorced. He won't be mad at you, but you have disgraced him and his house because the ten pieces of silver have a tremendous sentimental value, no economical value. The losing of it means the withdrawal of God's favor. That is why she is put out of the house if she does not find it. It is looked upon as a curse for one to lose a piece of silver. The husband has no spitefulness for her, neither do the parents; but the girl will have no sympathy from her husband. It hardly ever happens that they lose one of the ten coins or pieces of silver. If they do lose it, there is no amount of money which could redeem it. A million dollars, even if it is worth only 14¢, given by the wife's family to the husband would not rectify matters. When she finds it, it becomes the concern of the whole town, for they knew that if she had not found it, she would have to endure the consequences of being expelled and being looked upon and dishonored in the entire city. But now since she has found it, she is safe and she calls in the whole city and they rejoice with her that she has found it.

Ten pieces of silver. Candle = lamp. Part of the dowry the bridegroom gives to the bride at the marriage is the ten pieces of silver. Each piece is like an American quarter. On one side is the husband's coat of arms. On the other side is the year in which it is made. They part the Eastern woman's hair in the middle and then they tie them off on either side of the head. Worth is approximately \$2.40. If the husband dies, she has to return the ten pieces of silver to the husband's family. She may keep the rest of her jewels. The silver has sentimental value. If she loses one of the pieces, the blessings of God are withdrawn from the family. They are irreplaceable. No amount of money can replace the value of the silver. If you lose it, you're divorced. The wife will have to leave the house. When she finds the piece of silver she calls everyone to come and rejoice with her. She is saved from the consequences of what would have taken place had she not found them. Jesus used this parable to show the people the resemblance of one soul and one piece of silver.

Ten pieces of silver. It says pieces of silver—not money. Why did everyone rejoice just because she found one piece of silver?

A dowry of jewelry is given to wife upon marriage. Included in the gift is ten pieces of silver. Each piece is about the size of a quarter. On one side is the husband's coat of arms and on the other side is the date it was made. Five pieces are hooked in her hair on each side of her forehead. There is no economic value to the coins, but there is great sentimental value. Each piece is worth only about 14¢. The sentimental value is so great that if a piece is lost, the husband will make the wife leave the home forever.

The pieces are irreplaceable. It is believed that a lost piece means that God's blessing has been withdrawn and so the husband will not let the wife back in until it is found. When the husband dies, the wife must return the silver pieces to his family, even though she may keep all the rest of the jewelry. The rejoicing with her neighbors at finding the lost piece was not at finding 14¢, but rather because she was saved from the consequences of losing it.

Verse 10, likewise there is joy in the presence of the angels of God over one sinner that repents.

Christians generally live on a "starvation diet." What good is having all the riches in glory by Christ Jesus and not enjoying the spiritual life? We do not use it so we do not enjoy it. We have the knowledge, but we do not appropriate it and enjoy it. Heaven and earth are at our disposal and we can live a liberated, happy life all the time.

"Ten pieces of silver." Ten pieces of silver is part of the dowry. About the size of American quarters. One side has mark of husband's family (coat of arms). Other side has the year it was made. These are hung from the hair and fall on the forehead.

Necklace around the neck, a golden chain, is symbol of honor, of respect. (Genesis 41:41.)

Each piece is worth 14¢. If the wife loses one of the pieces, the husband will put her out of the house. The pieces have a great sentimental value because they have been handed down in the family for hundreds of years.

In the West, when a piece of silver, like a dime or quarter is lost, we look for it, but we rarely would search the house diligently for it. Maybe for a one-hundred dollar bill, but not a piece of silver. And even if we did do this, it would not be ordinary to call all our friends to tell them we found the fifty-cent piece. It is not a community problem. Yet in the East, although the piece of silver had very little economic value, it did have a great deal of sentimental value. This is why they rejoiced.

Among the jewels that the man gives his bride, he gives the pieces of silver that have been handed down through the family. The rest of her jewelry is purchased. The piece is a size of a quarter. On one side of the coin is the family coat of arms engraved. On the other side, the year in which it is made. They then hang these ten pieces in the hair.

These pieces of silver are worth only 14¢ a piece. When a woman loses one piece of silver, she seeks diligently to find it because of its terrific sentimental value. If she had lost a terribly expensive ring, the Eastern attitude would be, "Don't worry, if you lost it, you lost it." The loss of one of the ten pieces of silver is grounds for the wife to be put out because a blessing of/from God, the light will be put out. The silver cannot be replaced.

Verses 11ff See Philippians 4:8.

Verses 11 and 12 Man had two sons. Youngest asked father to divide and give him his portion. What about the girls? The girls in India gain more than the boys do. They have a higher position in India than American girls. The girls get married at expense of fathers, they get jewelry given by the fathers involved and they are loaded. When they go home with the husband, they take three months' supply of food and clothes. And every year she returns to her father's house with her husband and children and lives there for three months. Then when they return to husband's home, she takes food and clothing for nine months. Girls are very wealthy. They are loaded with goods from their fathers. She doesn't ever have to work to earn money. If the father is dead, she goes to the oldest brother for all this. There is one case in the Bible where the father divided his property among daughters too.

Verses 11-22 Prodigal Son. As soon as Eastern boy becomes 18, he can demand of his father to divide the land and give him his inheritance. The father must give him the portion, he cannot refuse.

"Riotous living." Any living which is not in accordance with the will of God.

The Eastern people do not want to feed the swine because once a person feeds the swine, he is treated like a swine. The swine are kept with the lepers and the liquor shops, away from the people. Even untouchables will not touch the man who feeds the swine. The swine feeder comes in the morning with two buckets and calls at the door of a house (as a pig owner, he cannot touch the door of the house) saying, "Pig man, madam; pig man, madam." A servant of the house calls out saying, "How many pigs?" The man will answer, "Eleven pigs plus one, myself, makes twelve."

The person in the house will take twelve cakes of husks. When you take oil out of a peanut, that which is left is called the husk. The housewife puts this into the bucket. The pig feeder will set down the buckets and withdraw five feet from her so his shadow does riot fall on her. The Bible is facts of life of the Eastern people.

"Shoes on his feet." Signified the transfer of land from the father to the son.

Verses 12-32 See Systems of Government of the East.

LUKE 16

Verse 1 The stewards in the East are not servants only, but have charge of the servants. If a house has several servants the steward tells each servant what he is to do; he fires them, he engages them, he gives them their wages, he allots money for the master's wife, he has a power of attorney by which he can sell or buy or appear in the court of law. The steward has got his signature which he uses for the master whenever he has a deal, he buys and sells cattle, he does anything and everything that the master can do. Translation: "...and the same steward was maliciously accused unto his master that he, the steward, had wasted his (the master's) goods.

Verses 1-8 Steward. "Unjust steward" should be "alleged unjust steward." When the steward lessened some of the debtors bills, he was making provision for himself in case he lost his job. These debtors would help him later when he needed it. There was nothing wrong with his altering the accounts because he had full right to run the household in whatever manner he thought was best. He had no set salary or working hours. He became a member of the family if he was not already, and ate with them. He has the power of his employer, having taken the covenant of salt with him. He wears the employer's signet ring and has authority to hire or fire, lend or borrow, buy and sell, all without asking the employer. He is in service 24-hours per day, 365 days per year. He can discipline the wife and children of the employer. The steward in this record had the right to reduce the accounts of several people. He was not unjust. That is why his employer commended him.

Whatever we have is God's and we are the stewards of it. We should be faithful to make it profit for God.

Verses 1-9 Unjust Steward. An Eastern steward isn't hired for a specific job—he is the employer's right-hand man and is in a position to make decisions.

He had a right to reduce the debts. He could have wiped the debt out. Instead he only reduced it. He didn't squander anything on himself. He did it all for his employer.

The steward made a provision for himself to take care of him until he got another job in case he was fired. He made provision for oil and wheat so he could have bread to eat. As a steward, he had no savings to fall back on.

(Preaching on how much of what God gives us do we use for ourselves and our greed.)

Verses 1-12 Alleged unjust steward. Steward is mostly related to employer, sometimes they are not relatives. When he is hired, they make a covenant of salt, saying steward will never deceive lord nor let anyone else deceive him. Steward has no pay, he becomes one of the family, he becomes a master himself, he has full authority, he reproves wife and children, buys houses, lends money. (Joseph was a steward in Pharaoh's household. Abraham had a steward.) Great confidence in stewards; steward saved oil and wheat which is needed to make bread, lord wanted to prove the steward. Why did the lord commend his steward for giving such discounts on payments? Because of the salt covenant and he could have done anything because of his authority in the household. He was allegedly unjust.

Verse 8 The stewards in the East are quite different than the stewards in the West because stewards in the East are not paid for the job and there is no time limit for the job. The steward spends money, buys the clothes for the children, handles the purse for the boss, the servants are under him, etc. He eats food and wears clothes, but he doesn't get paid. They become a part of the family. The steward lives off the people. He gets food, clothes and pocket money. He is not a relative. They only choose a good man that they knew before, especially a man of a good cast, similar cast to them. They are very particular about that. They make a covenant of salt with him. Very seldom are Eastern stewards kicked out. They stay a lifetime. In this case, there must have been a lot of spitefulness against him or jealousy. Without oil you can't make bread because they always use it. This man did not steal any of his master's money or jewelry and hold it up for himself, he was an honest man. But he was caught through jealousy. Any man can save up anything from food. It is not a crime to steal food in India. He didn't steal any money, only rice. He wanted it for his stomach, let him go. He was unjust because he was falsifying the family accounts. He was only doing it in food. So he was forgiven because it is not wrong as long as it is in food.

"...Lord commended the unjust steward because he had done wisely." Joseph was a steward in Pharaoh's house—all that I have in Egypt is thine—no man lift hand against thee. Only greater than you, only on throne am I greater than you. A steward can lend money and wipe out debts. Can mortgage, sell house without owners permission—has a signet ring. Steward in East could buy and sell.

Abraham sent steward to find a bride for Isaac. Steward took animals and jewels and didn't have to ask permission of the owner. Steward has all power—no pay or salary. Can spank children or even the wife of employer. He is the boss—he's got the power given to him by the covenant of salt, unbreakable. Can only be fired, if people can prove charge against him for cheating.

In this account in Luke—he did what he had a right to do with his creditors. He wiped out the debts of his employer. He still had the power. He thought some false witnesses might come against him and he

would be fired. He didn't have any salary—could have done things for his own gain and defrauded his employer. But he didn't.

Oil and wheat, symbolically, go together to make bread in the East. This steward had right to provide for himself; a little oil, a little wheat. Employer checked books and saw that he need not have done anything at all. Had done wisely—worked within the law.

Verses 8 and 9 Mammon of unrighteousness. "Mammon of unrighteousness" means the privileges of this world, the prerogatives and opportunities of this world that are placed at our disposal. To witness to a natural man, to work for someone and use that service to benefit somebody, to use home, money and use to help others, these are "mammon of unrighteousness."

"Make friends" of means make use of! The good steward did this when he thought he might be fired. He made provision for himself by reducing his debt to the employer from 100 to 50. He saved something for a rainy day, for his food. We must make use of all the opportunities we have for the kingdom of God. This way, when we finish the course of life, we shall be received into "everlasting habitation." This means our reward will be laid up there. When we appear before God, our reward is waiting for us. We should make use of all that we have.

Verse 9 Stewardship. Better translation is "when you reach the end of your journey, you shall have rewards."

"Mammon of unrighteousness" means prerogatives, privileges and fortunes you have, all material possessions.

"Make to yourselves friends" means to make use of what you have for the movement of the Word.

"Make to yourselves friends of the mammon of unrighteousness." Means: Privileges of this world, prerogatives of this world. What God has given to us—houses, money, talent—mammon of unrighteousness. Make yourself friends—means to make use of them, so you will receive rewards in heaven. Not saved by what you do, but what you do after you are saved gives you rewards in heaven. Make use of those above things for rewards. All things given unto us and we are only acting as a steward for them here, and we must be loyal and faithful in everything that we've got. We must administer these things as unto God. The bulk must be used for God. The steward did not use things or money for himself which was lawful, and had a perfect right to do, even if hadn't been a steward. Any man can pick up sheath of wheat or corn in India. It's not a crime to lay aside wheat or oil for bread for yourself. With steward, it is within his right to wipe off debts, to forgive the debt and to reduce the debt. It was not selfish motive—had the right to have wheat and oil to make bread. We are entitled to food, clothing and roof over our heads. No more than that.

Bishop—worse stewards are in the church. See how much money you made last year—see how much you spent on yourself and how much for God. Bulk of money for the employer! Most of what we have today we have stolen. Steward was a gentle man—any person who does not use stewardship in right way or spend time in the right way for God—but wastes time in pleasure seeking and loving—they are riotous living. Means any life that is not led in conforming with the will of God or in accordance to the mind of Christ or time not spent for the glory of God. All of us are prodigal because we walk our own way and live for someone or thing else, and not for Christ. Any money not spent for kingdom of God is stolen money or that which is saved up for a rainy day. Take care of every day needs, next days will be taken care of. Our real home is in heaven. We are in this world, but not of this world. Remain unafflicted by this world. Then we will be free. Can't be free while encumbered and entangled with the things of this world and not with the things of the spirit.

Everything and anything all belong to God—make sure that you use it in the right way—home, time, money—all belong to God.

Verses 9-12 Verse 9: And I say unto you, make to yourselves friends (use wisely the things we have) of the mammon of unrighteousness (our worldly goods); that when ye fail...habitations (when you reach the end of your journey, you shall have rewards).

Verse 10: Least—mammon of unrighteousness, worldly goods, material possessions.

Much—things of the spirit—knowledge, wisdom, love and spiritual matters.

Verse 11: True riches—spiritual matters.

Verse 12: Compare with verse 1.

Verse 10 Faithful in least, true riches. People who say, "If I only had \$100/week, I could tithe." When we are not faithful in the least, we could certainly not handle the larger amount. If we are not faithful in the worldly things which are given to us to steward, who will commit to you true riches, which are spiritual. What we have is not ours, it belongs to another man (Christ Jesus). All that we have (home, opportunities, talents and privileges) belong to him.

Luke 16:1-8: The Lord commended the just steward. We could not be commended if God checked our books because we are not loyal and faithful in that which is another man's.

Verses 10-12 "Least" refers to mammon of unrighteousness.

"Much" refers to spiritual things, our rewards.

"Another man's"—all that we have beyond what we need, bread and water, does not belong to us but to God; we are only stewards of that which we have—trustees. Believers should always yield of their excess to the outreach of the Word. Indian proverb: That which you have saved for yourself is lost. That which you have spent on others is saved.

Verse 12 "...not been faithful in that which is another man's...." Another man's is Jesus Christ. Our own is crown of glory, incorruptible—life eternal. If not been faithful in that which is little, how can he trust you with more. If we get \$1,000 and we misuse it, how can we get more. Make use of what you have, above and beyond needs for His work. Make use of everything you have for Him.

LUKE 17

Verses 1 and 2 See also Mark 9:42 and Matthew 18:3.

Verses 5 and 6 "Mustard seed" and "fig tree." East = orient (where dark people are). West = occident (where white people are).

Oriental way of answering a question—use an indirect answer.

Bishop came here to acquaint West with the Eastern way of living. Bible is an Eastern book, speaks about Eastern people, their ways. All parables of our lord are based on Eastern thinking, Eastern way of life. He is sharing those wonderful customs and traditions which play a great part in the Bible.

East means all the people who live across the waters, that side of Mediterranean Sea, that side of Suez canal, Eastern world is countries on Indian Ocean, Arabian Sea.

All religions came from Eastern world. India is the mother country of Eastern world and Western world. Bishop does not want to say "teach" but rather "share."

If you don't understand, it is hard to believe. If you understand then your heart accepts it easily to believe. People said to Jesus, "Increase our faith." He said "if you have faith like mustard seed...."

Verse 6: "Mustard seed," smallest of all seeds. Eastern mustard seed is about 10 times smaller than Western mustard seed. Eastern seed grows into tree the size of a plum tree, Western grows into a shrub. Jesus said, with faith like mustard seed, you can tell Sycamine tree....

"Sycamine" tree is same as sycamore tree. It is called wild fig tree. Western sycamore is tall and bears no fruit. Sycamine tree in East is about size of apple tree and bears fruit 6 times a years, fruit is a red fig which humans do not eat, there are certain despised foods in the East.

1. Barley cake—to call a man barley cake is to say he is a good for nothing man—Judges 7:13, taught but not stated, Midians called Gideon a barley cake.

2. Asses head—a kind of root which grows in the hedges, this is eaten during the famine time. When there is no famine, it is eaten by the pigs.

3. "Doves dung" is really green peas which they feed the doves.

4. Wild figs are despised because only pigs and cows eat them. A person is ostracized for eating them. No respectable man wants to be seen under the wild fig tree or on it for fear people will think that he is gathering the fruit.

Mustard seed, sycamore. The disciples were asking for increased believing. Mustard seed of the East is brown, and much smaller than the American one. So small in fact, that if it got into your eye it would hardly phase it. The American mustard seed grows into a bush. The Eastern seed grows into a

large tree, even though its seed is very small. You can pluck a sycamore tree by its roots. Sycamore tree is as big as an apple tree, maybe a little bigger. Yet it has enormous roots. No man can pluck it out by the roots. Sycamore tree's roots spread so far, wide, deep, etc. Jesus said, "You can plant it in the sea." Sycamore roots are symbolic of problems. Problems are so deep.

"Mustard seed"—smallest seed, it grows into a tree the size of a palm tree in the East and into a shrub in the West.

It is a wild fig tree—Sycamine tree in East grows to the size of wild fig tree. In West a fig tree with no fruit. In East, there is fruit eaten by poor people. This fruit is food for pigs and cows and it is, a disgrace for people to eat it.

"...faith as a grain of mustard seed...." Apostles asked Jesus to increase their faith, he did not answer if he would increase it or not. Must know the background.

Mustard seed—smallest of ALL seeds. Black and extremely small—so small it may go in your eye and you won't feel it. Yet, it grows into a tree.

American—larger, white or yellow and grows into a bush.

Sycamine and sycamore tree are the same. This tree produces fruit and is a wild fig tree. American sycamore tree larger and produces nothing. Fruit is very small. It is a despised fruit and people did not like to be seen collecting the fruit.

Grain of mustard seed, sycamine tree. The mustard seed is the smallest of all seeds. The American and Eastern mustard seeds are different sizes. The American seed is much bigger. The seed in India and Palestine grows into a tree as big as a palm tree. In the U.S. it's only a small shrub. Sycamine tree and Sycamore tree in the Bible are one and the same. It is a wild fig tree, not a mulberry bush as Western commentators say. "If you don't know anything you'll say anything without knowing." (Bishop on commentators).

Sycamore tree in East about size of our apple tree with several branches to it. This tree is plentiful in Eastern countries. It grows wild—is not cultivated. Can't build nest in tree in West.

The cultivated figs are bigger and has more juice in it. The wild figs are very small and red in color. They are edible, but not as juicy as cultivated figs. It is under the cultivated fig trees that the woman would take their children when they had to work and had no one to keep their child for them. For two reasons: (1.) for shadow; and (2.) they are taught if the children grow up under the fig tree, they'll prosper because this tree is a symbol of prosperity. If you would say to any man, "I knew you since you were a child," you'd say, "I saw you under the fig tree." This is the cultivated fig tree—not the wild fig tree we're discussing here. The figs are very much despised in the Eastern world. That is the wild figs are despised because they are eaten by the cows and pigs. Because they are eaten by these animals, the people are afraid to eat them for fear of being ostracized by their society. Even if a man is hungry he would dare not to go and eat of the tree. Even if he went there for any other purpose, they would conclude he was starving to death.

The people conclude that this man lowers himself lower than the pigs when he eats of the fruit. There are several things despised in the East: Barley cakes are despised because only cows eat them. Anything the animals eat and the people would eat they despise. To call a man barley cake is to disgrace him—insulting. The Midianites used to call Gideon a barley cake (Judges 7:13). The barley cake defeated the proud Midianites. God hath chosen the foolish and base things of the world to confound the wise. God chooses nobodies and makes them somebodies by the power of God and then puts them on top of the world to speak to them.

Revival will never come through the "organized religious churches," nor the world council or any other council of man. "It'll come through God's man as he says, 'thus saith the Lord.'" Then God only will get the glory. Man has many degrees and dies by degrees also. It takes Christ in you—not degrees. Degrees are incidental, not fundamental.

The famine was so acute in Samaria that they sold asses heads for so much—and so was dove's dung. So human beings would eat under ordinary circumstances. Asses head—a kind of a root grows in hedges. Is not asses head at all; no more so than our hot dog is a dog.

Dove's dung—a type of pea or bean. The doves are fed with these beans. (Goes back to the sycamore tree—wild one.)

Mustard seed in America—large and white. Mustard seed in India—small and brown, four times smaller. Smallest of all seeds in the world. So small won't sting if in eye. If you have so much faith, said Jesus. Sycamine tree—wild fig tree, not planted. About size of an apple tree; fruit edible. (Sycamore in America—huge but produced nothing—like Christians. Roots not widespread. Eastern Sycamine—although small, innumerable roots, so many can't pluck without leaving some behind, roots represent problem. It's like no other tree. Thick and thin, deep and widely spread. Never able to pluck out without leaving some behind. Jesus Christ said if you had faith (believing) so small as mustard seed, you could pick up Sycamine tree and all its roots, and plant in the sea. Therefore, two impossibilities made possible by one act of faith (believing), the size of a mustard seed.

Mustard seed in India—so small grows into a tree; like palm tree.

Mustard seed in America—larger seed grows into a shrub.

Lesson learned, spiritual application—No matter how many or of what type your problems are (problems = the roots) that you face, but if your faith is as small as a mustard seed, you can command that the problems be plucked up—be solved, gone, plunged into the sea. Believe it shall be so. We have Christ in us, the hope of glory, the seed of God, all power of God in us; He that is in you is greater than all your problems. Command problems in the name of Jesus Christ to be gone and believe that it will be so.

Mustard seed. Sycamine tree. Apostles asked for more faith. Jesus did not respond about the "faith," he only mentions mustard seed and sycamore tree. A mustard seed is the smallest of all seeds. (It is different from the Western mustard seed.) It is black and very small. So small, if put in the eye there would be no strain as a result of its' presence. Yet, it does grow into a tree. Our mustard seed is larger, yet it does not grow into a tree, only a shrub. Sycamine tree—sycamore tree are the same. This is like an American pear tree. The sycamore tree in the East produce fruits; it is a wild fig tree. The figs are very small. Nobody in the East enjoys being seen picking this fruit.

The fruit is very much despised. Amos 7:12. The preacher is told to go back to Judah to preach. His reply in verse 14 is that he is not a prophet; he is a collector of sycamore fruit. This is the menial of menial tasks, like feeding the swine, a man can never be accepted back into society again. (Prodigal son.) Collecting the sycamore fruit is the worst thing to do; this is why people are afraid to be seen under the tree. Others might misunderstand that the person is collecting wild figs and the people will run him down. (Also, to be seen on the top of sycamore tree is a humiliating experience.)

Zacchaeus was a short man and he got in the sycamore tree. Luke 19:1-10. It is a struggle to get up through the branches, it is not a very tall tree, so vision is not real great. Why didn't he go upon a housetop or on top of a camel? Why sycamore tree for Zacchaeus? Because he was a sinner, although he was a rich man and had money. When he saw Jesus passing by, if he wanted to see Jesus he could have gone to a housetop. He knew this. He wanted to humble himself. In order to manifest humility, in the East, they always get in the sycamore tree. People think negatives only...for instance: "He must have gone bankrupt overnight; he was all right last week, but he must have lost all of his money, because he has gone there to collect fruit. They will ostracize him after that. Zacchaeus knew that.

The Easterners have a different way of calling than the Westerners. You need to see the gesture.

Jesus knew of the humility involved in this sycamore tree. He said, "Zacchaeus, make haste and come down." Why did Jesus call only one man? There was only one man who emptied himself of all pride, social status, standing and fear of the neighbors. We are not afraid of Christ who died for us, but we are afraid of the other man and what he will think of us! Zacchaeus was a better man. He that humbleth himself shall be exalted. The other people there were only onlookers like the church members in the Western world. They were not preparing their hearts to let Jesus come in.

Jesus invited himself to Zacchaeus' home, Jesus is willing to do the same for us! We don't make room for Christ. Too busy for Jesus Christ. We must have a place for him. If anything hinders you, get rid of it.

What "plucked up" means is that the sycamore tree has extensive roots although it has a small stature. One cannot pluck it up without leaving any roots behind; because there are so many roots spread

far, wide and deep. The believing you have, although as small as a grain of mustard seed, you can pluck up a sycamore tree by roots and plant it in the sea—both impossible. You need no bigger believing than that and you should get results. (The roots stand for all the problems.) The more we dwell on these, the lower we go. Cast our burden upon the Lord. If we want to pluck these roots out, we must have the believing to do so.

Verse 6 "Be thou plucked up by the roots." Sycamine tree has innumerable roots, some as thick as a man's arm, some as thin as air, spread very wide, no machine can pull it out with all of its roots.

Spiritual—two impossibilities come to pass (plucked and planted) by the one act of faith as small as grain of mustard seed. The sycamine roots are symbolic of our problems. If you are truly saved, it's easy to do God's will.

Background history of Bishop's life. 1932 went to England from India by inspiration—story about his arrival in London.

Sycamore tree. Sycamine—sycamore. It is a wild fig tree. In America, it is a huge tree which produces no fruit. In East, it is as small as the apple tree but produces wild figs six times in the year. They are not cultivated trees. The fruit is red and edible, but no one would eat it because the cows and pigs do. No one wanted to be seen in or under the fig tree because they feared being ostracized by the Jews. Picking sycamore fruit was the lowliest job of all. (See Amos 7:14.)

Zacchaeus was a small man and he wanted to see Jesus pass by. He was also a very rich man in the community. The housetops in the East are flat and that is where people stood to watch events happening in the street. Zacchaeus could have climbed up on the rooftop or up on a camel or he could have engaged four men to hold him up in a chair. Why did he climb up in a sycamore tree of all trees? He wanted to empty his heart of all pride. He was a rich man and a publican. He wanted to go against public opinion and humble himself to make room for Christ in his life. Going by public opinion is a disease of the mind. We are too concerned about people looking at what we are doing. We keep our eyes on everybody and that is why we remain worried and fearful. Our minds should instead be on God. Not much could be seen from the sycamore tree because it is no bigger than an apple tree. Jesus called out only one man—Zacchaeus. He had cast out all his pride. (Luke 19:2-5.)

Back to Luke 17:6. Why does it say "plucked up by the roots?" A sycamore has many roots which spread far, wide and deep. They range in size from thin as a hair to thick as an arm. It is humanly impossible, even with machines, to pluck up a sycamore tree and still have the roots all on it. One act of believing God can get those results though. It is an insult to God to say we have problems. Problems are created by sense-knowledge.

Verses 7 and 8 Jesus talking about relationship of master and servant. Point is—servant ate last. Drunken in East means have finished a meal with drink of milk, coffee or tea, not liquor or drunk as in West.

Verse 35 See Ecclesiastes 12:1-14.

LUKE 18

Verses 1-5 In the East in those days, there were no courts. Even now we don't have forceful places—prisons. When a judge is appointed everybody goes to his house. Before you go to the judge, you must send a present to him—a sheep, \$100.00, etc. If he has not received a present from you, he will not do anything for you. This woman did not send a present to the judge, so she continually went down there.

Verse 25 Camel's eye.

Gamla—Aramaic, Syriac. (1.) rope, (2.) camel, (3.) beam, (4.) anything larger than the given object.

Not a gate called a needle's eye in Madras. An Orientalism has to remain the same throughout the East. It doesn't change from place to place. The same idioms everywhere. The Greeks being foreigners knew the language, but not the usage of the language. To understand the language, you must understand the culture of the people, which the Greeks didn't bother to learn. They were only scholars. They took the Word from Aramaic. The Bible was translated from Aramaic to Greek (New Testament), so, they wrote down camel here. This is correct as far as language is concerned, but wrong according to its usage. Usage is far more important than the language. We must understand what people are trying to communicate to you.

The rope is a very small rope. It fits through a big needle which is used to sew bags—maybe the eye is 1/3" wide. Needle is as thick as my thumb and 4"-5" long with a big eye. If it's a big rope, you have to twist it hard to go through. A rich man can enter the kingdom of God by twisting him a little bit. It's a little hard for him because he has to forsake the things of the world. He doesn't need to unload his wealth, just get his heart right. Use your wealth for the glory of God. We have to live like ambassadors for Christ—not poverty stricken.

LUKE 19

Verses 1-4 Sycamore tree. Zacchaeus was a short man who wanted to see Jesus pass by. He chose the sycamore tree, although he could have gone to a housetop, or on a donkey, a camel or a chair carried by four people. He was wealthy and could have afforded it. Why did he choose a sycamore tree? Why didn't he go up the larger mango tree which produces fruit? Sycamore tree is a wild fig tree. In the U.S. our sycamore or "wild fig" tree is small—about as high as a small apple tree. Very little can be seen as compared to going up in a mango tree. Because sycamore fruit is eaten by cows and pigs, if anyone is seen eating this fruit, or placed himself under the sycamore tree, it always is symbolic of starving, loss of prestige and has lowered himself to the level of all pigs. (Ostracized from society, too.)

Zacchaeus knew this. He lost his human respect and became as low as a pig. Nobody would think Zacchaeus was trying to get a better vantage point; they would think he was gathering fruit. He wanted to knock all pride down and have humility before God (James 1:9). We are too concerned today about the public opinion. Zacchaeus was more concerned with becoming humble than worrying about public opinion. He was despised because he was a publican and ostracized for going in the sycamore tree. Then Jesus invited himself (because there was room in Zacchaeus' heart for Jesus—where pride is not, there is room for Christ). When your eye is centered on Christ, you don't care if the whole world is thinking against you. You aren't listening; you're centered on him, engrossed in Christ.

Verses 1-5 Christ invited himself to Zacchaeus' house; sycamore and sycamine tree—one and the same.

Zacchaeus—short, couldn't see above crowds, so climbed up tree. Why not on housetop where in the East anyone allowed to climb? Or why not camel, elephant or, he was rich, why not in a chair carried by coolies, or another tree (mango—large in India). Why a sycamore? Wild Fig—it is despised very much. No man likes to be seen under for FEAR of being disgraced—ostracized. Especially not to be seen on the top. Those really hungry (starving) will eat the fruit, but do not want to be seen gathering it. Only pigs or cows eat it. If you are seen, you'll be treated like a pig or cow. People will think you went bankrupt. Zacchaeus was a rich man, knew about tree and what people would think—despise him and a scandal; not care what people thought, knocked all pride out of his heart, humbled himself, not worried about public opinion, more concerned with Christ as we should be.

Christ man follows Christ—his one concern and need. Jesus Christ knew what it meant for Zacchaeus to be in the tree, only one man made room for Christ. Others were following the crowd. Anyone who follows Christ empties himself from all junk in heart and mind and lets Christ come in, as Zacchaeus did; made room in heart. Humble self to losing status, position in community and self respect. Zacchaeus' objective was not just to see, if only wanted to see could have gone someplace else to see better—prepared room in his heart for him.

Verses 1-9 See also Luke 17:5,6.

Reference to Zacchaeus climbing a sycamine tree to see Jesus. He was showing humility by emptying himself of pride and care of public opinion. Sycamine tree about same size of apple tree—it has innumerable roots. Two impossible things are made to come to pass by having faith of "mustard seed," roots are symbolic of problems, the roots are almost impossible to uproot.

Verses 1-10 Luke 17:5,6. Mustard seed. Sycamine tree. Apostles asked for more faith. Jesus did not respond about the "faith," he only mentions mustard seed and sycamore tree. A mustard seed is the smallest of all seeds. (It is different from the Western mustard seed). It is black and very small. So small, if put in the eye, there would be no strain as a result of its presence. Yet, it does grow into a tree. Our mustard seed is larger, yet it does not grow into a tree, only a shrub. Sycamine tree—sycamore tree are the same. This is like an American pear tree. The sycamore tree in the East produces fruit; it is a wild fig tree. The figs are very small. Nobody in the East enjoys being seen picking this fruit.

The fruit is very much despised (Amos 7:12), the preacher is told to go back to Judah to preach. His reply in verse 14 is that he is not a prophet; he is a collector of sycamore fruit. This is the menial of menial tasks, like feeding the swine. As a feeder of swine, a man can never be accepted back into society again. (Prodigal son.) Collecting the sycamore fruit is the worst thing to do; this is why people are afraid to be seen under the tree. Others might misunderstand that the person is collecting wild figs and the people will run him down. (Also, to be seen on the top of sycamore tree is a humiliating experience.) Zacchaeus was a short man, and he got in the sycamore tree. Luke 19:1-10. It is a struggle to get up through the branches, it is not a very tall tree, so vision is not real great. Why didn't he go up a housetop or on top of a camel? Why sycamore tree for Zacchaeus? Because he was a sinner, although he was a rich man and had money. When he saw Jesus passing by, if he wanted to see Jesus he could have gone to a housetop. He knew this. He wanted to humble himself. In order to manifest humility, in the East, they always get into the sycamore tree. People think negatives only, for instance: "He must have gone bankrupt over night; he was all right last week, but he must have lost all of his money, because he has gone there to collect fruit." They will ostracize him after that. Zacchaeus knew that. Jesus knew of the humility involved in this sycamore tree. He said, "Zacchaeus, make haste and come down." Why did Jesus call only one man? There was only one man who emptied himself of all pride, social status and standing and fear of the neighbors. We are not afraid of Christ who died for us, but we are afraid of the other man and what he will think of us! Zacchaeus was a better man. He that humbleth himself shall be exalted. The other people there were only onlookers, like the church members in the Western world. They were not preparing their hearts to let Jesus come in.

Jesus invited himself to Zacchaeus' home. Jesus is willing to do the same for us! We don't make room for Christ. Too busy for Jesus Christ. We must have a place for him. If anything hinders you, get rid of it.

Verses 1ff Sycamine tree. Zacchaeus was a short man who couldn't see over the crowds, so he ran and got up into the sycamore tree to see Jesus pass by. You still can't see much if you go up in the top of the tree. It's a small tree.

Why didn't he get up on the housetop? They are flat roofs open to all the public without the owners' permission because you can enter the housetop from the outside. People will go up on camels and elephants to see someone pass if they're rich.

(Mango is the national fruit of India.) There were plenty of trees around much bigger than the sycamore tree.

Zacchaeus knew of the contempt he would be treated with in going near the tree. They would all conclude he was starving. He did this to humble himself in order to make room for Jesus. You must empty yourself of all filthiness, of all arrogance, prestige and pride. He humbled himself. He was centered in Christ, not himself.

Usually hundreds of people follow holy men—why did Jesus only call Zacchaeus. Christ invited himself to Zacchaeus' home even though he was the sinner that he was, because Jesus saw that Zacchaeus didn't care for the public opinion, or fear of being ostracized—Zacchaeus was Christ-centered. Only when we are not Christ-centered are we afraid.

We worry about public opinion and don't enjoy the peace of God. We try to serve God and mammon. We cannot! Wherever you make room for Jesus he'll come in. The light can't share with darkness. There must be a conviction in our life. Light and darkness cannot live together.

The Samaritan woman left the waterpot and went to tell the city, for the joy she found—she couldn't keep the joy to herself. You must have the daily fellowship—contact—with the Lord. If you don't, you won't tell everybody. His presence must be a reality in your life to have the joy.

If you have this little bit of faith (believing) as a grain of mustard seed, you can bring these two impossibilities to pass—(1.) pluck up sycamore tree by its roots, and (2.) plant it in the sea.

Why the sycamore tree here? The tree has roots without number—spread very far, as thick as your arm, as thin as your hair. It is humanly impossible to pluck up sycamore tree by its roots, even with all of our modern machinery.

It is also impossible to plant a tree in the sea.

The roots are symbolic of man's problems. No matter how many problems you have, how big they are, you can command them all to be rooted up and planted into the sea—be gone. We don't do it, but Christ in us when we command in his name. He'll work for us. This is how we'll solve our problems as believers.

"Faith without works is dead." We must demonstrate our faith. We can prove the faith by our works. We must exercise our faith. Act on the Word of God, step out on it, and God will do the other things. But, you have to step on the Word. Because you supply the action, the Word will become real to you.

Don't be engrossed with your problems, but be engrossed with Christ. Don't look at your problems, but at the Word. Speak the Word and Christ will see that it's done.

Example: Bishop went to England—housing lost—"Be still and know I'm God"—trust in God—wait on Lord—be not anxious—God makes a way where there is no way—we must exercise our faith. Thou wilt keep him in perfect peace whose mind is stayed on thee. Then you'll enjoy the peace of God. Act on the Word and we'll be blessed. We're more than conquerors in the midst of adversity because of Christ.

Verse 2-8 Zacchaeus (from Hebrew-pure. A chief tax gatherer whom Jesus called on when passing through Jericho. Young's Concordance.). Got up in a sycamine tree, he could have gotten in any other tree or housetop (which are plentiful with flat roofs). It was available for anyone to go up them. Or being a rich man, he could have gotten on a camel, elephant or had people carry him. He got up in a sycamine tree to get rid of all pride and public opinion, he wanted to show humility. He made room for Jesus. A sycamore tree isn't that high anyway—how much could you see from an apple tree? Preaching in here about making room for Jesus.

Verse 7 and 8 Why did Zacchaeus make this statement? "Behold Lord, the half of my goods I give to the poor; and if I have taken anything from any man by false accusation, I restore him four fold." Jesus did not accuse him of obtaining wealth by false means. When in presence of Christ, in light, all the darkness of your life has to go, as light and dark cannot be together. Conviction came to him, gave up those things that are not to be in our lives.

We do not want to yield to the truth. We don't want to give up those areas of darkness in our lives. Can't serve God and mammon. Zacchaeus had conviction, honest, though sinner, restored fourfold. Jesus said salvation has come to this house.

Verse 8 Giving. Did the lord accuse Zacchaeus of being a slouch? No. Zacchaeus felt that when Christ came into his presence, that a light came in. And immediately Zacchaeus wanted to give away half of his goods. This is an Oriental idea to give, give, give.

Verse 12 What is a nobleman? Means wealthy man, honorable man, a respected dignified man. He is a man who doesn't do any work, manual labor. He does not work with hands at all. Only coolies work with their hands. Parables are based on tradition, and they bring actuality.

They appoint tetrarchs natives to rule under the emperor. Pilate and Herod were tetrarchs. These appointments are made only by the emperor or by the governor general. The nobleman went to the country to receive the kingdom—to the headquarters of the government ruling at that time. When this nobleman has to be gone for a long while, he appoints a servant and gives them various jobs to perform while he is gone.

Verses 24-26 If a man hath not the wisdom to handle his ten pounds, it shall be taken away from him. The first half applies to ability and the second half applied to money which he uses. He lacked the ability to manage. To receive a kingdom means to be confirmed as a ruler. Herod and Pilate were small Jewish rulers under the Roman government. They were Jews, not Romans.

Verse 26 "Every one which hath the wisdom to use that which is given to him." If you make use of your talents, God will prosper you. Him that hath not (the wisdom to use that which is given to him), even that he hath (which was given to him) shall be taken away from him.

Verses 28-35 Hindus are immigrants to India. Natives are the untouchables. There are tithes to the temple, firstfruits of grain as well as of animals, first calf, first colt. The priest ties these up at the temple. The main temple is at the entrance to the village. There the animals wait to be taken by anybody for the

use of God—the owner of these animals is God. That is why Jesus could tell the disciples to go and get the colt. "Whereon yet never man sat." Only Jesus had the right to sit on the colt.

"Colt tied at the temple." There is one large temple outside of the walls of the city. There are many shelters around the temple, colts, horses, camels, elephants, calves are tied up by the hundreds inside these shelters. The Eastern people give tithes of all that they earn in money, in produce from the land and in the animals they have. They give their firstborn animals after they have been weaned from the parent. The priest may sell these animals for money for the treasury, or they may be used for the service of God.

If a young man is sitting in the town and an older man walks by, then the young man will stand up and bow to him. If two children are fighting, anyone passing by can break them up and send them home.

Verse 29 Point is: Before Jesus Christ went to Jerusalem, asked disciples to get a colt without asking master first. How could he do that without asking; colt belongs to somebody. The temples are usually at entrance to village. Man gives firstborn of lamb, sheep, cattle—Law that must give firstborn to God. Gives by taking to temple to priest, who is supposed to be the priest of God, so give to God. Ties animals around temple gate and the servants take care of them. God is the owner, and people can use for Lord's use. No person to really ask, no permission.

We are the Lord's donkeys, belong to the Lord, have been dedicated to him, saved redeemed. If the lord wants us to go someplace—go.

Verses 29-34 Loose colt tied at the temple. The contradiction people say: "Why does Jesus tell his disciples to loose a colt that belongs to someone else without asking permission?" The firstborn of all your animals is given to the temple—the Word says to do so. These animals are tied up around the temple shelter. The temple priests take care of them. During the day, the temple servants loose them for a walk. The cattle go all over the streets. They go to the shops and pick up anything they want. Shopkeepers let them, because they belong to God. They sleep on streets, etc. People say they're sacred cows. The cows are only in streets certain times—not always. The temple servant will bring them back and tie them up. There's no private owner. The owner gave it to God. Now it's God's property to use for His purposes.

"Whereon never a man sat," means no man had a right to sit on it because it was God's property. There's no private owner, so he couldn't ask anybody for permission. The private owner is God. We don't own ourselves. We're Christ's property. We were crucified with Christ to the world. We're dead to the world; a new creation. He paid for us; we are his. There is no private owner. We're God's. (Exodus 13:2,11-13—bring firstlings to the Lord. See also Exodus 22:30.)

Verse 30 Whereon never a man sat—this colt belongs to God, Eastern colts very calm, quiet, not brutal. People say one sat on colt because it was untamed. NO! Only God has the right to ride on it.

Verse 40 See Joshua 24:26.

LUKE 20

Verses 9 and 10 Living near the vineyard is not always profitable. You have droughts and unseasonable rains. The vineyard was a symbol of Jewish people. Their priests in whom they trusted were wicked. Their rule was unjust and subtle. God is the owner of the vineyard, the priests are the servants. Prophets are the servants of God whom the priests stoned and killed and then God's own Son was sent. The owners of the vineyard never worked. Someone else worked for them. If they don't give fruit, battle comes, riots happen, murders happen. These are very frequent in the Orient.

LUKE 21

Verse 18 "Not an hair of your head perish." Not literal. Means nothing whatsoever shall happen to you.

LUKE 22

Verse 10 See Psalm 119:83.

See also Mark 14:13. "A man bearing a pitcher of water." Christ will always tell us just exactly what we are to do in every situation so we are not confused—only one man with pitcher of water. This would be easily noticed by the men, because it was so unusual. Only very, very poor people have to buy water, they are called untouchables. Live in mud huts, 10'x20', 5' high, no windows. Bring water home

and tie it to ceiling, wife cooks with thorns and thistles which crackle and smoke (no chimney) and the smoke goes to the ceiling, and the skin bottle gets all burnt and scarred just hanging there with nothing to say about it. They also kept their animals tied up inside.

Spiritual application: If a man is in a helpless situation, going through crisis or cares, can't defend himself, he's boiling, burning, suffering pain and agony, disaster, then that man is a "bottle in the smoke." But he should never forget God's statutes. That will be his only solution. Seek the Lord and He will deliver you!

Verse 21 "With me on the tray." Is the correct translation. The tray is big enough for 12 people. We do not eat on a table. We eat with our hands. We do not use trays when we are alone. We use a brass vessel in India. They use trays when there are four or five relatives. The Jews use a tray of wood. The Caucasians use a tray of silver. In the East, to become acquainted, we eat the person's bread and sit at his table. The worst breach of friendship is if you eat with a person and at the same time think up something terrible to do to them. To eat together is a token of loyalty. There is no love and loyalty between parents and children because they eat at different times. Family eating, family prayers is one of the biggest virtues of American life. In the East, no matter where you are working, you all gather together and eat together. That is to show love, loyalty and devotion to the parents and also to one another. The parents and children must eat together. In eating there is binding and trust because there is salt in it. Big quarrels are settled before eating. The eating is a cementing of the friendship again established. We try to settle arguments peacefully. We do not spend money on police stations. We settle arguments without force.

All the disciples were eating together. They did not know who Jesus meant. That is why they asked, "Is it I, lord?" When you eat in a dish it is a smaller quantity of food, not many kinds of side dishes, maybe rice or maybe some bread, dates and cheese. Judas reached from his side to get something to eat.

Don't eat on the table in the East. (The hand of him that betrayeth me is with me on the table.) He's eating with me—idiom—he that dippeth his hand in the dish with me, betrays me. Sit on floors on cushions. Dish in middle contains food (on tray). Pick up food with fingers. Man in East won't want to eat with you if he's going to harm you—the food is salted. Won't shake hands with you unless they mean it. Don't double tongue, back stab you as today in America. Clear the matter up—no animosity—than shake hands.

Verse 25 How can they call a man who sits over them a benefactor? Benefactor is one who is good. In our countries, kings exercise tremendous power over the subjects. Their services are more important than their souls. Their property can be confiscated anytime, or he can order the people to be killed. The rulers do become benefactors in time of trouble or famine. "Bene" means good. "Factor" means deed. In time of trouble, they feed and clothe the people until the good time comes. They show them generosity and kindness then. Then when the good time comes they work hard for the king because of all he has done for them.

"Benefactors." How are the rulers the benefactors to the ruled? India was divided into many small kingdoms and each was ruled by a king. The people work hard in good times for the king and the king will open his warehouses to supply their need during a famine or hard times. The benefactor is one who gives them food.

"Benefactors." How are the rulers a benefactor to the ruled? Why are rulers involved? There is a king over each small kingdom. There were many small kingdoms in India before the British came.

Rajah—Sanskrit word for king. The king taxes the people and they work for him. When a draught comes, the king will open his warehouses to them. That is how they come to be benefactors.

Most princes in East are dictators, sovereign power. India was tied into many different kingdoms before British came. Each start was a kingdom—ruled by a king (autocracy). How can you be a benefactor and a dictator at the same time? When the famine comes, the king has plenty of food stored away. He'll open his barns and give to every family in the village, enough till the famine is over, until the rainy season. Although dictator seems to be harsh (taxes, etc.), he shares with the people in time of difficulty. In America, we have welfare.

How can somebody assume authority and be a benefactor at the same time? When assuming authority over a person, usually rob and exploit them. This is what the kings here did. In a time of famine in the country, the king always saves up food against the days of famine (corn, wheat, etc.). When

the people are starving, the king opens up his barns and distributes food freely. This is how they are also benefactors to their subjects in time of need.

Lordship. Exercised by kings; autocracy. Authority—exercised by those under the king; authority given by the king, rulers of smaller areas under the king, he speaks for the king.

Rulers of the Gentiles are called "benefactors" because after they have collected taxes, revenues, etc., they reserve these supplies until a drought or famine occurs, at which time they open their storehouses and call their subjects to come and receive the necessary food until the emergency situation is over—thus, they are called benefactors because they give aid to people when they are in need.

Verse 31 Jesus said to Simon, Satan hath desired to sift thee as wheat, but I have prayed for thee that thy faith fail not. Satan hath the desire: Means Satan had to go to the Lord and ask permission. He would sift Peter like wheat, but I have prayed for thee. When a believer is attacked, Satan has to go to the Lord and get permission from the Lord, just as with Job.

Jesus is in heaven praying for those that the Father hath given him. He prays for us—we may sleep, but he neither slumbers nor sleeps. If we stay in fellowship, the Devil will have no way of attacking us.

Verses 31 and 21 Not Orientalism—Oriental thought: maybe not applicable here. In the East, they believe that the Devil has no power over you unless he gets the power from God. The Devil has to go to God to get permission to attack one of His children, a human being. "Satan hath the desire." Bishop says Devil puts thought in your head—depressing. We should keep our mind renewed so we become victors when he attacks us.

Verses 35-38 Verse 35: told them not to take any bedding, extra sandals, not to solicit people of the world to help.

Verse 36: making a parabolical statement concerning what would happen when Jesus left the earth. Sword should be spear (like arrow). Not that sword is enough—parabolical statement. Means, "enough said." He says this is what you're going to do after I'm gone. It's not right, but you're going to do it anyway—you dumb bunnies—enough said. When the things concerning him have an end in this world, the people will go back to their old ways of the sword, etc. This is not his sanction, but what the people will do. Reference not stated—Jesus said, "He that taketh the sword shall perish with the sword." (Matthew 26:52.) Win by love, not by sword.

Verses 36-38 Two swords, that's enough. Christ sent out the 70 without purse and without scrip at one time. They came back—"we lack nothing, even the devils are subject unto us." He sent them out again saying take it—etc. Parabolic speech, "It is enough." No, not "two swords are plenty," it should be, "you fools, you didn't understand me, you have said enough." He meant that when he went away, they go back to the old sword trip.

It is enough. Verse 38: "it is enough" means that Jesus wanted them to keep quiet, they had said enough. They misunderstood what he said.

Swords, scrip. It is enough. "Swords" should read spear—or a double-edged spear! Handled like a knife and short sword. Many things have been destroyed due to the use of these spears!

"Scrip" is a bed.

Verse 38: "It is enough" means that Jesus wanted them to keep quiet. They had said enough. They misunderstood what he said.

Verse 38 Take purse, scrip and sword. He that hath no sword, buy one.

This is a parabolical statement concerning an alarming situation that was to come. At the first, Jesus told them take no purse or scrip; God will take care of you. Even the devils were subject to them, not only did they get their needs met. Now Jesus is leaving the world (verse 37). His end is soon. "Now you are going to do just as the world is going to do," Jesus said. Verse 38, "it is enough," means "you dumb heads, you don't understand." It wasn't a question of two swords being enough or not. They didn't understand the situation. To think that two swords could conquer the world is not logical. Besides, God forbade the sword. "I am the Lord, I change not."

Verses 39-45 "Sweat as drops of blood." Jesus was so centered in God, the depth of his fellowship is communicated by this oriental idiom of sweating blood. "The depth of his communion."

LUKE 23

Verses 26-31 Isaiah 7:15. Jeremiah 3:6-9. Green tree. Women wept because they love them. Jesus said, "Weep for your children," because they are headed for a great sorrow. Green tree does not mean it is "green." Should be "heavenly" tree. It is a species of banyan tree. (From each branch, another branch comes down and roots itself in the ground and it becomes a tree—in Calcutta one of these trees is three miles wide. In India, circumference is 1/4 mile.) "God-planted tree, coming down from heaven-tree." You cannot plant it. Looks like a banyan tree. For people who are sleepless, doctors don't recommend medicine. They recommend sitting under the banyan tree. They believe the air under this tree is heavenly. Helps renew the mind. Eat the leaves and milk from leaves when they are tender. Chemicals in the leaves are believed to aid concentration. Meditation. Thank God, pray, etc. Concentration is harder. They start by staring at a black dot on a paper without blinking until tears come. To concentrate on God, think on one thing about Him. Isaiah 7:15—Jesus Christ did not eat butter or honey: this is supposed to take the place of the heavenly tree leaves and milk. Jeremiah 3:6-9—Under the green trees, set up altars to idols—harlot to other gods. They think God is dwelling there. Has a beautiful shade. Has a very soothing effect under this tree. Supposedly under the protection of God under these trees; therefore, no one will steal from anyone there. Pagans are only body and soul men; they are blind and ignorant people. They have no light—they have not Christ. (1.) Sleep there (under the green tree); (2.) Enjoy the peace there; (3.) Learn how to concentrate there; (4.) Learn how to meditate there. Luke 23:31—green tree. Dry tree of the world. Green tree—heavenly tree. Jesus Christ came from the Father to give shelter, joy and healing, etc., to do good. Nobody should destroy this heavenly tree with a knife. "I came to save mankind. I came to heal mankind. I came to give peace to mankind. I came to give the feed to mankind. I came to make mankind the children of God. Look what they are doing—they are crucifying me, the heavenly tree; what shall be done to you dry trees?" This is the question he asked the woman crying. This green tree has a limited shadow. The heavenly tree, Jesus Christ, has a shadow much bigger without limitation. Shall abide in his shadow wherever you go for healing, health, satisfaction, joy, abundance, etc. Every believer abides under the heavenly tree. So we are abiding under his shadow, in his security and protection and power and authority and resources—everywhere Christ does more for us than the literal, heavenly tree which has limitations; he has no limitations.

Green tree, weep not for me, milk and honey, juniper tree.

When Jesus was being escorted to be crucified, the women gathered together and were weeping for him. The women were sensitive and cared. Verse 29 refers to the second coming: When Christ comes, they will say "Blessed woman who never bore a son. I have quite a few and they are not saved. They are all fear-filled. They will run to hide." "Pray and weep for them, not for me," Jesus said. When they call on the mountains, they could not face the day of Jesus Christ.

"Green tree" is on every high hill—should be heavenly tree. One of these trees in the East is 1/2 mile in circumference—very unusual tree. This tree just continues to grow and spread. If sleep under, the total protection of God is guaranteed. As born-again believers we abide under the shadow, protection of God (from shore to shore, east to west, north to south) which is unlimited. If we are sleepless, we can sleep better. If we are defenseless, we are defended; if sick, healed; if poor, made rich; if helpless, made self-sufficient. What security! Wherever a believer, dwelling in Christ Jesus, goes, he abides constantly under the protection of God.

"Fall on us," means that after rejecting the savior, men will run to hide from the reality of the time. There will be nowhere to run to hide. If we dodge the salvation now, we won't have to hide from his day which is coming. Today is the day of salvation. In that day to come, there will be nowhere to run. During the heat of the day, people go to the "heavenly" tree to rest and cool off. The real refreshment of body, soul and spirit, is lifting your heart to God. He refreshes us. This tree is cooler than an air conditioner. People who have trouble staying their mind on God, leave their past. Air beneath the "heavenly" tree helps toss out all wandering thoughts. The mind is arrested, refreshed, renewed. This helps concentration. When hungry, the tree can be eaten. They eat the leaves of this tree. They are tender, and able to be picked. Allow "milk" to flow in a cup and eat the leaf of the tree. All holy men take a certain time to sit under this tree prior to taking a holy office to meditate, concentrate and get power, ability, control over their minds. These men stay under this tree until they are perfected to teach other people about the renewed mind and being stayed upon God."

"Butter and honey," heavenly tree's leaves taste just the same. (Isaiah 7:15.)

Jesus said, "if they do these things in a heavenly tree...look at me. I came as heavenly tree from glory. I came to die for the sins of mankind. I came to make mankind into sons and daughters of God. I came to give them joy, peace, security, life and liberty. I came to do these things for them, to lift them up. I am the heavenly tree from glory, come under my shadow. I came to do all of this for them. What did I get? Abuse. Name-calling. They spat upon me. They are crucifying me. I came to do good, not harm, just like the heavenly tree. If they do these things to the heavenly tree, these wicked things to me who came to give more than abundant life, what things shall happen in the dry?" Dry is the world, the devil and the flesh. All liberty, life and truth is from the Almighty. No matter where we are or go—we are still under the shadow of the Almighty. As long as you are under the shadow of the almighty, we are not afraid of thieves, robbers, disease, or anything else. The saved people have this comfort. "Juniper" tree is the sign of fear, gloom, complaint, etc. Change trees!

Verses 27-29 When Jesus Christ being escorted to be crucified. Women more loving, sincere for Christ. "I wish I was never born"—wombs that never bore, paps that never sucked.

Verses 27-31 Green tree, heavenly tree. To weep for their own children, for there will be terrible things happening to this world, in reference to his return. "Weep for those who will be left in despair, don't weep for me," Jesus said. It is not a "green tree." It should be translated "heavenly tree," because it is not green all year long. This distinct tree in the East is a part of the banyan tree family. It grows by the roadside, planted, watered and grown by God. Not a "domestic" plant. The branches grow down into the ground and sprout back up. It begins, in time, to spread out in circumference to the end of perhaps one mile to three miles! This tree comes from heaven, planted by God, and without man's effort, it grows up. Similar to the banyan tree. During the summer, people go and lie down under this tree. It is better than air conditioning! It gives shelter to all who come to it and it calms and gives security to all who come to it. No thieves will bother you as you sleep because you are under the shadow of the heavenly tree and under God's protection. People who wish to train their minds in concentration spend time fasting under this tree. They renewed their minds under this tree better than they could any other way. There is a spiritual atmosphere there. They fast, because with an empty stomach, the mind becomes easier to renew. They do eat milk from the tree by plucking the leaves, and the leaves are eaten also. Scientists went to India and tried to transplant it in Germany. It would not. They discovered that butter diluted with honey to equal the results of the heavenly tree. If there is a plague in the country, or a drought, the people pray to God. They set up an altar under this tree, believing God is under the heavenly tree, for rain and healing to come. "Thy daughters have committed adultery under every green (heavenly) tree." Adultery is not physical adultery, rather it means worshipping any god other than the true God. This is like loving someone other than your husband—adultery. Not actual sexual intercourse. They called upon gods other than the true God. They must come under the tree to get all of the benefits. The tree protects every person who comes under its shadow. Gives poise, peace, security, protection; it also heals insomnia and sets people free from fear. The dry tree, the world, the pomp and the glory, the flesh and the devil are dry...can't save a soul. The heavenly tree, like Jesus Christ, came from glory to this sin-stricken world, to heal and to save all that call upon him. No weapons are allowed to be taken under the tree. The idea is that if the tree is destroyed, God is being destroyed, and the tree symbolized God. There is no place where we go where God is not. The fig tree is symbolic of the presence of God and sign of prosperity.

Verse 30 They couldn't face the day of the coming of Christ. Those that had rejected him—panic condition.

Verse 31 The words green tree should be translated heavenly tree. For the heavenly tree plants itself, it is a family of small figs, red in color. Birds eat them, no human eats them. This tree plants itself. Anybody can come under it. It is a big tree. There is a big tree at Calcutta, India that they say is three miles wide. The leaves are always green, about four times as big as a peach leaf, but look like a peach leaf. The passers-by may live under the tree and may camp under it all night. If doctors can't help someone regarding their sickness, they tell them to lie under the tree. "Arison" the "sadu's," the holy men must sit here three hours a day with legs crossed for six months in order to learn to concentrate and they say after that period of time there is nothing that can disturb their concentration. If you take about ten leaves and hold a glass under the place where you pick the leaves, you get milk. They eat the leaves and they drink the milk. The German scientist, the first scientist who tried to transplant this tree in Germany

couldn't. So since the leaves tasted sweetly, they called it honey, and the milk they turned butter—that is why the translation in II Samuel 17:29, Psalms 55:21. Wherever it is translated butter and honey should be translated heavenly milk and heavenly leaves.

No one dare carry a knife or hammer under this tree. If you destroy the tree, God will destroy you. This isn't true of the entire fig family. Yet Jesus, remember, cursed the fig tree which was a terrible thing to do in the eyes of the apostles because the apostles knew that the destroying of a tree is supposed to mean the destruction of the one who destroys the tree, for the tree will live on and the man will die. That is why Peter said, "Look Lord, look Lord, the fig tree which thou cursedst."

There is no thieving under such a tree either. If they have no rain or if there is a catastrophe in the community or a plague, the women folks set up an altar under the tree and there they pray. That is why in the Old Testament you find places where they committed whoredoms, because they set up their altars to worship the wrong god.

Jesus likened himself to this heavenly tree. Anything that is not of Jesus is a dry tree. The Book of Psalms says, "He that dwelleth in the secret place of the most high abideth under the shadow of the Almighty." All diseases of the heart or mind, if you are afflicted of them, you come under this heavenly tree.

"Green tree." Should be "heavenly tree." This tree is a species of the banyan tree. No man plants this tree, no one waters it or takes care of it. This tree spreads out widely. From each branch another branch comes down and becomes a grove. People set up an altar under these green trees and call upon their gods.

Green tree. This is an idiom—it should read "heavenly" instead of green. The heavenly tree is a species of banyan trees. The leaves are tender. From each branch ten more branches come downward and plant themselves, and come up again. They may spread over about half a mile (1/4 mile radius). The fruit is eaten by the birds, small red fruit.

Green tree (not any green tree)—heavenly tree, species of "banyan" tree in Florida. Not always green.

Dry tree—those of the world. Heavenly tree—from each branch come several more branches down and stick to the ground and they become a tree again. Can spread from 1/4 mile to 1 mile. One in Calcutta has a three mile spread. Wide, bushy leaves all green. By roadside in India. In heat of the day, people go to sleep under the trees—as air conditioner cool and heavenly. Nighttime, travelers cook and sleep there. Nobody robs anybody who sleeps under this tree—they're supposed to be under the protection of God. When people were upset they'd go sleep under the heavenly tree to ease their minds, then they'd be healed. Holy men go and meditate and concentrate under the tree—"keep his mind stayed on Him, keep him in perfect peace." Holy men spend weeks under this tree—drink the milk of the leaves, eat the leaves as lettuce. They believe there is something in the leaves that give you a power of concentration. Concentration to keep your mind stayed on God as long as you want. Discussion of German scientists coming to find out why the holy men of India had the power of concentration—brought a banyan tree to Germany—wouldn't grow—made the equivalent of what was in juice (milk of leaves) and made a combination of fresh butter and honey—same chemical.

Protection from rain, sleep. If no rain, go and sit under and call upon God for rain—they believe that God is dwelling there—set up altars of bricks. A God-sown heavenly tree. Tree is sent by God, watered by God, planted by God, gives shelter, no thief rob you while under its shelter—under God's protection.

"Heavenly protection"—branches. So Christ said, if they do these things under a heavenly tree, I came to do good, feed the hungry, to save—just as heavenly tree does good to everyone who comes (protects, safety, security, healing). I came from heaven to do—look at what they do to me. What shall be done to the world, that's the dry tree. That's the point—study and meditate on this and believe that we are under heavenly tree all the time, and shadow of Almighty—it's everywhere.

Verse 43 Today thou shalt be with me, today, paradise. In the East, if a man commits suicide, it is believed that he will go to hades until Christ returns to judge. Yet, it is the only place a man could go without being followed. They assumed he would kill himself.

Verse 48 To smite the breast is symbol of bringing my heart out. In other words, my heart goes out to you as an indication of the smiting of the breast. Refer to Luke 18:13 also.

LUKE 24

Verse 28 It should be "whither they were going." They must have a reason to constrain anyone.

Verse 29 "Abide with us" is an invitation, "...for it is toward evening..." is the reason for constraining.

Disciples constraining Jesus. To constrain must give a reason.

"For it is toward evening." This is the reason they gave him for abiding with them.

Verse 49 See Luke 10:29.

Cooking, constraining, hospitality. When the host has towns people visit him and he has a guest with him, the host receives them and introduces the guest. When dinner is prepared, tables are different from ours. Their chairs are sloping downward. The highly honored guest sits on the right-hand side. Then the next honored guest, etc. They know how to seat themselves according to their standing in social life. There is no hostess in the East. The host does not eat with the guests, unless the guests are intimate friends (very special, close friends). The host stands up and serves the guests while they are eating. The wife, children and all the members of the host's family do no work that day. They stay to attend to the guests all the time, as long as the guests are there, nobody works, they only serve the guests. When the guest is eating, the host will come with his son.

When the eating proper begins, the food has been cooked. Each person has a small table for himself, all arranged. The host will, accompanied by his family, approach the guest in the living room prior to sitting down to eat and address each one thusly: "Please come along to eat, you must be hungry now." "Must have been walking a long way," says the next person in the family.

Each person in the family (if there are 20 members in the family) each one gives a reason to the guest as to why he should eat. This is constraining. "The apostles constrained us to abide with them." Luke 24:49. How did they do it? "Abide with us for it is getting toward evening." Lydia, the first European convert. Acts 16:14ff, constrained the apostles to abide with her. Constraining means asking, pressing, persuading, begging someone to eat with you. Even if the guest is starving, he must wait until the family is finished asking. After asking the man at the common, you must, as hosts qualify your invitation by constraining the guest to eat with you.

As the meal begins, bread is placed on each plate. The Eastern bread is like our pancake; it is never like our large loaves of bread. The Eastern bread is pancake style and as big and as wide as the plate, and is thick. Each guest receives three pieces. A working man can eat two. A desk job man can eat only one. The hospitality is to give three.

JOHN

JOHN 1

Verse 1 All the older religions like the Hindus, believe in the creation of the world in the same way. The Caucasians believe in the beginning was the Word. Vivic was the name of the Caucasian religion, before they came to India. Then they changed it to Hindu. Vivic means people who believe in God as a spirit. Zendic means people who believe in God as a fire. The Hindu Bible is called Vada. Word means "oam." Oam is the word that the Vivic people put in their letters. It means God's Word. From that word comes omnipresent.

Verse 12 Translation: "As many as believed on him and received him, to them gave he power to become the sons of God." Omit the rest. "Power"—ability; "become"—be.

Verse 13 "Not born of blood" means they were not our blood relatives. It means they were born of the spirit. The Hindus believe that when a boy is twelve and the priest puts a few words in his ear, put a sacred thread, then he is born again. Those that believe on God are born without any human aid, just by faith in God.

Verse 42 "...Thou shalt be called..." means "you are called." Any Jewish child, who is born after much prayer, is called Simon, which means he is born with keen perception. Indian children born after much prayer are called Cephas, meaning keen perception.

Verses 45 and 46 Witnessing. People who have found the joy of salvation continue to share the excitement of it. The best way to witness is to say, "Come and see," and not argue.

Verses 45-48 Nathanael, Jesus Christ and the fig tree. Before Philip called thee, I saw thee under the tree. Nathanael was not under the fig tree when Philip found him.

Oriental idiom: I saw thee under the fig tree. Jesus Christ used the idiom in answer to the question of Nathanael of "How do you know me?" Means: Women who have to work and have babies, they put their babies under a fig tree while they work. Always a fig tree, it was the custom. Why? (1.) Shadows of fig trees; and (2.) Will grow into prosperity as fig tree is symbol of prosperity and blessing. Means then: I knew you since you were a child.

Saw thee under the fig tree. Nathanael was not under the fig tree when Philip called him. "I saw thee under the fig tree" means, "I knew you when you were a child." Why the fig tree? When the mother worked in the fields, she would put her baby under the fig tree 1) for shade, and 2) for prosperity. They believed the fig tree was symbolic of house of Israel and, therefore, of prosperity and security. Bible says that every man shall sit under his own fig tree and vine when Christ returns.

Verses 45-49 Landmarks. Everybody had a piece of land. Every man who sat under his own fig tree denoted security. Every man has his own fig tree. There are no boundaries like hedges to separate one man's land from another. The markings are made by stones placed on the ground. Encroachment is not a problem in the East because of what God said in Proverbs 23:10, although it would be very easy to do (move these stones). The reason they are honest there in the East is because they honor their salt agreements.

Verse 46 Anyone sitting under a fig tree is secure, well-off materially.

Verses 46 and 48 Idiom: "When thou wast under the fig tree." That means that he saw him when he was a little boy (he knew it by revelation).

Background: Fig tree is symbolic of prosperity. Nice to be under these trees. Women going to work in the fields will place their babies under the fig tree for (1.) shade—leaves are wide and it provided cool shade; and (2.) prosperity—they believed if they kept their child under the fig tree that the child would grow up in prosperity. She watches them during the day and takes them home at night. It means that I

have known him since he was a child. We would say in U.S., "I have known thee since you were knee high to a grasshopper."

Verse 47 No guile in him. Christ admired him because when Philip called to him, "Come and see," Nathanael argued no more. There was no guile in him.

Verses 47 and 48 Eastern Customs—Idioms.

"Jesus saw Nathanael coming to him, and saith of him. Behold an Israelite indeed, in whom is no guile! Nathanael saith unto him. Whence knowest thou me? Jesus answered and said unto him. Before that Philip called thee, when thou wast under the fig tree, I saw thee."

Nathanael had not been sitting under the fig tree at the time Jesus called him; this is an Eastern idiom. "I saw thee under the fig tree" means, "I knew you since you were a child." Women who work in the fields often had no one to help them take care of their babies; therefore, they would put them under the fig tree for two reasons: (1.) The shadow of the tree protected the child from the sun; and (2.) They believe that prosperity rested upon anyone who was kept under the fig tree. We have a Western idiom which is similar in nature to this: "I knew you since you were knee high to a grasshopper."

"Saw thee under the fig tree." Idiom—Women going out to work in the field will leave their children under the fig tree for two reasons: (1.) Shade of the fig tree; and (2.) They believe the children will grow up in prosperity. This idiom means, "I knew you since you were a child." We use, "Knee high to a grasshopper."

Verse 48 "Under the fig tree..." is an Eastern term meaning, "I knew you since you were a child." When the working woman has nowhere to keep her child while working, she ties it to a fig tree.

Testimony, under the fig tree. You can only call people when you have found Christ. If you haven't found Christ, you cannot call. You have no conviction. This is why people in the U.S.A. do not get enthusiastic about the salvation of others.

"Under the fig tree" is an idiom of the orient. Nathanael was not sitting under the fig tree at the time Philip called him, but this refers to the time Nathanael was a child and his mom put him there. In the East, if a woman has a few children and must work for a living also, she has no one to take care of the children so she takes the children to the field where she works gleaning or something. Then she carries her children and puts them under a fig tree. While working, she keeps her eye on them. Because the fig tree is symbolic of prosperity, if the child grows up under the fig tree, it grows up into prosperity. The shadow of the fig tree is also cool and nice. This is what Jesus referred to! That he knew him since he was a child. Nathanael's mom may have never worked this.

(Not mentioned but taught.) "Saw thee when thou wast under a fig tree." This is an idiom: background—when a woman goes to work in the field, she will leave her child under a fig tree for it is a sign of prosperity. Spiritual application—to say this idiom is to refer to the early age of a person.

"Saw thee under a fig tree." Every man sits under his own fig tree (Micah 4:4). Sitting under a fig tree means security. Every man has a fig tree on his own land.

"When thou was under the fig tree, I saw...." Idiom: does not mean Nathanael was sitting under the fig tree. In East, women put child in shade of fig tree while she worked on the farm and watched them while working. Two reasons why used: (1.) Fig tree symbolic of prosperity; and (2.) Beautiful shadow and shade. Means: I knew you since you were a child and your mother placed you under the fig tree. Must understand idioms to get the spiritual application which is so beautiful, dynamic, enriching to God's people. Comparable idiom: Known you since you were knee high to a grasshopper—which Easterners wouldn't know. Bishop's aim is sharing, so that we as Westerners will be able to understand, believe better and teach better. Each idiom has a set of circumstances that it came from—best to know how it came to exist and became a part of the speech of the Eastern people.

(Micah 4:4; Mark 11:12-14) Vine represents spiritual security—peace, joy, love, faith, etc. Fig tree represents material security. Symbolic of prosperity. You can't destroy fig—it represents house of God. They are taught that if you kill one, you will bleed in nose and die. That's why Peter marvelled in Mark 11:12-14, 20-24 with the cursing of the fig tree. In Eastern culture it should bring death to curse a fig tree. Jesus said have faith of God. Don't think according to culture. We have absolute security as children of God (teaching and preaching). In East, if woman has to work for a living and has young children, you can't keep them inside the huts. They bring them and keep them under a fig tree nearby

where they work (John 1:48). Means I knew you since you were a child. People sitting under fig tree have nothing to fear. He also could have heard about him from others and used this idiom.

JOHN 2

Verses 1-4 "Gracious Mother, what concern of yours and mine, my turn is not yet come." There is no drunkenness at an Eastern wedding because they believe marriage to be one of the seven sacraments involving God. During 10 days of marriage, all the guests eat in bride's home three times a day. There is a half-hour service each day. After service, all sit and have wine (grape juice). All the guests sit down according to age (oldest people first) and women sit in a circle not far off. The women carry the money (thieves will not attack a woman with a veil on), and pay the bills. Waiter comes to first man in line who gives him an order for grape juice (wine) (two or three gallons), and the waiter will look to the wife in the circle for the money. Grapes are symbolic of presence and prosperity of God. (Psalm 128:3 not stated, but taught.) Mary was only reminding him of the custom for his turn.

Verses 1-10 Water to wine. Verse 10: "Well drunk," means the man finished his meal. Every oriental meal is concluded with a drink. After the close of the meal, there is nothing drunk until after the next meal. This encouraged people to be merry that they had been satisfied. Jesus and his mother went to a wedding in Cana of Galilee. The marriage ceremony is ten days long. After each service, all the guests (maybe 200) must be fed at the expense of the bride and groom. Before each meal, the people supply grape juice, pure and simple (not alcoholic). Marriages in the East are sacraments, which means "God is present." They drink grape juice. In the East, grapes are available year round. (Communion is different in the East, too.) The night prior, the grapes are soaked in water. In a.m., before church, the grapes are squeezed into the bottle. This grape juice is brought in skins and are sold. At the wedding, there are relatives of either the bride or groom who supply the wine (maybe 5 or 6 people). These people sit down in a line according to age. The women escorted by the donors of wine carry money with them to the wedding (women carry money with them in the East because no one will rob a woman when she travels). These women sit in a circle, not far from the men. A servant comes up to the oldest man, who says he wants "two gallons of grape juice." He looks to his woman and she pays for it. Then the oldest man serves the people. Jesus, about 30 or 31, sat in his place.

Verse 3: His mom reminded him about the wine custom at the wedding. Jesus did not simply answer his mom in verse 4. He did say, "Gracious mother, what concern is it of yours or mine if they have no wine? My turn has not come yet." As Jesus got his turn, he did not "order" the wine, he changed the water to wine. It was the best because whatever Jesus touched multiplied and was blessed (just as he touched the bier or stretcher on which the dead boy rose; the boy rose! Luke 7:14). Men were well drunk, means they had completed their meal and had had their share of grape juice.

Verses 3 and 4 Changing water into wine. Question: Jesus' first miracle. Verse 4: "What have I to do with thee?" should be translated, "What concern is this of yours or mine?"

Woman—term bearing much respect. Bishop translates it, "gracious mother." "Mine hour is not yet come," should be, "My turn is not yet come." They supply the grape juice by turn, at a marriage, and it goes according to age—the eldest being first.

Oriental marriages were a sacrament and could not have drunkenness or alcohol. Drunkenness outside of marriage ceremony. Must read, "wine" or "grape juice" according to context. "Take a little grape juice for thy stomach's sake."

Verses 3-9 Isaiah 55:1

Verse 4 The word is not woman. It should be an affectionate term for mother. He said, "If there is no wine, what is it to you and me, Mother?" "Hour" should be turn. In the marriages, the women carry the money. One reason is because when they go on long journeys, the thieves only attack the men, especially those who have on several shirts. The thieves know that they put their money in the last shirt underneath. That is why Jesus told the disciples to wear only one shirt, because if you have more than one shirt, you are liable to be searched. The men that go to the wedding put on more than one shirt. That is why the money is given to the women. When the women wear veils, it is symbolic of God's protection given to the women. The service of a wedding only lasts half an hour each day, in the bride's home. The bride and bridegroom sit down and throw flowers; the priests come and all the people sit all around. When the service is over, you can see the virgin with a torch standing on the left side of the bride, and on the right

side of the bridegroom is his best man. It is a beautifully decorated place. After the service, the women go to their department and the men to theirs and they get ready for dinner at each mealtime during the ten days, many of the bride's and bridegroom's friends and relatives gather, and they supply wine, among other things. Wine in the marriages always has been and still is grape juice. He is not saying there isn't any drunkenness because there is. They go outside and drink and then come to the wedding, but they must keep their mouths shut, because if they smell their breath, they will put them out. The people that are going to supply the wine sit in order according to age, all the men in a line. Maybe three people that day. They are all ready for dinner in the house. There are servants waiting in front of these men who sit there and order wine because the servants understand that these people are going to supply the wine for the marriage feast that day. The servant stands there, his hands folded, has loins girded, looking at the men. The women sit in a circle not far from these men. They give order according to the age. The first man must use all of his wine. He looks at the servant and tells him to get four bottles of wine or four gallons of wine, etc., and then he looks at his wife or mother, who sits in the circle. Then the man takes the money from the woman and they go and buy the wine. This is what Jesus was doing.

Verse 7 Instead of the servants going to buy the wine, Jesus was going to show his authority.

Verse 9 The ruler of the feast is the father, or any older man who is a relative of the bride or bridegroom. He is also called the governor of the feast. He should have called the bridegroom's best man, because the bridegroom is not supposed to talk or do any business. It should be the bridegroom's best man because he is supposed to look after everything.

Verse 10 "Well drunk" should be well satisfied. Some places you get sweet grape juice and other places it has a bitter taste. When men are well satisfied, then they bring an inferior kind of wine. The best wine is red and this must have been blue. It is inferior in taste. The first one is sweet and good and the second is not as sweet. That which Jesus made was a better wine. "Good" should be best. The first was good; the second, inferior; and the third, best of all.

"Well drunk" means they have finished the meal. Spiritual application: Whatever Christ touches is blessed.

Verse 15 See II Kings 2:23.

Verse 17 "The zeal of thine house hath eaten me up." This phrase means "made me courageous to defend your house." Another Eastern term is "I have come to heal your head," which means, "I have come to comfort you."

JOHN 3

Verse 2 Why did Nicodemus come to Jesus by night? All philosophical discussions take place at night in the East. The men of God—prophets, live in upper rooms. The people will go to these upper rooms to discuss things with the great men of God. People say Nicodemus went at night because he was afraid of the Jews—not so. If he was afraid, why did he go to Pilate and beg the body of Jesus? He went in keeping of the culture.

Verse 16 See Matthew 22:14.

Verse 29 See Jeremiah 25:10.

Marriage, bridegroom's voice. At the end of the 12-month honeymoon period, the bridegroom says John 14:1-4, goodbye. He goes to father's home to prepare an apartment for his wife; then he returns and gets her.

"Friend of the bridegroom" is the best man who stands at the groom's right-hand side. John the Baptist is Jesus Christ's best man. It is a joy to hear the bridegroom's voice—the public pronouncement, "Let not your heart be troubled." He has delivered us from all worry and fear.

John the Baptist was the friend of the bridegroom, Jesus Christ. This verse shows people are thrilled to hear the public announcement of the voice of the bridegroom. Voice of the bride—all that thou sayest, I will do...Ruth said to Naomi.

See also: Jeremiah 25:10.

"Bridegroom's voice." John was bridegroom's friend. He will leave to prepare the apartment and return in about 1-2 weeks.

Voice of the bridegroom: the best friend of the bridegroom will stand at the right hand of the bridegroom while he is saying what is written in John 14:1-4.

See—Systems of Government of the East.

Verse 30 See Luke 7:36-38, 44-50.

JOHN 4

"You rightly say that you have no husband," said Jesus; "for you have had five husbands, and the man you have at present is not your husband." Weymouth. Andra—husband; andros—husbands; aner—man.

Victor Paul Wierwille's Missionary Teaching Tour—November-April, 1955-56. To India and the Far East. India, Egypt, Palestine, England, Germany, Switzerland, Sweden, Holland. "Our people in India need this man, send him with God's blessing to us." K.C. Pillai, D.D., Archbishop of the Eastern Orthodox Church of India.

Verses 1-19 Samaritan Woman. All Western preachers preach that this is a bad, immoral woman. Samaritans had no dealings with the Jews, just like Hindus have no dealings with untouchables. Hindus are not the natives of India. The forefathers of Hindus migrated to India from Persia (otherwise called Iran. Iran means Aryan—in the Bible it is called Persia, Media). The immigration took place about 3,000 years before Christ. They came first to Indus River in the north of India—in their language is called Sindoo River. The natives called the new immigrants Syndoos. Then they got the name Hindu. The Negroes get their name from the River Niger. There are four races in the world: (1.) Aryan*; (2.) Mongolian (Mongoloid); (3.) Negroid; and (4.) Semitic.

*Hitler's swastika is an Aryan word or symbol meaning "good fortune." Still found in temples in India.

A race tells you their culture, background, heritage, inheritance. Nationality doesn't tell you anything. Color of skin is very deceiving because it changes. A man can be told by his features characteristic to his race. The features do not change.

All Europeans—Australia, Canada, America, New Zealand and New Foundland— these are places where Aryan (or Caucasian) people live. This is the Western (or Occidental) world. In the Eastern world the Aryans are Armenians and Hindus in India. (We all come from the same blood in Noah.)

Aryans come from Japeth, a son of Noah.

Japanese, Chinese are Mongolians.

African people are Negroid.

All Jews and Arabs are Semitic people.

Arabs are children of Ishmael, born of the concubine of Abraham.

If the Samaritan woman had been living in sin, then Jesus would have told her. (Find example to show he pointed out the sin.)

There are five continents—Australia, Africa, America, Asia and Europe. In Asia and Africa there is no courting except Japan (a little since WW II), America, etc. Samaritans alone believed in courting (can we prove this in the Word).

There are Eastern prophets who can go around telling people their whole life history. Jesus Christ told the woman about her life in order to convince her that he was a prophet. That's why he asked her about her husband even though he knew she didn't have one.

This woman was not a prostitute because she discussed philosophy.

The women in the East usually go in a group in the morning to draw water. But if something comes up and they cannot go, then they will go at some other time during the day. Just because this woman was at the well at noon does not mean that she was a prostitute.

(I Kings 17--the Easterners only ask for water from women while on the road. They can only ask women for water, otherwise can't talk in public. The disciples marvelled that Jesus Christ talked to a woman on the street (not that she was a prostitute 'cause he talked with sinners, etc.). Liquor shops, lepers and prostitutes, live three miles from town and they are forbidden from using the public well.

Easterners mind their own business and others when they are wrong. If they think she's a prostitute, anyone reproves her and/or brings her to elders.

"Don't put mud in his rice" means don't criticize the way a man earns his living. Makes him lose his job. When she went back into the village, the men believed her so she had to have a high standing. Christ never asks her to go tell people.

Waterpot costs about 8¢, is made of clay by the potter, holds about 3 gallons of water, baked in a kiln and it becomes red. Tie rope to neck of pot and lower pot into the well. The pot is a symbol of divinity. If broken, all the pieces that remain tied to the rope are brought home. They think that this is God's instrument supplying water to mankind. The pot is a God-given agency. They attach divinity to the pot. If a woman leaves her pot at the well, it is a disgrace for she has forsaken God. When the pot is broken, they use all the different sized pieces:

1. Big piece—use to carry fire from house to house;
2. A small piece—used as a drinking dipper at a pond or pool of water; and
3. Smallest piece—medicinal purposes (potsherd).

Verses 7-26 Waterpot, potsherd. Samaritan woman at the well with Jesus. Jesus adopted the Oriental method of proving he was a man of God by telling the woman that she had no husband (relating about her past). She was not living in sin, for Jesus would have told her to repent of her sin.

Waterpot costs about 8¢ in the Orient. It is carried on the Eastern women's heads. Women carry water in these "pitchers" while the men carry water in goatskins. (Refers to Mark 14:13.)

When a pot is broken at the well, all of the pieces must be brought home. Pots are like unto the human body. (II Corinthians 4:7) These broken pieces are referred to as potsherd. Potsherd is used for: small pieces—used to scrape sores on the body. It is believed that some chemicals in the potsherd seem to cure the sores. (Job 2:8) Medium sized pieces—put near lakes and ponds and the wells. People passing by, dip the potsherd into the water and drink from the potsherd. Larger pieces—used to carry fire from house to house. Some of the people in the East live in mud houses. They do not have match boxes. One woman of the community lights her fire first, and then everyone else gets their fire from her. A boy in the community is engaged to go to this woman's home in the morning and get a certain amount of coals of fire. The coals are put on the potsherd, and the boy carries the potsherd on his head. (He protects his head from the heat by placing a cloth there.) He carries the coals from house to house so that each house can be supplied with fire. (Romans 12:20—these coals warm the head and heart by carrying the coals from house to house. So if you do good to one who has done you harm, you warm your heart.)

Isaiah 30:14—A "potter's vessel" is also a pitcher. When God destroys a nation, there will be no bits left at all that are good enough to carry fire or drink water. Ordinarily these pieces are used, but when God destroys something, the remains are not useable.

These pots are very valuable to the Eastern people. Every bit is useable. No Easterner ever leaves a pot at the well, whole or broken. If a woman is informed of her husband's death while she is at the well, she still does not leave her pot behind because leaving the pot means forsaking the human being, to the Easterner. Even at the risk of death, the woman must bring the pot home. Yet, the Samaritan woman left her water pot at the well. She was ready to bear all the insults of society. She forgot all traditions and was unaffected by all humiliation which might have resulted, and forgot all manmade systems, and left the water pot at the well and of her own will, she ran into the city.

How many times have we forsaken something to deliver the message of God to somebody else? We make excuses because we care more about what men think than what God's Word says. When we are centered in Christ, we no longer need to be concerned with the consequences of life. We believe in Christ, so Christ will take our consequences.

Bishop speaks of his "burial" the day he was disinherited when he became a Christian.

Talking with a woman in a public thoroughfare. Pigs, prostitutes and liquor stores are three miles away outside of town in Eastern cities. If the Samaritan woman was not respectable, she would have been outside of town, not at Jacob's well, which was a respectable well. She was respectable, a great philosopher and wonderfully dignified woman. Then she ran to town and spoke to men. They would not have listened to, much less believed, a prostitute. She got many to see Jesus.

The woman taken in adultery, caught in the very act, should have brought the man, too. Jesus was no authority. The priests judged these matters. John 8:4. What it really means (Eastern thought) was that they had found this woman pregnant, yet she was unmarried. Jesus told the woman in John 8:4 to go and sin no more (lest a worse thing come unto thee). In John 4, the Samaritan woman was not told this because she had no sin.

Verses 16 and 17 Five husbands. If woman had been living in sin, Jesus would have said so, as he did in past, and told her to give up her sin. Example: the woman taken in adultery and in cases where Jesus healed, told them at the same time to go and sin no more. Woman was not living in sin with a man.

In East, only Mohammedans have more than one wife. Hindus only have one wife. In special instances may have another wife: if his wife has leprosy, is unable to have children or incapable of being a wife because of some disease. The man may request of his wife to marry another woman, especially chosen by his first wife, and she usually chooses her own sister. But this is very extraordinary instance. Only the Samaritans believe in courting.

The Bible has been made a mess because of wrong teaching (preaching). Bishop gives great exhortation for people to come to truth as taught by Dr. Wierwille. Most people don't think for themselves.

Bishop gives reasons why people believe woman was living in sin: (1.) Time of day she drew water: said in heat of day so no one would see her; and (2.) Disciples marvelled because Jesus talked with such a bad woman. In East, not permitted to talk to woman on the road except you want a drink of water. All Orientals believe if give drink of water will have a reward. Disciples marvelled that Jesus talked with woman.

Verses 16-18 Samaritan woman. Where does it say she's living with another man? If she had been, don't you think Jesus would have told her so? Jesus never mentioned sin. Is there something wrong with being married five times? She was going to get married. Samaritans are the smallest population group; they worshipped in the mountains. They are like hillbillies. Courting only goes on among Samaritan tribes in the east. In verse 18, Jesus is confirming the truthfulness of the woman. Jesus didn't criticize, why should we? What God does not condemn, we have no business to condemn.

Samaritan woman (two fallacies in people's judgment of her). Jesus says this confirming her truthfulness. (1.) Woman came to well at the heat of the day because she didn't want to be seen by the other women because she was a bad woman. Bishop comes from a country where the women go to the well to fetch water in their pitchers at all times. At public wells, there are crowds of women surrounding it all the time. People say these things when they don't understand the culture. (2.) Only one woman present at the heat of the day. This doesn't mean she was a prostitute; this was the only time available to her.

Bishop gives example of his sisters. They'd go to the well during the heat of the day if they needed it or had no other time to go. Women in India go alone in the heat of the day to draw water. What happened was this: When Jesus sat at the well, he asked for water. The disciples went to the village of Sica (about three miles away) to buy bread. When they came back, they marvelled because he talked to the woman. Disciples marvelled not because she was a prostitute. In the East, you cannot talk to a woman in the street even if she's your wife or mother. If you talked to one of them, you'd have to take her aside and whisper just a word. If you ask a person for water, only then can you talk to them. The woman can also ask the man to go and get some water. After she brings the water, you must never continue the conversation in the public thoroughfare. If you do, it's bad culture.

So Jesus asks water of this woman. Then he continues talking—which is just not done. That's all—that's why the disciples marvelled. If Jesus had been talking to his own mother, they'd have still marvelled. Reasons to prove she was a perfect lady: Had good moral character. (1.) If she'd been a prostitute, she wouldn't have been allowed to draw water from the public well. The second you suspect a woman to be a prostitute, you can go and check on her—go talk to her yourself. Prostitutes, untouchables and lepers weren't allowed to draw from public well. Tell her you must avoid even the appearance of evil. If she doesn't listen, go back with two witnesses to confirm it; if she still persists in doing evil, you take her before the elders of the gate. The elders will tell her if she continues to do so, they'll pass sanctions against her. In the East, they check people out to try and help them. In the West, we just bark, bite, but don't talk to the person about it.

No one would help her then, won't sell to her, etc. They make it hard on her and run her out of the city. Everyone checks everybody else out to make sure they're walking the way they're supposed to be, especially the children. Very few juvenile crimes in India among the high caste which has 300 million people in it. (450 million total population.) They nip it in the bud in India. They're spiritually oriented, not materially oriented. Had she been a prostitute, she'd been living outside the city with: (1.) pigs; (2.) prostitutes; (3.) lepers; and (4.) liquor shops. Have separate place to live three miles from each inhabited village. In the big cities, things are different. This is talking of village life—culture develops.

Had she been in sin, she wouldn't have been allowed to come to the public well. Example: (I Kings 17:10, fetch me some water.) Jesus asked, "give me some water." She didn't say, "I'm busy—what do you think I am, a slave?" Eastern hospitality to give water to everybody. In summertime, the women will sit in booths on the street and give water to everyone passing by that's thirsty. They believe if you give to people, you receive a reward from God. Serve others, service to God. If love God, love you "brother." He that hateth his brother is a murderer. By their fruit you shall know them.

(2.) If Jesus knew she had no husband, why did he ask her to call thy husband? When Jesus sat at the well, she took him as an ordinary Jew. In verse 9. Just as high-caste Hindus have no dealings with the low class people, the untouchables. The Samaritans were as a low caste to the Jews. Jesus wanted to prove to her he was more than a mere Jew, but a prophet. This is the Eastern way to tell the person their life story. She wouldn't have believed him if he had merely said he was a prophet. This is the Eastern way of themselves as prophets. Jesus told the woman her life story. Verse 19: Sir, I perceive thou art a prophet. If you tell of future events, they won't believe, you have to tell them past events.

Verse 29, 30: She knew he was a prophet, the Christ. Verse 21 shows she was philosophical, intelligent, religious. This wasn't the question of a prostitute, but of a dignified, moral lady.

Next, she went to the city and told men. Women can only talk to men when ask for water. Had she been a prostitute, she's never have been allowed to come to the city, much less talk to the men in public. Any woman of character, any man of standing, if they bring a message can talk to anyone in the street. A preacher can talk to a woman in the street. A philosopher can talk to a man in the street and vice versa. This is the only time you can talk in the street, other than drawing water at the well.

Verse 39: Many believed because of what the woman testified. Would the people have believed a prostitute? No. Everyone believed her because of her character.

"Go call thy husband..." Jesus confirming that she had no husband. Westerners teach that woman had five husbands and now living in sin with a man. That's the way they talk about her according to the commentaries who do not understand culture and custom. No courtship in Eastern courtship. High cast Hindu girls are not seen by boys after the age of 12. Believe strongly in the sanctity of virginity.

If woman had been living in sin, Jesus would have been the first to say it. Jesus never compromised sin, helped people to get out of their sin, like the woman taken in adultery and those sick. Jesus never overlooked sin. Hindus have only one wife, but other Indian groups and Mohammedans have more than one wife. Woman never permitted to have more than one husband.

Women drawing water in East—in early morning there may be 20 or 30. But may go when they need water at any time.

Jesus does not say she is living in sin; Jesus agrees with her, confirming her honesty, "and he whom thou now hast is not thy husband." If she were living with another man, Jesus would have said to her, "You are speaking lies." But Jesus never said such a thing. We only presume so.

Verses 16-18, 28 and 29 Samaritan Woman. Among high-caste Hindus in the Eastern lands, there is no courtship. Courtship is a Western idea. They believe in the sanctity of virginity and once a girl is 12 years old, she is not seen by boys.

The Samaritans, however, were a wild bunch and they allowed courtship. The woman here had had five husbands, all of whom we assume have died. She is presently going with a sixth man. Had she been living in sin, Jesus would have told her so. He did not say she was living in sin because she wasn't. By law, she could not have five husbands at one time.

Women all go together to draw water, but they will go by themselves when it is more convenient for them to do so.

"Marvelled that he talked with the woman." In the East, men can't talk to women on the public thoroughfare. Even a husband can't talk to his wife, he must take her aside and whisper to her. It is bad manners to talk to a woman on the public thoroughfare. The only way to talk to a woman on the street is to ask for water. They believe that if you give water to someone to drink, you will have a reward in heaven. If you ask a woman for water, you are giving her the privilege of serving God and getting a reward in heaven. (I Kings 17:10,11—"Fetch me a little water.")

It was not a good practice of Eastern etiquette to continue speaking with a woman after you had asked for water. That is why the disciples marvelled.

Jacob's well is a public well. In the East, lepers, prostitutes, liquor shops and the pigsty are kept away from the normal living places (about three miles). If a woman is found to be a prostitute or a man is found to be continually drunk, they will put them out of the city and tell all of the merchants not to do any business with the man. He can't get water from the public well. The Samaritan woman would have been put out with the pigsty had she been living in sin. When a person gave up the sin, then she could come back. In the East, a person is always corrected. They have less crime and disobedience due to this.

The Samaritan woman was a scholar, a philosopher (verse 19,20,25). After she spoke with Jesus, she went to the city and talked with men, for she was looked upon as a preacher (verse 29). The men came (verse 35) because they respected what she said. She was looked upon as a godly woman. Preachers and philosophers could talk to men anywhere, anytime. Had she been a sinful woman, she couldn't even have gotten into the city nor would anyone have listened to her.

Verse 35: The harvest of the grain was not for four months. The harvest of souls, however, was at hand because the Eastern people in white robes were coming out of the city due to what the woman had said to them about Christ.

Water pots are looked upon in the East with a sacred and sentimental value. They cost about 8¢-10¢ and are made of clay. They attach divinity to the pot because the pot is a container of water to quench the thirst of people.

Sometimes the pots will break. It is bad culture to leave the waterpot at the well. You could be ostracized for leaving the pot at the well. This is regarded as forsaking divinity. They will bring home all the broken bits of a broke pot. The broken parts are all used for the service of mankind. (Isaiah 30:14—potters vessel that is broken in pieces.) A large piece is used as a dipper to get water from a pond or well. A smaller piece is used to carry fire from house to house. The smallest pieces are used for scraping the sores or boils on someone's body. They believe that there are healing chemicals in the potsherd. (Job 2:8—"potsherd to scrape himself.")

There are three kinds of vessels in the Eastern home: (1.) the vessel of honor which holds water to wash the feet of one going to pray; (2.) the clean vessel which holds drinking water; and (3.) ??? (See Romans 9:21-23).

Verse 28: The woman was so excited that she left her waterpot. She was more concerned about telling the good news about Christ than she was about the waterpot. Christ did not have to ask her to go and tell others.

Verse 16: "Go call thy husband." When woman sat at the well, she first thought that she was just speaking to another Jew (verse 9), she did not know then that it was the Christ. Jesus wanted to prove to her that he was the Christ. Jesus was a perfect oriental in his personality because he grew up in that culture. If you want to prove that you are a holy man in the East, you must demonstrate your wisdom. Jesus Christ knew the answer he would get when he asked her to go and find her husband. Thus he was able to convince her (verses 19 and 29).

Verses 16-35 Pot broken. If a pot is broken, the report to the mother-in-law should be, "I broke the pot at the well, and I have brought back all of the bits." They can all be used for the good of mankind. If a waterpot is left at the well, she is a tremendous disgrace in the society because it has such a sentimental, sacramental value. It is worse than living with another man, to leave the waterpot at the well.

Also, in the East, if I want to prove I am a holy man to anyone, I walk up to a complete stranger and tell him his entire background, his life story. This is what impressed the Samaritan woman. She was so excited about the Messiah being there, she left the waterpot to spread the news. She forgot about the disgrace she would face and the tradition of her time. Her joy, inspiration, which she received at the well

was great! We have known Christ for years and have forsaken nothing for him. We are not overjoyed as this woman. We have never been in contact with him. We don't walk with him. She did this.

Verse 35: Jesus said there was something white in the fields, yet no harvest? The people were flocking toward him to see him because the Samaritan woman had told them about Jesus. Their white robes impressed Jesus so much that he said, the harvest in the field is in four months, yet they are white—because of the people.

Verses 17-30 Samaritan woman, waterpot, potsherd. A Samaritan woman was drawing water from Jacob's well. Jesus went and sat there on the wall around the well. Jesus asked for water; she said, "I'm a Samaritan—you're a Jew, and you ask me for water?" Jesus said that the water he had and could give her would cause her to never thirst again. She said, "Give it to me!" Suddenly Jesus said, "Go and call thy husband." Jesus told her, her entire background. People think that this woman had five husbands and now had a man living with her to whom she was not married—that she was a prostitute. Other people say that she was, because she came to the well at the heat of the day; cause she was living in sin and she didn't want the other women to see her. When the disciples came, they were amazed that Jesus talked to the woman. The Bible does not say that she was a prostitute. Jesus said not one word to the woman about her sin; he never compromised sin in other records in the gospels. Usually he pointed out the sins immediately. (Like "Go and give up your sin, and follow me.")

Samaritan women believed in courting. No other Easterners believed in courting. This is why she was dating. Coming to the well in the heat of the day is a presumption. Women went to the well any time they needed water and could come. The disciples wondered because men and women were not to converse on a public thoroughfare, only for a man to ask her for water was permissible. Once the water had been given, no more talking was to take place. Even if he had been talking to his mother, they would have marvelled. Jesus continued the conversation. She was a good woman of dignity and character. If she had been a prostitute, she would not have been allowed to draw water from the well. Also, when she left Jesus, she went and talked, and convinced men, who normally would not speak to a woman about philosophy, especially if she were a prostitute. Men would only listen to a woman of character.

Why did Jesus ask her if she had a husband when he knew all the time that she was not married? In the East, when a man of God wants to impress a person of his divinity, he tells the life story of the person he wants to impress. The Samaritan woman just thought that Jesus was just another man, another Jew, when she first met him at the well. So Jesus in verse 16-19 told her, her background and in verse 19, she recognized that he was a prophet.

The waterpot, worth only 8¢ in coin, is very sentimentally and sacramentally valuable to them. In the East, they believe it is equal to the Godhead. Just as Jesus Christ brought the living water to people, so these people believe that these water pots bring water and quench the thirst of the people. To forsake a waterpot at the well is considered a disgrace and that woman would have to face it the rest of her life. In other words, she had forsaken God. If the pot breaks at the well, all bits and pieces are to be saved and used for the good of mankind. Large pieces are left at the well to be used by strangers to drink from. The smaller pieces are carried home. If there are medium-sized pieces, they are used to carry fire from house to house. The smallest bits are used to scrape sores from the body. Job used a potsherd. They believe that there is a healing chemical in it. (They attach divinity to it.) So this woman, because the news heard by her was so good, left the pot behind to tell others about the Messiah. When Christ comes in, we should not be concerned with the consequences of sharing it or leaving our waterpot at the well. We have a joy in our salvation! This excels any consequences.

Verses 23-35 Leaving the waterpot at the well is significant. If a woman goes to the well and someone runs after her and tells her that her husband is dying, she simply cannot leave her pot at the well. It is symbolic of leaving her physical body behind her. The human body is believed to be the vessel in which God is dwelling, spiritually. The earthen vessel is like unto the body and it is never left behind for any reason. The pot costs 10¢, if the woman breaks a pot, the parts of the pot which go into the well cannot be helped. But the pieces of the pot which can be salvaged, are all collected. It is called potsherd, likened unto the human body. Every bit of the remains must be used for the good of mankind. It is used for various things. The larger pieces are used for carrying wood around, with coals of fire, where coals are needed in the morning.

Verse 28 Waterpot costs about eight cents in the East. Have a tremendous sentimental value in the East, because the water brings water to quench the thirst of the people. Waterpot is an earthen vessel made of clay. It is like ourselves, an earthen vessel. We are vessels too, but Christ dwells in us. Because of this, there is a fountain of living waters in us. We can quench the thirst of those who are spiritually thirsty. We do this by passing on the Word of God. Pot is like a divine power where water comes through to quench their thirst.

You would just never leave the pot at the well—no matter what. When the pot is broken, you still have to take every piece of the pot home. If you leave the pot at the well, you are ostracized in the community—you are supposed to have forsaken God—the living waters. If you forsake the pot you forsake God. Finding Christ—the consequences disappear. She forsook all for Christ. She overflowed with joy, went to tell the others. She didn't care what anybody said when she left the pot because she'd seen her lord face to face. When salvation and Christ is real to you, you will talk about it. God is only a religion to us today, not a way of life. Starts talking about the Hindus living their beliefs. Hindus known by various names: Buddhists, Theosophists—these religions are based on Hinduism. Christianity—third largest religion after Hindus and Mohammedans. We live religious freedom (by government) not spiritual freedom (by Christ). They believe that the smallest broken pieces of the pot can heal you if you scrape yourself with it. The larger pieces are used as drinking cups. The smaller pieces are used in carrying coals of fire from house to house. The pot has to do with divine authority; therefore, when not broken, it is used to carry water. When broken it is used for these other things. Example: Job 2:8 (took potsherd and scraped himself). Job was dependent on God alone to heal him. He judged Him faithful. Looked only to God for His healing. He didn't depend on pills, he looked on the potsherd as God-given.

(Samaritan woman left the waterpot at the well. John 4:28.) The sacrifice of this woman is considered much greater than all of the money sacrifices that a man could ever make. To suffer disgrace and reputation constantly is much greater sacrifice, as a result of taking certain steps for God is much important. More than giving away all our money, wealth, in the name of God.

"...and saith to the men...." In East, women also don't talk to the men, but this woman was a respected woman, a philosopher. Men would not have believed her if she had not had a good character. Why did Jesus ask her to "go call thy husband...?" Significance of waterpot, "...left her waterpot" Must not ever leave waterpot at the well. It means forsaking the human body. If broken at well, collect all pieces of potsherd, and use every bit of it for good of mankind. Big pieces to dip water for drinking. Slightly smaller pieces to carry coals to light fires. Some boys carry coals on top of their head in potsherd (Romans 12:20). When you do good to one who did evil, or harm to you or to one who doesn't deserve it, then you warm his mind and heart by your love.

"Left her waterpot." This is a tremendous sacrifice, disgrace for the woman. If a pot breaks into two big parts, they will take these home and use one part to put in dirt and dirty rags.

Verses 28 and 29 Left her waterpot. Samaritan woman is not understood and is given a bad character, which is not true. (Bishop saying how most of what Western people know is not true—when read the Bible, forget what you have heard before, keep your mind open to truth and learn. Listen so truth will come in.)

Left her waterpot, potsherd, Samaritan woman. There seems to be a contradiction in verse 35 because they believe the harvest to be in four months. Yet, the fields are already white. This is a story of the Samaritan woman (whose character has been blackened).

The critics say that this woman was living in sin with another man—they say that they know because: (1.) she came to the well in the heat of the day so she would see nobody; and (2.) when the disciples returned they marvelled because Jesus talked with such a woman.

Now, the truth is that in the East, a man cannot speak to a woman on the road, even his own wife. (If you need to speak to her, you can pull her off the road and whisper to her.) If a man is thirsty, he can stop anyone and ask her for a drink of water. All Orientals believe that if they give water, they will get a reward (Matthew 10:42). A woman will go to the nearest water source and bring it to you. The conversation cannot continue in the thoroughfare after asking for water. The disciples marvelled because they saw Jesus ask the woman for water, and when they returned, Jesus was still talking to her. This was a long conversation and contrary to custom—this caused the disciples to marvel.

Jesus talked with sinners all of the time. Had this woman been a sinner, it would not have surprised the disciples to see Jesus talk to his woman. He did that all of the time.

Going to the well in the heat of the day is not a valid excuse. Unmarried women go to the well at all times. Jacob's well was in the city. If she were a prostitute (as pigs, liquor shops and lepers live at least two to three miles from town), she would not be able to be in town. She would be excommunicated from the community. Part of that excommunication would have prohibited her from using the well. When she left the well from meeting with Jesus, she went to the city and spoke to the men. She was a religious, respected, dignified, godly woman. This is why men could believe her. Do you think they would respond to a prostitute this way? No, they would have stoned her.

The woman left her waterpot at the well. This is the fabulous, positive way which we should magnify and learn from. Why did Jesus ask her to "go and call her husband?" Because he saw there was a wonderful character in this woman of Samaria. She was probably a religious philosopher because she said, "Our fathers worship in this mountain," and "I know when the Messiah cometh." No prostitute would have such knowledge (Romans 9:23,24).

Verses 28, 29 and 35 "Come, see a man that told me all things that ever I did."

Verse 35: Jesus confirming that there are four months for the harvest to come. Only when the harvest is on are the fields are white. What was white on the field?

The harvest was yet four months. It doesn't say the harvest is now. This is the story of the Samaritan woman. There are several women whose characters have been blackened by Western private interpretation; in Joshua—Rahab the harlot; In Judges—Jael, wife of Haber.

Verses 16-18: Jesus never says she's in sin—she wasn't living with another man, only Samaritans in East believe in courtship as we do. The commentaries say this woman is living in sin—not so. They say: because she came to Jacob's well in the middle of the day—didn't want to be seen by others; disciples marvelled when Jesus talked to woman because she was so bad—these aren't so! Facts about women and men in the East: Can't speak to women in street, even if own wife, but permissible to ask any woman for a drink of water because believe they will get a reward from God. But can't continue talking with the woman.

Verses 28-35 Samaritan Woman. Woman who leaves waterpot at well is a permanent disgrace of society. Worse than living with man.

Jesus, in order to prove he was Son of God, told her, her own life story, of her husbands. She left for joy which was so great when she perceived that he was Christ. Ran to tell others, joy was so great she forgot all tradition, shame, disgrace, society life. She did it of her own free will, she was so stirred up to give things up. Just set on fire! If woman had been living in sin, Jesus would have told her to stop living in sin and follow him. Need more people like woman who can give up anything to follow Son of God.

Verses 31-35 "Fields...white already to harvest." It was four months until the harvest of grain. The "white" is the people in white clothes which were coming out of the town to see Jesus because of testimony of verse 29.

Riddle—people may have religious freedom, but not spiritual freedom. There is no liberty in religion, liberty is only in Christ.

People say Church membership is increasing. So what? Membership in the graveyard is increasing too.

Verse 35 At the time there were yet four months until the harvest. When it is time for the harvest, the fields are white. They wore all white garments and when they traveled in a group, it is a mass of white. Jesus meant that the people were coming to listen to him. They were hungry and thirsty for the truth. The harvest is ready now—harvest of souls.

"...for they are white already to harvest." Bishop says the harvest is yet four months—then questions what was white and ready to harvest.

"...white already to harvest." Don't say there are four months and then cometh the harvest—there was no harvest. White—the men wearing the white robes coming to see Jesus because of the woman's testimony.

Woman did all that she did without being asked to do so. People don't want to do a thing for Christ (teach or give money), because they don't have life, or thrill that this woman had. If saved and have light and life, will have the thrill and joy of walking with him moment by moment, and face to face. The thrill is so remarkable that you will forget everything and anything for him.

Each day forgetting those things which are behind—and pressing forward to high calling. Each day a new experience and growth in Lord Jesus Christ. Looking away from all else unto Jesus Christ who is the author and finisher of our faith. Rededicate ourselves each day and put aside pride, self-sufficiency, self-importance, denominationalism, cast, creeds, everything for the Lord Jesus Christ.

One thing we know—I was born blind and now I see. Have the zeal (depth of loyalty and sincerity in innermost being), of the Samaritan woman—breaking all tradition—all barriers because Jesus Christ sets us free from it all, and when he sets us free, we are free indeed!

Harvest. If four months until harvest, why are the fields already white? Jesus had been talking to woman at well, while disciples were buying food. The Samaritan woman left her pot and went to the city to tell the people whom she had met what he had said. These people were coming across the fields now in their white robes to see the Christ. They were ripe for harvest.

"...for they are white already to harvest." White robes of those coming from town, because of the woman's testimony (must have been respectable), many believed. Woman did—was so stirred—without being asked to do so.

Verses 49-53 "Thy son liveth." The Hindus will go to a holy man and tell him about a sick person. The holy man will take off his mantle and rent it into two pieces saying, "The person is healed, go thy way."

JOHN 5

Verses 1-5 Water stirred, booths. Booths along the banks of the holy rivers in the East. Few are healed, but thousands of people for thousands of years have believed this to be one of the ways to get healed. A man waited at the pool of Bethesda for 38 years for the water to be troubled.

Verses 1-9 Waiting for the moving of the water. Certain rivers are holy in the East. In certain places in the Ganges, people think an angel will come and trouble the water and turn the water upside down, then anyone who gets into that spot of water is healed of whatever disease you have. It's the same throughout the East.

In verse 6, Jesus asks if he wills to be made whole. Some people would rather stay in their misery. The man is still centered in his reply to Jesus. Nobody to take up his bed. You must set your mind on spiritual things—then, you get set free. Law of believing works—(don't put all the blame on the devil) for Christian and non-Christian alike. We have to operate that faith.

Bishop's teacher would be writing on the board when someone would come in and say, "John Smith is bitten by a serpent," that's all he'd say. The teacher would tear his mantle and say, "John Smith is healed, go thy way." He'd throw the mantle away and the person would go and find John Smith healed.

Man at Pool of Bethesda. Three places for the infirm to sit and wait for healing: (1.) Temple gate; (2.) Holy rivers; and 3) Highway side. They are not begging for money but healing.

Verse 2 There are many pools in the East, like the one described here. An angel is supposed to come especially on the full-moon day. They are supposed to be cured of their disease when they jump in. He has heard of many people that were cured, even his grandmother. Eastern people believe anything told them by a religious man. On the banks of their pools there are shelter houses built and some of them remain there for years. They never get a chance to get it. This man was there for 38 years.

See Mark 10:46-52.

Verses 2-9 Infirm man at pool of Bethesda. In India, the rivers Ganges and Krishna are holy rivers. There are shelter houses built on the banks of these rivers where people will sit for years and months waiting for healing when the waters are troubled. Only one man at a time can be healed when the waters are troubled. In verse 8, "Take up thy bed," the bed is a quilt and a pillow which can be taken up and put under their arm.

Verse 7 "Water is troubled." Next to certain holy waters, the beggars will sit and when an angel comes and stirs up the water, they will jump in to be healed.

Temple gate—just past the gate is a 50 or 60 foot passage where the beggars will sit, and when an angel comes and stirs up the water they will jump in to be healed.

Temple gate—just past the gate is a 50 or 60 foot passage where the beggars sit down waiting for healing. They are all dressed according to their cast: (1.) Hindu—wears a turban; (2.) Jew—wears a robe; and (3.) Mohammedan—?

Highway side is where Blind Bartimaeus was sitting for healing. Because he was wearing a robe, it showed he was a Jew and that he was from a wealthy family. Robe signifies that he is a man of dignity, culture. "Casting away his robe"—he was throwing away his dignity and pride, he emptied himself of all self-righteousness. He demonstrated his humility without being told to do so.

Impotent man by the pool. The Eastern people believe there are certain pools where the angel will come and turn the water upside down and if they jump in the water at that time, they will be cured of any ailment. Jesus cured him without waiting for an angel to come to disturb the water.

Verse 8 The bed is made up of a quilt, a couple of sheets and a pillow. They fold it up. Under the quilt they put a kind of small rug and fold it up so they won't get dirty. They put a leather strap on and carry it on their back. "Bed" could be bedding. Every person, if they go from place to place, must carry their own bed, unless they are going to stay in a good-sized hotel.

Verse 9 "Took up his bed." The bed is a quilt, strapped together with a sheet. This was an indication that he was completely healed.

John 5:19: Sons are more important in the East than daughters, also more in the East than in West.

Verses 9-13 "Took up his bed." The bed is a quilt strapped together with a sheet. This is an indication that he was completely healed.

Verse 18 The Hindus believe that God is everywhere, He is a spirit. They believe that every man is a child of God; therefore, we are all brothers and sisters. But the Jewish people believe there is only one God, and that is the God of Abraham. No man can become a child of God. That is why the Jews brought the charge against him. Had he been in India, it would have been all right.

Verses 7-16 I am the door of the sheep. The shepherd goes back to doorway—the passage. Puts his head on one side and his feet on the other. He lays across the passageway—"I am the door of the sheep." The shepherd loves the sheep so much, he doesn't trust the door, for fear of the hireling, because the hireling will run away for fear. He trusts himself only, because they're children of his own love.

Jesus is the door for those that trust him; believe His Word. We are confident in him—all things work together for good to them who love God. For He is the door. Jesus is the door of our life. Do not go by your senses—what you see, but go by the Word. When we look at situations we always fear. When we look at Christ, he takes our fear away. We are content in him. He is the door of our life and we are his sheep of the pasture.

Verse 8 See Psalms 23.

Verse 9 See also: Isaiah 1:3.

"Go in and out, and find pasture." Sometimes goats are up and sheep are down. Sheep can go up and eat grass where goats are and goats can go down and eat grass where sheep are, but the goats don't, they remain put where they are.

Can we as children go in and come out of the world and find pasture? No. The sheep always stay within the fold. There is no peace and rest outside of the fold.

The asses are milked in the East and they drink the milk, especially sick people use it as a medicine. The place where donkeys and asses are put is called the crib.

In the morning, a couple of boys come to each crib and manger in the whole village and round up all the donkeys, oxen, cows and asses and lead them out to where they can be fed and taken care of the whole day. In the evening, they bring them back to edge of village and let them go to find their own cribs and mangers. They go home without being led.

Spiritual application: The animals are smarter than the children of Israel. At home, the animals have shelter, food, water, rest, security. We have our provision in God's crib, who is Christ! We should have as much common sense as the animals and come to Christ.

Verse 13 See John 10:7.

Verse 27 Know my sheep and am known of mine. Take sheep to graze—each sheep has its own name—call them by name and sight. The sheep recognize the shepherd's voice. Jesus said so, too. Jesus used these words because they were familiar to the people. We must understand the culture to understand the words.

Verse 28 See also: Psalm 129:3; Colossians 3:3; Isaiah 49:16.

"...pluck them out of my hand." Talking about game played as boys try to take money from another boy's fist. Must be a boy of your own age. Never bigger.

Jesus is talking and we can see how Jesus grew up in the wisdom of man and law of the land. Our names are engraved in the palms of God's hands and we are rooted and grounded in His love—firm and deep. His hand is strongest. Nothing ever able to pluck us out of His hand. We are the Mt. Zion that cannot be removed because Christ won't let anything touch you without his permission.

Devil has to ask his permission to attack us, must ask permission from God to touch us. Example of Job—God has permitted it to come as reproof, to increase our faith or dependence upon Him. But whatever happens to us is for our good—for all things work together for good for those who love God. We are the apple of His eye—He paid a tremendous price to purchase us—Christ's precious blood (not silver or gold). Christ was spotless Lamb of God blood. Without shedding of blood, there is no remission of sin. He redeemed us by His grace. Walk like Mt. Zion, unafraid, undefeated or frustrated, knowing that He that is in us is greater than all. No one can fool us or frighten us, except we are willing to be frightened, or become unconscious of the fact that He is in us. Hindus believe that people become unhappy because they cease to be conscious to the fact that they are God's children. When you feel lonely, become unhappy, keep mind renewed steadfastly all the time. Then we remain peaceful as God's children. Must be and keep mind stayed on God all the time. Can have mind stayed on God. When someone tells you, you are going to sink—tell him "I'm not going to sink, I am as Mt. Zion." Call devil a liar. Get your mind to obey you, which it will do in course of time. Keep putting in what the Word says, know what God's Word says.

Harder for American people to work on their minds—they are not born that way, and not started as children the way they are in the East.

"Pluck them out of my hand." In the East, games are played by the young men. One game involves putting a piece of money in the palm and don't show anyone, then clench the fist. Then another boy would come up and attempt to open the fingers. If he could open the palms, the money he found inside was his. Jesus grew up in the East and knew this game.

No power anywhere can pluck them out of his hands, once He has given us eternal life, despite the entire devil spirit power. (This one scripture is one that defeats "backsliding.")

JOHN 6

Verse 9 "There is a lad here, which hath five barley loaves, and two small fishes." Bishop shares how many commentators believe Jesus gathered up sack lunches from everyone and that's how he got enough food. Back to the question, "How can a person buy without money." The man selling is there to make his living. The man selling will start out saying, "Come, buy such and such for so much a gallon." At a certain time they will switch and say, "Come buy without money and without price." Why do they change. In the East, when there are birthdays, anniversaries, celebrations of any kind, the people do not expect to receive presents. If a man has a birthday, he will give presents to show thankfulness to God for his life. He will do this by giving presents to make others glad. The Easterner will decide how much he can spend, then he will take this money to the market and he will decide what to buy to give. He thinks if he gives water, he will quench the thirst of people. So will wine and milk. So the man stands in the line where these three items are sold. He will ask the seller how much he has and the man will sell him all he has. Then the man will pay for it and the salesman will change and say, "Come buy without money and price." So the people that receive it don't pay because the birthday man has already paid for it. Then the birthday man will stand there to make sure the seller doesn't take money from others, he will make sure the seller gives it all away. Spiritualization: Likewise Jesus Christ, the redeemer of man, saw the whole world in sin, he saw the helpless condition of man everywhere, for all have sinned and come short of the glory of God, they couldn't quench their thirst, they had anger, malice, greed, pride, these are the fruits of

sin. They could not quench their thirst in any other way, except they drank the living waters. "If any man thirst, let him come to me," "If any man believe in me, out of his belly shall flow living waters." The only water that will quench thirst is Jesus Christ, the waters of salvation. Jesus Christ paid for the living water to quench the thirst of people.

Baker's lad. As we enter the market place, there is a baker's boy selling bread. He has an open basket filled with bread that his relatives have baked there in the marketplace. Maybe he has a little fish to go with it. He has a feather to drive the flies out. Wherever there is a congregation of people in the East, there is always a baker's lad. "There is a lad here with five barley loaves and two fishes." John 6:9. This was a baker's lad who was selling bread.

Water, wine and milk are sold in the markets too. Nothing is given away. When a man comes to sell he comes to make a living. He sings his sales pitch. "Come buy so much a gallon," Isaiah 55:1. "Come buy so much a gallon...now without money and without price." He changes after a while. In the East, on anniversaries and birthdays, people do not anticipate gifts. In fact, they give gifts on their birthdays, in thankfulness to God for sparing their lives. By making others glad, they give so that others are glad.

My birthday comes tomorrow, so tonight I decide how much I can spend and what I shall give. If I give water, I will quench the thirst of people. Jesus said if you give to anybody, you are giving to me. Water, milk and wine will quench the thirst of the people who walk for miles and miles in the sun. So I buy the water and the merchant gives it away. It has been paid for. Then I stand by the concession stand and make sure the water isn't sold again.

Jesus Christ saw our helpless condition here on earth. We were thirsty for something. The only thirst quencher we have is water from the fountain of living waters. He paid the price for the waters which redeemed man from the sin of the whole world. Because he paid the price, we can live life more than abundant. Open your mouth wide and he will fill it.

Verses 12 and 13 Feeding the five thousand. Gather fragments to waste nothing and to feed any who have a need.

JOHN 7

Verse 23 Circumcision effected only one part of the personality. "If you are so careful to carry out the circumcision on the Sabbath day, in keeping with the Mosaic Law, are ye angry with me because I have made a man every whit whole?" (Translation.) If you circumcise on the Sabbath day, which effects only one part of the body, how much more good I have done for the whole body.

Verse 31 See Isaiah 55:1.

JOHN 8

Verses 1-11 Woman caught in act of adultery. Taken in very act of adultery—both man and woman under Mosaic law are liable to be punished for adultery. Why only bring the woman? Why not bring the man too? This is not a woman taken in the very act — if had been, they'd have brought the man too. Act of fruit of adultery. They left in order—the eldest to the last. Tremendous respect for age in the East.

(1.) Wrote on the ground; (2.) Went out one by one beginning at the eldest even unto the last; and (3.) woman taken in the very act.

(3.) This woman was not caught in the very act. Why didn't they bring the man too? It was the law to bring both. This woman was found pregnant with child, not taken in the very act. Fruit of the act of adultery = in the act of adultery.

(1.) Elders of the gate will inquire a case, 20 to 30 of them. The elders will vote on the verdict and then give their verdict, as a jury does in our court system. Then the chairman of the court, elder of the gate, doesn't give his opinion, pass judgment on the authority of the verdict of the jury or the rest of the elders as they usually do here. They submit their verdict to the chairman, he sees the verdict, then waits on God. He keeps his mind open to God. He'll scribble GOD on the ground (Hindus will write Brahmin or Deva, Jew would have written Jehovah). This shows that the man is centered in God physically as well as mentally. Jesus Christ was the Son of God, but he waited on his Father all the time.

Example: At Lazarus' grave, garden of Gethsemane. In every issue we must believe God. The verdict God gave him, he gave the people. The people knew when he was writing that he was waiting for an answer from God for judgment. Because they understood that, they left him when he answered.

Verse 10: "Woman" Amma means mother just like abba means father.

Verses 3-11 Woman taken in adultery. Verse 4: According to Mosaic law, not only the woman but also the man was accountable for the act of adultery. If the woman was taken in the act, where is the man? "The very act" here does not mean they were caught in bed; rather it indicates that this young unmarried woman was pregnant. Had she been caught in intercourse, both man and woman would have been brought forth.

Verse 6: What did Jesus write on the ground? If there is a court case going on among the people, elders of the gate, especially the head elder or judge, will listen to the verdict brought to him by the elders. Before the president would give his own verdict, he would stoop down and write with his finger. He would be concentrating upon God and would write the word "God." If he were a Jew, he would write, "Jehovah," if a Hindu, he would write, "Deva" from which comes the Greek word Deos. Latin and Greek have roots in Sanskrit language. Sanskrit is the mother language for the whole world.

The people knew that Jesus was writing the word "God." They knew he was waiting upon his Father and that the answer he would give would be according to God's mind.

The Eastern judgment is not passed quickly and not done on the basis of the testimony of the witnesses. The final verdict is based upon philosophy and religion, not on materialism.

Verse 4 John 4:7-26. Talking with a woman in a public thoroughfare. Pigs, prostitutes and liquor shops are three miles away outside of town in Eastern cities. If the Samaritan woman were not respectable, she would have been outside of town, not at Jacob's well, which was a respectable well. She was respectable, great philosopher and wonderfully dignified woman. Then she ran to town and spoke to men. They would not have listened to, much less believed, a prostitute. The woman taken in adultery caught in the very act, should have brought the man, too. Jesus was no authority. The priests judged these matters. John 8:4. What it really means (Eastern thought) was that they had found this woman pregnant, yet she was unmarried. Jesus told the woman in John 8:4 to go and sin no more (lest a worse thing come unto thee). In John 4, the Samaritan woman was not told this because she had no sin.

"In the very act" means she is pregnant. (Taken in adultery.) If she had been caught in bed, then where is the man; because he is guilty also.

The elders of the gate, about 20, 30 of them with one who presides, the case is argued and the jury gives its verdict, then leader must give his decision, judgment, but first he waits by stooping down and writing with his finger he keeps his mind open to God for enlightenment, for revelation, he is scribbling with his finger "God, God, God," keeps his mind on God and writes the word "God" with his finger so he is keeping centered on God until God tells him what the score is. Judgment is never given in a hurry.

Verse 9: The people knew he was waiting for revelation and so when they heard him speak they were "convicted by their own conscience."

Verse 8 Wrote on the ground. Wrote "God" on ground. In the East, elders of the gate are the court. When the jury gives a verdict, the judge looks down and writes on the ground before he passes judgment, meaning that he wants to know what God has to say about it. He keeps his thoughts open for God by concentrating on Him while scribbling His name over and over again on the ground. That is what Jesus was doing. First thing children learn to write is "God."

Verses 8 and 9 Wrote on the ground. Went out according to protocol—in order of age. Jesus never told the Samaritan woman that she was living in sin, because she wasn't like this woman was—this woman was pregnant and living in sin. He just said for her to go and sin no more. Others that he healed were told the same thing. When a person feels guilty, he cannot pray effectually. A worse thing is liable to come to him because of his lack of confidence to come to God. He receives according to his believing.

Verse 8: What he wrote on ground—"God." The government "of the people, by the people, for the people" began in India. Twenty or thirty elected elders sit at gate of city and handle minor crime cases: disobedient children, nagging wife, children outside of city too late, boys and girls who were seen together and come home too late, drunkards, sons who do not support parents, etc. Before the judge passes judgment, he consults with other members, then bows down and writes "God" with finger on ground while he is waiting for God to speak to him on the matter. He writes "God" over and over. This was a very old Eastern custom.

Verse 22 Will he kill himself. In the East if a man commits suicide, it is believed that he will go to Hades until Christ returns to judge. Yet, it is the only place a man could go without being followed. They assumed he would kill himself.

Verse 32 Know the truth, truth shall make you free. This is the same thing—the truth is Jesus Christ. How does this apply to you? Example: you may be out of a job. Fact is you're out of work—no source of income. The truth is, "my God shall supply all your need by His riches in glory." Facts change, truth doesn't.

Fact is, I have a headache; the truth is, "by His stripes I was healed." You shall know the truth and the truth shall make you free. Facts will bind you, never make you free, only cause you to fear. Facts are only temporary. They're not permanent. The truth is eternal!

See Ezekiel 13:17-21.

Verse 36 "Son therefore shall make you free...free indeed." In days of slave owning, children born of the slave parents are used to wash the feet of the people at the door. When you go to wealthy man's home, there is a servant waiting on the porch with a tub of water, the guest throws his sandals to the slave, then the slave washes his feet, and the guest will enter the house.

Back to John 8:36—The first born is going to be trained to be the head of the family after my death. It is upon him before I die, or at the time of my death, I will give my son a white coat with long sleeves and put a bunch of keys on his shoulder (keys of the household). Then he becomes heir of the family, carrying the keys of the household.

Isaiah 22:22—Key of the house of David will I lay upon his shoulder. This coat is wrongly translated the coat of many colors Jacob gave to Joseph. It's a coat of heirship, that's all (Genesis 37:3, IV). It was the coat of heirship that caused the jealousy because he'd be the heir of the family.

However, the firstborn son can set any slave servant free without the father's consent. My son can free the slave servant who washes feet—he has the legal right from his father.

Spiritual Application: The Lord Jesus Christ is the Son of the Father. He came to set us free. We were slaves to sin, condemned to death, guilty, lost. The Son has the right to set us free. The Son is the only one who can set us free; not religion. He sets us free, forgives us our sin and makes us sons and daughters of God. From a slave to a son, only the Son of God can do this. He came to die for us to set us free.

The firstborn son in the East has the right to set their slaves free. The Lord Jesus Christ hath set us free.

JOHN 9

Verse 6 (Mark 7:33; 8:23) Spittle. Easterners believe in healing power of spittle of holy man. It is also a test of a man's belief in the integrity of the holy man. He will not get angry if he trusts the holy man. Receiving the spittle shows submission and obedience to the will of God.

Verses 8, 10 and 11 Blind (from birth), spittle, marriage. Out of all the religions, Jesus was the only one able to give sight to a man born blind. Did not restore because there was nothing there to begin with. His sight was given fresh. This healing was prophesied of Jesus Christ. Three places that people who want healing go: temple gate, highway, river bank. They sit there in the attitude of begging to demonstrate humility—not that they necessarily needed money, especially people who are medically hopeless. This man was also begging.

Clay—any holy man makes clay with dust and spittle. According to Eastern belief, there is healing power in the spittle of a holy man because it symbolizes holy spirit. Just like they believe there is power to heal in a broken piece of pot. On the ninth day of the Eastern marriage, some bridegrooms make clay from dust and their spittle, and anoint the eyes of their bride. The bride then washes her eyes with holy water brought to her. It is symbolic that the bridegroom alone has the power to open the eyes of the bride spiritually. Jesus was opening this man's eyes both physically and spiritually. The man's believing healed him. He believed that Jesus had the power to do it. The clay is rubbed on top of the closed eyes. Easterners believe there is a spiritual eye of understanding which sees the true light once it is opened. There is also hearing beyond the physical ear. (Ephesians 1:18)

Verses 24,25—once "I was blind, now I see." This man then walked with Jesus and had his eyes opened spiritually (v. 35-38).

JOHN 10

Verse 1 Tents of robbers may have wealth but only for a short time. Those who trust in God, however, are secure and God brings forth abundantly into their hand. A worldly man has roots in himself rather than in God and is, therefore, unstable.

John 10:1: "He that entereth not by the door... but climbeth up some other way...is a thief and a robber." People who try to get to God by some way other than through Jesus Christ make God angry. That is why Jesus ran the moneychangers out of the temple. They were actually religious men, but they were trying to reach God by their own way and they rejected the Way, Jesus Christ.

As we trust God, He blesses us abundantly in material things.

Job 22:21-28: Acquaint self with God and be at peace. When we acquaint ourselves with God then we lay up gold for ourselves in abundance. Then God affords us prosperity and defense.

Gold of Ophir—highest quality of valued gold. Ophir is the place where special gold is. "Thangal" in Sanskrit.

V. 28—God honors our decrees. We can decree anything according to His promises to us (perfect health, prosperity, etc.). God is our wealth, strength, and honors our decrees. Teaching ends in middle.

(1.) The people are selling in the porch. (2.) The people are not stationery because they walk elsewhere. (3.) The people don't charge more than cost price because they believe they should not make any money in the name of religion. You just don't swindle people inside the temple. (4.) They were selling only those things used in the service of God. These people were Godly, sincere, good people, honest.

Matthew 21:13: He calls it den of thieves. (Why?) These people believe that the time they spend selling here in the temple porch, they'll be credited in heaven for it. And they believe they'll be saved by these works—salvation through good works. Jesus told them that no one entered the kingdom of God but by him.

Jesus said he was the door, if any man enters another way, he is a thief and robber. John 10:1. They are trying to get into the kingdom of God by another way, anyway other than Jesus' way was a thief's way. In him we are complete.

Verse 7 "Then said Jesus unto them again. Verily, verily, I say unto you, I am the door of the sheep."

Eastern people actually become the door of their sheep. They risk their life for the sake of their sheep. In the East, the shelter houses for the animals are around their home. Donkeys have cribs. Oxen, cows and buffaloes have mangers. Sheep and goats have sheepfold.

Each sheep has a name and the shepherds know their sheep by name and by sight. The sheepfolds have no doors. They are usually made of stone and brush and there is a passageway for the sheep to come in and out. This is an open passage. The shepherd has a crook (5' long and is bent on one end with a sharp blade on the end). He also has a rod with him about 18" long. This is made of wood and hangs on his belt.

At night when the shepherd has all his sheep in the fold, he lays his crook across the top of the passageway and then the shepherd lays down in the doorway to sleep. The shepherd is the door for his sheep.

His crook is also used to fight off animals. If there is no grass, the shepherd brings leaves from the trees down so sheep can eat—this is done with his staff.

The shepherd also carries stones and a sling-shot. If a sheep goes out from the fold looking for better grass, the shepherd calls to him to come back. He talks to his sheep like we would to our children. If the sheep does not listen, then the shepherd uses his sling-shot, but does not hit the sheep. He sees that the stone falls close by the sheep's side. This frightens the sheep and they come back to the fold. The sling-shot is made of reed. Also finds food for the day with this. These are smooth stones and gotten along the seashore.

When the boys take the animals out to graze in India, they leave early in the morning and return in the evening. They bring them back to the edge of the village and from there they find their way back to their respective cribs, mangers, etc. Each have a leader that they follow.

They let the goats go by themselves—they are of the world (like some people). They rule themselves in their own way. The sheep represent the children of God. Goats taken care of by a "he-goat"—a leader.

I am the door of the sheep (voice still sounds shattered). If man has a hundred sheep, oxen and donkeys, he builds shelter houses for them around his home—place where donkeys are housed called crib—oxen, cows, buffalo housed—called manger—sheep kept in sheepfold.

In the morning a boy will come and gather the animals to take them to graze. In the evening the boy doesn't take them back to their stalls, but takes them to the edge of the city and lets them go, and expects them to go to their own respective home without someone leading them.

Sheepfolds in the East have no doors, only a passageway. The shepherd himself stretches across the opening and becomes the door. Loves his sheep as his own children. Will not trust them to a hireling. A gate or door is not secure enough. Can be broken into easily, but the shepherd keeps the sheep safely. Jesus Christ is our door. He is the door of our life, watching over us. We have confidence as we know who Christ is.

Verses 7 and 8 John 21:9-17. Psalm 23. Sheep, shepherd. Eastern people's property consists of lambs, sheep, camels, goats, buffalo, donkeys, gold, silver, lands. Largely agricultural people, not industrial. For thousands of years have plowed the land and produced enough food for the family. Lands handed down in family. Each household sustains itself by cultivating the land and raising animals.

Where does he keep all of these animals? Outside of home is a little hut called "crib" for the donkeys. Cows, buffalo, oxen kept in a manger. Sheep kept in sheepfold. How does the man care for all of these? There are a few common village servants who come around and collect the animals and take them out for grazing. These servants are not paid but are given land on which they live and raise produce. They do this for the whole village.

Donkeys, oxen, cows, buffaloes are trusted to a hireling—not sheep. John 10:13. Sheep are not cared for by these hirelings but are cared for by the owner himself. The owners love their sheep as if they were their children. If a sheep is lost or killed, it's like the son were killed. Sheep divided into three groups:

1. male of first year;
2. female of first year; and
3. older sheep (above one year old). They all have separate folds.

The lambs of the first year are given special treatment since some will be chosen from among them for the Passover. They are kept near home in the best grass. Stones and thistles, etc., are cleared from the land since the Passover lamb must be unblemished. Green grass is not always available in the East—only in the spring, none in summer. Shepherd takes the sheep off to look for grass. His children care for the first-year lambs at home.

After Christ rose from the dead, he visited Peter and disciples and ate fish that they were roasting on the fire (John 21:9-17). Jesus asked if he loved him more than these—not more than the disciples there, but more than the fish (material things, pleasures of world). Jesus wanted to know if Peter put him first. Asked him three times. Commentaries believe that Jesus asked Peter the question three times because Peter denied him three times. Not true. The question was asked three times because he was committing, entrusting three different flocks to his care.

Humans, as sheep, were divided into three groups:

1. Jews;
2. Gentiles; and
3. Pagans.

(Note: This part of the teaching is off according to what Dr. Wierwille has taught; groups should be young men, young women and older people. Furthermore, Bible categorizes people into Jew, Gentile and

Church of God.) This section should read "feed my male of the first year...feed my female of the first year...feed my sheep. Instead of "lamb, sheep...sheep...as in KJV.

Back to John 10: No doors on sheepfold, only a passage in. Only shepherd can lead sheep to green pastures. Sometimes he must go for miles before finding grass. He knows where they are and sheep do not. Sheep cannot fight the shepherd or dictate to him. Church is not democracy but theocracy. God rules by way of the man of God. God ordains him and he should have authority. Man of God has authority over all of the offering received. It is his responsibility to use it wisely for his needs and the needs of the church. It is not the responsibility of the "sheep."

Eastern shepherd usually has a beard, wears a long robe and has a crook (rod about 4' long with bend on end and a sharp blade attached to the bend), and a staff (wood) about 18' long, and a few smooth stones from seashore which he carries in leather bag on belt, and a flute to comfort and cheer the sheep and a sling. Shepherd does not drag the sheep but leads them. Each has a name which shepherd remembers, he knows them by sight. The sheep are concerned with the grass only, but the shepherd watches out for wolves and other dangers. (The priests would take a three-prong flesh hook (trident) when an offering is brought to the temple the priest's servant reached in with flesh hook and what he took was his—he's responsible to God—I Samuel 2:13,14—you don't need an auditor to keep track of it.)

Analogy to the church: The pastor must ward off false doctrines, etc. The sheep are always looking down (eating). Do not see all that is going on. If a sheep is straying into danger and will not heed the call of the shepherd, he slings a stone which lands right by the sheep's mouth. If still does not heed, he will hit the sheep with a smooth stone. Must be smooth so it will not harm the sheep. Chastening to bring back to the flock and fold. Danger outside. Inside is prosperity, security and peace.

In East, sheep does not like to drink flowing water. Shepherd digs small pit and water springs up. It is still water and sheep drink from it. (Psalm 23:2.) If they must cross a water canal, shepherd carries one across and others follow even though they do not like to get feet wet. They won't go until he does this. How much we follow people and not Christ!

Every Eastern monarch must go after the sheep for six months. If he can govern the sheep, can govern the people because they are much alike. David did that.

If no grass available, there are certain leaves which sheep love. So shepherd uses crook (rod) to bring down leaves. He prepares a "table" for them even when enemies about are starving. (Psalm 23:5.) God can provide food for us even when it seems none is available—even if it must be brought from heaven.

The rod symbolizes authority. Rod and staff are a comfort to the sheep (Psalm 23:4). Staff defends, rod provides. Christ is our shepherd.

If sheep does not heed shepherd and gets hurt, shepherd carries him home on his shoulders and lectures the sheep. Soothes him with oil and bandage (Psalm 23:5). At evening when they get home each sheep has a wooden bucket. Shepherd fills it to overflowing. We must learn to give as a shepherd. We should give freely and abundantly. When we ask the shepherd for something, he doesn't say "I gave yesterday."

Shepherds do not trust a door or gate on the sheepfold. Someone could open it during night. Someone that the shepherd trusts (never a stranger or hireling) lies across the opening of the fold and acts as the door. Does not sleep (Psalm 121:3,4). Christ presents us blameless and without spot or wrinkle before God. Shepherd gets very little sleep—God never sleeps—He is always watching us. The shepherd's wife or son acts as the door while he goes to eat.

In East, one of the greetings is to put thumb and two fingers together and touch forehead, mouth and heart while saying, "Peace be unto you." It means, "I wish you peace in my mind, mouth and heart—this greeting is the people's peace (but they don't have peace), we have Christ's peace given to us.

Verses 28 and 29 Pluck out of his hand. Easterners have a game which young boys play. A coin is placed in one boy's hand (palm) and the palms are closed together. The amount of money is unknown. Then another boy his own age will come and try to separate the hands and get the money. There is not a hand strong enough figuratively to take or pluck us out of the hands or palms of God. Pagans pray about five times a day, yet the Christians today walk around dead—unconcerned and have no soul. Christians today are attempting to satisfy their inner hunger by materialism. The Daysman can quench our thirst.

Verses 30ff "Blasphemy" was a crime equal to stoning. The lord was getting ready to be stoned (John 10:30ff) because he blasphemed. Why stones? Why not a knife? Because the people's ideas were that the law (which was written on stone) was killing the person—that the stones represented this law.

JOHN 11

Verse 16 "...Let us also go, that we may die with him." That is just the speech of the people. It means the intense love that he had for him who died. The words describe the intensity of love they had in their hearts for the man who is dead. If a man dies in India, the woman will go and try to lie down on the same bed, in the body of the husband and it takes time for them to pull her out. In the early days, they cremated their bodies and even today the Hindus still do. The Gatha is a place where they cremate the bodies. The wife is permitted to go there. Not all the Hindus cremate, but the majority do. The woman will go and when her husband's body is put in the fire, she will fall into the fire unless someone prevents her. This is the kind of love Thomas had for him.

Verse 31 When someone dies in the East, so many people keep coming to the house of the people who lost someone, even the people who didn't know them. They come and sit down with the people and weep. This is the way of showing sympathy in the East. In India, the people go in and cook for them, cry with them and help them here and there. The Jews comforted her when they saw Mary. They thought she was going to the grave to weep, but she was going to see Jesus. Everyday, as many times as they want, they go to the grave to weep. They make a terrible noise for anyone who is dead. They even cry for a bum.

Funeral, Lazarus. Mary—sister of Martha and Lazarus.

When a person dies in the East, much great noise of weeping and moaning. Sometimes even engage "wailing women" for the funeral. The more noise, the better the funeral. Inside of the wailing women there is no conviction, they care nothing for the dead person but outwardly they cry much because of the money paid them. Like some theological preachers. They even look real and sincere. The people at the funeral keep going to the grave every 20 minutes or so, crying and crying, until more people come and pull them out. Then those people stay there crying until someone pulls them away. When Mary went people followed her to comfort her and bring her back because they thought she was going to grave to weep for Lazarus.

Verse 32 His translation says, "could not have died."

Verse 33 "...and was grieved," instead of troubled.

Verse 35 The Bishop's translation: "Jesus shed tears."

JOHN 12

Verse 26 "If any man serve me, let him follow me; and where I am, there shall my servant be..." In the East, the servants eat at the table with their master, unless there are guests. The master also doesn't eat until the guests are finished. If a master and his five servants are traveling and they only have one room provided for them, the master and all his servants sleep in the same room. If his host gives him a dish of fruit, the master divides it among himself and his servants. When traveling, he treats his servants as equals.

Verse 27 Translation: "Now is my soul troubled; and what shall I say, Father, save me from this hour? but for this cause came I unto this hour."

Verse 40 God does not blind our eyes, we become blind ourselves. It should read, "They have become blind," not "God hath blinded..." They have blinded themselves to spiritual light. Materialism robs spiritual vision, blocks it. "...lead us not into temptation." God does not lead us into temptation. It should read, "Let us not enter into temptation." We have blinded ourselves and hardened our hearts. It is our fault these things happen to us, not God's. "They have become blind, let them return and I will heal them." (Translation)

JOHN 13

Verse 8 Foot washing, hospitality. Every time an Easterner comes home from walking in the streets, he washes his feet. If he comes in and out 20 times, he washes his feet 20 times. Washing the feet is because they want to remove all of the dust, dirt, mud and muck that gathers on the feet. Sandals are worn for frequent trips around town. However, if a man leaves in the morning and does not return until

the evening, he would wear shoes and socks. This is because he would not have to change shoes constantly.

Sandals are worn because: (1.) It is easy to just throw the sandals off when washing the feet, (without having to bow down, undo laces and then put it back on), and (2.) They are afraid of killing any germs or small animals. The thin leather soles of the sandals have a lesser chance of killing an animal than the heavier shoe.

They bathe in the morning, eat breakfast, then go out. Then each time they go in and out during the day, they do not have to bathe. They do have to wash their feet from the dirty and defilement. So Jesus was talking about salvation. Once we are saved, we are saved. Salvation is not every five minutes. Salvation is once, but we need cleansing from defilement. Since we have been in this world, as pilgrims and strangers, we have been in contact with unbelief, doubt, fear, materialism and selfishness. These are sins of omission and commission. The believer must be washed from this. That is why the blood of Jesus Christ, God's Son, cleanses us from all sin. We get saved once, but we need cleansing every time from the defilement of sin through which we walk in the world.

Verse 10 "Jesus saith to him, he that is washed needeth not save to was his feet, but is clean every whit: and ye are clean, but not all." John 13:10.

This teaching on the part of the Master is far more than that which just meets the eye of the carnal reader.

The Bible being an Eastern book, written by Eastern men of God, perhaps we from the East find it somewhat easier to apprehend at places. To us the teaching here is very clear. So much error in Biblical interpretation comes from taking literally what is figurative or vice versa. Figures of speech in the Word are used for EMPHASIS.

The word "washed" in this verse should be translated "bathed." "He that is bathed needeth but to wash his feet." The Orientals bathe the first thing in the morning. We do not sit in a tub with the dirt from our bodies, taking a bath, but we stand and pour clean water over our heads and shoulders, allowing it to run down our bodies and thus wash away the dirt.

Immediately after our morning bath, we have our prayers and then our breakfast. Only after this do we go out about our daily tasks. Naturally, as we walk in the streets, our feet get dusty for we wear sandals, so when we return home we take off our sandals and wash our feet before entering the house. We don't bathe all over again, we simply wash our feet. If we go out ten times and come in ten times, all ten times we wash our feet, but we bathe only once and that is in the morning.

Here is the word we believe that Jesus Christ is setting forth—the great truth of remission of sins and forgiveness of sins. He that is saved does not need to be saved all over again, but he simply needs his sins forgiven.

"He that is bathed"—the one that is saved—has received remission of sins. His sins have been washed away.

One day's activity is typical of one lifetime. As we bathe just once a day, so in one lifetime we are saved and receive remission of sins just once, when we repent and believe on the Lord Jesus Christ. But as often as we go out, break fellowship with our Father, we need forgiveness of sins. "He that is bathed needeth but to wash his feet." He has walked in sin and gotten dirty, therefore, he needs to "wash" (forgiveness of sins) his feet and when he who has walked in sin confesses his sin, Jesus Christ is faithful and just to forgive him of all sin and cleanse him of all unrighteousness, thus the sinner "is clean every whit."

It should be "...He that is bathed..." "...He that is bathed does not need to bathe again, but wash his feet..." After the Orientals have had prayers, bathed, and had breakfast, they go out. When you go out you walk with sandals on; therefore, some dust and mud will stick to your feet and when you come back from shopping you wash your feet again. If you go out ten times, come in ten times, all ten times you have to wash your feet. But they bathe only, once, in the morning. "...Wash his feet, for he is...." He that is saved does not need to be saved every time. But you need your feet washed which means you need your sins forgiven.

"Washed" means "bathed." In the East, they always bathe before their morning prayers or worship. Also when they wear their sandals outside in the dust, they always take their sandals off outside of their

home and bathe their feet before entering their house. Doesn't make any difference how often they go outside—they must always bathe their feet before entering their house—and they always leave their sandals outside. A man that has a servant and has a wash tub and a towel to wipe his feet is a wealthy man.

Washed (he that is washed needeth not bathe but to wash his feet). Washed—bathed. Wash feet each time comes in the house. Only bathed once a day in the morning. You are clean except for feet when you walk so you wash feet when you come in and don't have to bathe again. You are saved now, only once sin will stand between you and God—fellowship. We need to confess our sins to keep us clean, in fellowship.

Wash. "He that is washed" should be "He that is bathed." It is taken from a custom: every morning Easterners bathe first, then say prayers, have breakfast, go for walk. When come home, must wash feet outside of door. Must wash feet every time enter house, but bathe completely only once during the day. Relates to salvation: A person is saved once but is often defiled by unbelief in the world. Need the total cleansing only once, but as walk in the world and "get feet dirty" by sin and unbelief, must wash feet; ask for forgiveness and get back in fellowship. (Note: S. Martin added the last sentence to tie in what Bishop was trying to express.)

See Luke 10:29.

"He that is bathed." The Eastern people bathe once in the morning and then wash their feet each time they enter the house. Bathed—remission of sins, wash—forgiveness for broken fellowship. "Save" should be but. "Washed" should be bathed. It is not good etiquette in the Orient to ask a person's name. When a guest comes to the house, he is shown every room, nothing is hid from him. The Eastern people keep every room clean all the time.

When Jesus comes in as our heavenly guest to our heart, he becomes the head of the family. We should hand over every department of our lives so that he may reign as lord of our lives. We give him our pocketbooks and our problems. The highly honored guest will sit on the right hand of the host. The least honored will sit on the left and the others according to rank will sit in between these two. The host does not eat with the guests unless they are intimate friends, personal friends, very particular close friends.

If the guests are not personal friends, the host will stand and serve them while they are eating. The whole family will attend to the needs of the guests.

Each guest has a little table to sit at. Before they come to the dining room, the guests are in the sitting room and the host will come with his family to invite them to eat. Each person will give a reason as to why they should come and eat, each will give a different reason, this is called constraining.

Verse 18 "He that eateth bread with me hath lifted up his heel against me." In the East, once you have eaten with someone, they are supposed to be your life-long friend. In this passage "lifted up his heel against me" means fought me or did some other harm after eating my bread. Psalms 41:9 expresses the same idea.

Verses 21-26 There is a place in the middle of town with a well and trees, etc.. called village common. Travelers go there and the people of villages come and ask them to come eat at their house before they can fix their own meals in the common. Eastern hospitality—Easterners view a house guest as angels unawares.

Sop. Sop—pancake-like bread. When all of guests have sat down for dinner, host stands, breaks the bread, dips it in gravy and puts it by his own hand into mouth of the most-honored guest. Then everyone begins eating. Jesus loved him even though he knew what Judas was planning. This betrayal was prophesied of in Psalms 41:9 and quoted again by Jesus at this meal in John 13:18. Judas took the salt covenant with Jesus by eating with him, but broke the covenant by betrayal.

Verses 24 and 30 Sop, hospitality. Now at dinner everyone is properly seated. Now the host comes and says grace. Then the host takes a piece of bread and breaks a piece off of that and dips it in the side dish and puts it in the right-hand guest's mouth. That is called sop. Judas Iscariot was honored guest and received sop. He betrayed the Lord Jesus Christ, and Jesus knew it, yet he loved him with the best honor. Although we reject him, we're indifferent to him, we don't love him, we don't give him our tithes, we don't offer him the best, we don't give the best, yet he loves, he feeds us, he clothes us. We don't deserve it, yet he loves us just the same. We are criminals and crooks and thieves; how many thieves are there in

the churches throughout the world? They are thieves because they have not given God His share (Malachi 3). They have robbed God, yet come and sit down and sing songs with a long pious face, then they continue to rob God. Yet they sit there in the name of Christ refusing to give the tithing which is due God. If we rob our employer, we would get put in jail and lose our job. Yet Jesus doesn't fire us or put us in jail; he gives us another day of grace to repent. He gives us sop.

Verses 25 and 26 "Sop." At a ceremonial feasting, a host will take bread and dip it in the meat and place it in the mouth of the highly-honored guest. No hostess in the East. After putting sop in the mouth of guest, then everyone starts eating, host does not eat with the guest unless guests are all intimate friends. Otherwise, the hosts serve the guests.

Verse 26 Jesus made Judas a very honored guest even though he knew Judas was a scoundrel. Love the people who have done you harm.

Verses 26-30 Judas eating the sop. When all the people are seated, the host will come and say grace. After grace, the host will break a small piece of bread and dip it in the side dish and put it in the mouth of his right-hand guest. Then everyone eats. This is called the "sop." The sop is always given to the very honored guest, even though Jesus knew Judas would betray him, he made him the highly-honored guest. See Revelation 3:20.

JOHN 14

Verses 1-4 Honeymoon spent in parents' homes—they take care of expenses for the one-year honeymoon. Groom can't work, be drafted or take a meal outside his family during this 12-month period.

(Luke 14:16.) Three excuses; excuse based on culture which he cannot break.

This, John 14:1-4, takes place the last month of the honeymoon as he leaves his bride's home to go to his home to prepare a place for his bride—an apartment in his father's home or house. He brings all the relatives and ten virgins together with best man. His bride stands in front of him and he says this that is written in 1-4. This gives us something to live for—he's coming back! Time is no problem—God said it, it'll come to pass. This hope purifies us—John 3:29 (relates to John 14:1). Mansion = apartment in father's house.

John known as friend of the bridegroom—John the Baptist. The bride says, "All you say I will do!" She won't be anxious or fearful, or let her heart be troubled—if I don't believe you, I'll let my heart be troubled. I'm confident in you. I will do as you say. This confidence will bring us joy, victory. Hope maketh not ashamed. If you're troubled, you doubt God's integrity. He said not to be troubled, anxious—insulting to God.

See Jeremiah 25:10.

See John 3:29.

Marriage, good-bye speech. This speech is what the Eastern bridegroom always said to his bride when at the end of their year-long honeymoon he left her at her father's house while he went to his father's house to prepare a place for them to live. It was a speech of comfort to her given publicly. Jesus Christ comforted Israel with these words which he spoke soon before his death, resurrection and ascension to the Father.

Teaching on return of Christ—probably from John 14:1-4, but it is not stated.

"Let not your heart be troubled." This is the good-bye of the bridegroom to the bride. Marriage ceremony takes ten days and so you need ten virgins. Each day a virgin has got a duty to do. At the end of ten days, they go to a banquet hall to have a marriage supper. All relatives and friends come to greet the bride and bridegroom and they can see the face of the bride—for up to this time she has worn a veil on her face which can only be lifted by her husband. The bride and bridegroom walk to the banquet hall under a canopy which is six yards long and 2 yards wide held by two people at the front and two people at the back. The married couple walks hand in hand under this banner.

Groom will go to his father's home and prepare an apartment for them. All sons live at father's house. Mother-in-law and daughter-in-law are related, so they don't argue. Before he goes to his father's home to fix their apartment, he wishes his wife good-bye. They get the ten virgins, friends, relatives, together and the groom faces the wife and others and says good-bye.

See Jeremiah 25:10.

See—Systems of Government of the East.

Verse 5 (Job 42:15; John 14:1-4.) Job 42:15: He had seven sons and three daughters. "And their father gave them inheritance among their brethren." During the honeymoon period the son, say he lives in Spencerville, Ohio and say the girl is up in Chicago. They will travel up and down, stay boy's home for two months and two months in her home, they will only eat in their parents' home, no one invites them for meals outside home and family. The last of honeymoon (Bishop only uses this word for our sake, they don't call it a honeymoon in the East), they spend in girl's home, then when it is over, he wishes good-bye to his wife and to all who were at his wedding, the ten virgins, etc., best man, all relatives. It's a great day, very ceremonial when the bridegroom wishes good-bye to his wife for awhile. The wife stands in front of bridegroom and his best man and all the relatives and virgins are around. Groom then makes public statement to wife, "let not your heart be troubled: ye believe in God, believe also in me...I go to prepare a place for you...I will come again...that where I am, there ye may be also." John 14:1-4: Jesus said that and the Easterners said it long before that. "And whither I go ye know, and the way ye know." Why? Because during the honeymoon period they have traveled back and forth from her house to his house. In John 14:5, that's why Thomas said unto the Lord, we know not whither thou goest, and how can we know the way? In the East, the son always lives with his father, whether he is married or single. They live in little apartments or mansions within the father's home. When the groom returns from preparing a place, he will take the wife back to their own little mansion within his father's house.

Verse 27 "My peace give I unto you." In the East, the people will salute each other on the street saying, "Peace be unto you." They will take the time to greet everyone in this manner. This is "as the world giveth." It is done by touching the forehead, lips and heart meaning, "in my mind, in my mouth, in my heart, I wish you peace.

"Not as the world giveth," peace. Jesus said this, "...My peace I give not as the world giveth." A man could say, "Shalom, alle cum," peace be with you, but he did not have the peace inside himself to give. They make a public show of it, yet they do not have peace.

JOHN 15

Verse 1 "I am the true vine." Wherever the vine is, there is the presence of God (Psalm 128:3). If you are getting frequent diseases, cancer, heart attack, then they will always make a gold coin the size of our quarter and engrave on it the branch of the vine, make a hole in the nose and use a ring to hold the coin in the nose. Many men and women wear them. They wear these when going through a place where there are snakes, robbers, thieves and they think God is with them and nothing will happen to them. If they are sinning they think by wearing the coin in their nose, that God will not punish them for their sin.

See Song of Solomon 2:5.

See Song of Solomon 2:5.

Verses 2-6 See Ezekiel 8:12-18.

Verses 20-21 Childbirth. Christ confirmed the Eastern philosophy that a male child's birth causes great joy. Christ likened the male child's birth to the disciples' sorrow. The disciples were sorrowful. Christ told them that they would weep and lament at his crucifixion because they lost their savior. The world, on the other hand, will rejoice because he died. The sorrow will be turned into joy because I will raise from the dead and see you. Our joy is greater than the joy of the world. We know that Christ will return for us. This hope does not make us ashamed; rather glad, makes us strong, something to live for. Our joy is comparable to a son being born. We know he is returning. We have something to live for, even though we are momentarily ridiculed.

For joy that a man is born into the world. See also Job 3:3.

See also: Jeremiah 20:14,15; Genesis 35:17; Isaiah 9:6.

"For the joy that a man is born into the world." The woman is joyful that she has had a boy.

"...but your sorrow shall be turned into joy." When Christ is crucified the world will rejoice, and only disciples will be sorrowful and lament. But the disciples' sorrow will be turned into joy.

Verse 21: After childbirth of man—woman no more remembers anguish for joy that man is born into world. When Christ rose from the grave, the disciples will be as joyful that a man-child being born. Christ never did away with any custom. Always confirms, not to destroy the law, but to fulfill.

Talk on custom of one wife—Bishop believes came from India and Hindus. Aryans always had one wife. Only the Semitics had two or many—the Arabs and the Jews, God never condemned. Europeans and Hindus—same cultural background, thousands of years ago. Scholars say four races all mankind must come under:

Aryan—European—Indians; Semitic—Arabs and Jews; Mongolian—yellow; Negroid—black. Negroid—facial characteristic besides black skin. Aryan—straight nose (not flat) straight hair, thin lips, shape of ears, skin color is incidental, not fundamental. The features do not change.

Verse 21 "A man is born into the world." When Jesus Christ was born, the angels proclaimed it to the world. Man was not looking for the savior, they were tripped out on theology. The birth of a son is joy to the father and mother. Birth of Jesus is joy to the whole world.

Christ was born in a manger not a palace, yet he had all the honor of a king. The greatest honor was the witness of the angels for they rejoiced at the birth of Jesus. When a person is born again, he gets the same honor. (Luke 15:7)

If a king has a palace and a child is born, then the midwife will take a rod and tap on the ceiling three times saying, "Unto king 'so and so' a child is born, a son is given." (Isaiah 9:6) This is not done for everyone, only for monarchs and nobles of the family. The people waiting outside will beat the drums and play the flute and other musical instruments. They go around the streets of the capital city singing. The baby is washed with salt water, wrapped in 2" linen swaddling cloth. The salt is symbolic of faithfulness and fidelity. Swaddling clothes is for uprightness and freedom from crookedness which means you do not say with your mouth what you do not mean in your heart.

"Joy that a man is born." There is more joy when a son is born than a daughter. Here Jesus says that the joy is as great as the joy there will be at his own resurrection and return. The birth of a son is a joy to father and mother, the birth of Jesus Christ is joy to the whole world.

Christ was born in a manger and yet he had all the honor that was due a king. His greatest honor was to have the angels proclaim his birth. When male child is born in a palace, the midwife takes rod and taps ceiling three times and sings a song (Isaiah 9:6). The people hear this sound and begin rejoicing in the capital and it spread to the whole land.

See Genesis 35:17.

See Matthew 2:1.

"...for joy that a man is born into the world." All these three scriptures beautifully connected. (Jeremiah 20:14,15.) Eastern women—two agonies when going through childbirth. First—mental (not physical) worried as to what baby's going to be. If girl, no fanfare, joy or merrymaking. If boy, great merrymaking, people praise the mother, because God has blessed her womb. God sanctified her so man could be born. Sons are looked on as lamps. If woman has daughters and no sons, may be divorced among those who believe in divorce. Hindus do not believe in divorce. They are courteous and gracious to their wives—just never criticize or make cry. Midwives during childbirth encourage the mother by telling her: "Fear not, thou shalt have thy son also." And if sick later, cheer her up with this.

Eastern mother in childbirth has physical and mental agony—mental because she worries about the sex of the child. If it's male, her husband will praise her, she will be looked on like God blessed her womb. Girls are just a mistake, boys are God's gifts. If a woman gives birth to too many girls and no sons, she may be divorced. When woman is struggling the midwife says "you'll have a nice boy," to cheer her up.

JOHN 17

Verses 20 and 21 Children, childbirth, man-child born. The Eastern people prefer having sons rather than daughters because they believe that boys are a lamp from heaven and girls are a mistake. During labor, the midwife cheers the mother on saying that she is going to have a boy (Genesis 35:17). When a son is born, a messenger is sent to the father wherever he is, to bear the joyful news (see Jeremiah 20:14,15).

JOHN 18

Verse 22 Matthew 5:39: Whosoever shall smite thee. Renewed mind. "Smite equals touch." As Jesus stood before Pilate, somebody came along and smote Jesus on the cheek with the palm of his hand (John

18:22). Emphasis is not on physical force, it is on the humble side; it is humiliating and an insult. If someone comes up and socks you in the jaw, it is different from the emphasis in this verse. We can be doubly insulted, by God's grace and power, though, we are enabled to endure. By this, all men will know we belong to Christ, because we are far more gracious and kind than any other.

Verses 22 and 23 Smite. "Struck" and "smitest" should be "touched." If a man is found guilty by the elders at the gate, he is often touched on cheek with the palm of a hand. Highest insult and humiliation. In sermon on the mount, Jesus said that if anyone touches you on the right cheek, show him left cheek also. It was not forceful to cause physical harm, only hurt pride. Jesus never gave us anything hard to do. We can afford to be insulted twice.

In Indian schools, punishment would be by touching of the cheek of the offender. First wrong is excused. For second wrong a boy touches the offender's cheek. For third wrong, a girl touches the cheek. This was highest insult.

Verse 37 "...Thou sayest I am a king." Meaning "You are making the assertion that I am a political king, but I am not. What I am here for is to testify to the truth."

JOHN 19

Verse 13 In the East, in front of every house there is a bench, 4' long and 3' high. It is used to sit and talk on, used for discussions with town officials on business affairs. When a man is sitting on this bench called a Gabbatha, no one may harm or hurt him. Jesus was safe from the Jews here. Only men of 30 years or over may sit on the Gabbatha. I Samuel 4:18, Eli was sitting on the Gabbatha when he fell off backwards and broke his neck.

Verses 16 and 17 "Then delivered he him therefore unto them to be crucified. And they took Jesus, and led him away. And he bearing his cross went forth into a place called the place of the skull, which is called in the Hebrew Golgotha."

Jesus did not carry a large heavy cross, for Simon of Cyrene carried Jesus' heavy cross. The cross that Jesus carried, in this verse—according to the Eastern culture—was a small cross. In the East, when a crime was committed, the criminal is greatly despised by all and he is given a small cross to carry. This is a badge or a symbol of shame and disgrace.

(When their sins are forgiven—their name is written on a board and they receive a white stone, which they carry.) This stone shows that they are forgiven and set free.

The cross that Jesus carried was not a cross of weight; but a cross of shame.

Cross Jesus bore. Simon bore the cross, but here it says that Jesus bore the cross. What kind of cross was it? The cross is a badge of shame. Everybody may despise him—disgrace him for the crime that he has committed. (Mentions white stone in Revelation 2:17—sign of forgiveness). Here the cross is to show the disgrace he was to bear.

"Bearing his cross." Note the difference between his and the cross. The people who were to be crucified were made to wear a miniature cross hung around their neck which was an emblem of shame.

Verse 17 Wear the cross. See Mark 15:21 (seeming contradiction here). This verse says that Simon, a Cyrenian, was compelled to carry the cross. (Simon was a Negro.) Any man of position can compel anyone under him to do something. John 19:17 states that Jesus carried the cross. A miniature cross is hung around neck of criminals going to be crucified. It is a badge of shame.

Verses 26 and 27 "Woman behold thy son, behold thy mother..." In Aramaic, word for woman here is very gracious. He said this very respectfully.

When a man is dying in the East, people are standing around him and if he is going to leave a son alone without his mother or anybody, he brings his son's uncle and gets hold to his hand and his son's hand and gets them together. This is called declaration of the deathbed—makes a request on his deathbed. When he can't speak and joins their hands, that means take care of him for me.

That commitment is never broken in Eastern society.

The man that takes his son's hand has a life or death commitment to the son. If his own family must suffer to care for the man's son it must be—it was a deathbed promise.

Spiritual application: Bishop says here the beloved disciple is John. The disciple was told to take care of Mary. We must be faithful to carry out Jesus' will just as the disciple did at his death. We as his disciples must be faithful and loyal to do his will. Go ye into all the world and preach the gospel—he committed the task unto us. "If you love me, keep my commandments." Just as the disciple was faithful to his last words, so we should be also.

Woman behold thy son. Woman = gracious lady. (Topic: last words spoken by dying man. Jesus spoke from the cross.) Bishop keeps mentioning the disciple whom Jesus loved as if it were John. Everybody's mother is everybody's mother in the East. When person dies, is dying and is able to speak, they tell them (the family) what all they should do after that person dies. The dying person (Bishop's mother) will hold to her son's hand (a relative) together. Will ask him to promise and take care of a certain member of the family after I'm gone, will you promise me. These words of promise are never, never broken.

"John this is your mother just as much as she is to me. You take care of her." And he says, "Mother, this is your son—I'm going—your son is here." In East, this promise is very binding. This is their last will and testament. Here in America we write ours out. Speaking the words before you die have a greater affect on the minds of the people.

Give these words only to the ones whom he loves much. Jesus' brothers were not at the cross to assume the responsibility. He had confidence in John that he'd keep his word, and John was nearby.

Verse 38 Why should he go to Pilate, the highest authority, to ask the body of Jesus Christ? Jesus died on a tree, "cursed is every man that hangeth on a tree." He became a curse for you and me. He died as a criminal—a disgrace and humiliation for us. These bodies are not given to a private party. They are buried just under the tree where they were hanged on the tree. There is no honorable grave for a criminal buried among the wicked people. For this reason, it takes higher authority to give sanction. This is a special case. This is why they went to Pilate. By law, the malefactors and thieves were buried under the tree. A grave without any marking—no name whatsoever. Not to be buried with respectable people in the grave.

JOHN 20

Apostolic commission. Apostolic commission (Pillai says "breathed on them" is commission of Holy Spirit) to go and preach the gospel. The twelve only can transfer the commission to someone else. They ordained people by laying on of hands. Then those people can pass on the commission. Apostolic succession is direct line of ordination from the apostles on down to today. Pillai says he succeeded Peter. He says only the apostles have authority to ordain or preach the gospel according to certain denominations. According to the Word, we all who are born again have the commission and responsibility to preach the gospel. The word "catholic" means universal. World Council of Church is not spiritual—only organization. They want numbers and accept anyone.

JOHN 21

Verse 5 Little children—not literal here. Jesus said to fisherman, "Children, have you any meat?" It was an affectionate term. "Children of Israel." Could apply to any age. These "little children" were grown men.

"Children" were adults. These are human beings, not children. Children are not allowed near woods, outside of gates.

Verse 7 I Samuel 19:24. Naked. This means not fully dressed. Not stark naked. Same as John 21:7.

Verses 9-17 Outside of home is a little hut called "crib" for the donkeys. Cows, buffalo, oxen kept in manger. Sheep kept in sheep fold. How does the man care for all of these? There are a few common village servants who come around and collect the animals and take them out for grazing. They do this for the whole village. These servants are not paid, but are given land on which they live and raise produce.

Donkeys, oxen, cows, buffalo are trusted to an hireling, but sheep are not cared for by these hirelings. (John 10:13) They are cared for by the owner himself. The owners love their sheep as if they were their children. If a sheep is lost or killed, it's like his son were killed.

Sheep divided into three groups: Male of first year; female of first year; older sheep (above one year old). They have separate folds. The lambs of the first year are given special treatment since some will be

chosen from among them for the Passover. They are kept near home in the best grass. Stones and thistles, etc., are cleared from the land since the Passover lamb must be unblemished. Green grass is not always available in the East, only in the spring—none in summer. Shepherd takes the sheep off to look for grass. His children care for the first-year lambs at home.

After Christ rose from the dead, he visited Peter and disciples and ate fish that they were roasting on the fire (John 21:9-17). Jesus asked if he loved him more than these—not more than the disciples there, but more than the fish (material things, pleasures of world). Jesus wanted to know if Peter put him first. Asked him three times. Commentaries believe that Jesus asked Peter the question three times because Peter denied him three times. Not true. The question was asked three times because he was committing, entrusting three different flocks to his care. Humans, as sheep, were divided into three groups: Jews, Gentiles and pagans.

This section should read, "feed my male of the first year...feed my female of first year...feed my sheep," instead of lamb, sheep, sheep, as King James Version.

Verse 15 "Do you love me more than these?" These = these material things, fish which they had just eaten. Feed my sheep = feed my male lambs, verse 6—female lambs, verse 7—sheep. If the lambs go 5-6 miles to find green pasture to feed in—they get bruised and can't be used for Passover lambs. Jesus committed three flocks to Peter to feed—Jew, Gentile, pagan. Today we have men, women and children of all nations to preach the gospel of Jesus Christ. These are our three flocks today.

1. Feed my lambs: feed my female lambs of the first year;
2. Feed my male lambs of the first year; and
3. Feed my sheep.

Told Peter to feed three different flocks, Bishop says. Jews, Gentiles and pagans (Syrians). Today we are supposed to preach the gospel to men, women and children of all races.

"Lovest thou me more than these—was pointing to the fish they were eating talking about material things. Do you put me before all other things? All the material things in the world can't satisfy as does the lord. Material things are like broken cisterns (120) quotes no scripture, Jeremiah 2:13.

Broken cisterns are material things—those that drink of the fountain of living waters are truly satisfied—inside satisfaction from the living Word—living water. April 10—Eastern, they'll take the lambs of the first year (according to family) and keep it in the house for four days. Kill them on the fourth day—why don't they remain in the flock and kill them the 14th day?

Jesus Christ's ministry was four years (in East), three years in our way of thinking. They say he's one year old the day after he's born. Jesus Christ was killed on the fourteenth day according to the Eastern calendar. One day is as our year—the first year. (In the East, a man has to go miles for green grass)

Verse 15ff Why does Jesus ask Peter the question, "Lovest thou me?" three times? Should be translated "Lovest thou me more than these things or fish?" Three kinds of flocks in the East: male lambs, female lambs and the sheep. From the male of the first year they pick out the Passover lamb. Male of the first year and female of the first year are kept separate near the home on the best pastures. That pasture is cleared out of all stones and rocks so that they do not injure their tender feet. Taken special care of by one of the sons or daughters.

1. Male lambs, great prestige because one of those will be used for the Passover;
2. Ewe lambs; and
3. Sheep.

Jesus was trusting Peter to preach the gospel to three different kinds of flocks. He was the Chief Shepherd. The man who takes out the sheep to the wilderness, instructs the children who are looking after the smaller lambs nearer home how to feed them, how to water them. Peter was entrusted to preach the gospel to the whole flock—the Jew, the Gentile and the pagan. Feed my male lambs could refer to the Jews first. Sheep will be made up of all believers—Jews, Gentiles and pagans who are converted. "My sheep hear my voice..." refers not only to the male sheep, the female sheep, but all—including the older sheep. The lambs are loved by us because they are meek and gentle. "Behold the lamb of God which taketh away the sin of the world." Lambs are given to people as presents. "Lovest thou me" was asked

three times because he had three different flocks in mind. The male lamb was the Passover lamb. After Jesus was crucified, there was no more Passovers. Therefore, Jesus was really using a parable here.

Verses 15-17 This has nothing to do with Peter's denials. It means, "Peter do you love me more than any material thing?" In India there are three kinds of flocks of folds: (1.) male lambs — first year; (2.) female lambs—first year (these two are two-fold); and 3) sheep—above one year.

The children (sons) take care of all the first-year male and female lambs. Special grass is grown for them. One of these lambs may be selected for the Passover and cannot be blemished in any way. Cannot have any hurts or bruises on body. Must watch them carefully near their homes.

The fathers of the sons take the sheep out to pasture. The sheep is like a son to the Eastern man. That is why the father and son take care of the lambs and sheep. Sometimes the father would be gone five or six months.

In Jesus Christ's time there were three kinds of people (Jews, Gentiles and pagans). Jesus was preparing Peter—knowing the responsibility would be given to him to get people saved. Today—men, women and children of all nations are to preach the gospel of Jesus Christ.

In order for the people to understand Jesus, he used the peoples' customs and culture so he could make them understand his truthfulness, loyalty, integrity, faithfulness—what he said to the people.

In verse 15: Jesus was telling Peter to take care of his lambs (the male and female—one year old). Then he told Peter to feed his sheep. He was comparing the people with his lambs and sheep.

Verse 17 Should be translated, "Peter was touched in the heart because he said to him the third time, 'Lovest thou me.'" It was just too big for Peter to believe that to him was committed all the responsibility of the flock. "And he said unto him. Lord, thou knowest all things: thou knowest that I love thee. Jesus saith unto him. Feed my sheep." The entire flock—Jews, Gentiles and pagans. You feed them all.

ACTS

ACTS 1

Verse 18 Translation: "Now this man purchased a plot with the wages of iniquity..."

Verse 20 "Bishoprick" should be leadership, "...let his habitation be desolate, and let no man dwell therein..." is an Oriental saying. It is a form of curse. They say it in houses or shops.

Verses 24-26 The election of priesthood, long before the Jewish religion, was from a certain family. One tribe of them doesn't do any other work except the ministry. Families are brought to the town and supported by the town. After a priest dies the whole town fasts. Then they cast lots. Casting lots is like voting. They put several names down and then choose. The casting of lots is not gambling with dice. They have maybe two names on the ballot and then pass it around among the people and whoever gets the most votes wins. Verse 26 should read, "And they gave forth their ballots;..." "...and the majority vote fell upon..."

ACTS 2

Verse 1 "When the day of Pentecost came, all of them, with one concern, in one place, came gathered together."

Verse 2 "Then a great wind came upon them from heaven and covered them in the house where they were seated."

Verse 3 "And cloven tongues as of fire, came upon them, and everyone that sat."

Verse 13 "Drinking new wine" means they are praising God and rejoicing as a result of the new wine from the press.

In the temple they go sit down first, and they hum. Also some of them hum while they are walking and thinking deeply. The new wine season is in March or April. It runs from the last of March to the middle of May. The day of Pentecost is June 6.

Verse 15 They only drink wine at certain times of the day—before eating or while eating, they drink. The third hour was not the time to drink. Nobody drinks wine, except just outside of meal time.

Verse 17 Everybody, inside and outside, prays, even in the streets, in this mumbling fashion. They are talking with God.

Verse 43 Translation: "And awe fell upon every..."

Verse 46 "With one accord in the temple every day staying every house, from house to house, break bread with gladness and without any divided loyalty." "With gladness and with undivided loyalty they went from house to house, breaking bread." There is no meat. "Meat" should be bread. "With singleness of heart" means they were centered in eating only. When they eat, they are taught they must keep away all the problems that are in your mind and be centered only in eating. That is what this means. If you are eating don't talk about church affairs, talk about food only. You are glad and you are centered in what you are eating. "With singleness of heart" means with gratitude, or undivided loyalty.

Verse 47 "...And the Lord added to the Church daily those that were being saved."

ACTS 3

Verses 1-9 See Mark 10:46-52

Verse 2 (Psalm 84:10) "Be a doorkeeper." In the East, to be a doorkeeper is a position of honor and respect. Beggars looking for healing will sit at the temple gates. Psalm 84:10 accurately reads: "I would rather sit at the threshold in the house of my God." To sit in the gate of the temple is a humbling thing.

(Beggar) ask alms. Most beggars in the East are not there to ask money. They are in three places: (1.) temple gate, (2.) highway sides, (3.) pools or rivers, riverbanks of holy rivers, because they believe

that if an angel comes at a certain time and troubles the water and whoever gets into that spot shall be healed from their disease. Example: Blind Bartameus sitting on the highway side. These people are imitation beggars. They carry these people to one of these three places in the morning, put a begging bowl in their hand and they hope that somebody will come and cure them. 75% of the beggars are people with incurable diseases. Thousands of people go to these three places every day. One might be a holy man and heal them. Their Hindu religion teaches since the doctors have given up hope there is no cure at all—only God is your hope. To obtain mercy from God you must knock out all your pride and come down as a beggar. If you humble yourself, God will have mercy on you sometime and you will be healed. The real beggars in India will come to stop cars, back doors, stand in the shops (bazaars)—these are a minority of the beggars. Peter and John could tell by looking at his clothes and face that he wanted healing, not money. Example: Pool of Bethesda; blind Bartameus.

The gate is called Beautiful. The man was healed at the gate of the temple. Not "held." It means he was by their side or he accompanied them.

Verses 3-6 "Silver and gold have I none." Peter and John understood that if he were a real beggar he would have been in the backyard where he could get something to eat. This man was not there for a dime, he was there for a pair of legs.

Verse 6 (Not taught or stated)

Verse 11 "Solomon's porch" means porticle. It is a public square not far from the temple where everybody stays—the beggars, etc. Solomon's porch is at the East corner.

Verse 19 "Blotted out" means absolutely clean. Nothing can be seen, "...that your sins may be washed away..."

ACTS 4

Verse 3 Translation: "And they arrested them and put them in prison."

Verse 12 "Under heaven" means under the world. He was talking about salvation through Christ only because he knew that in his time, as in our time, there are so many saviors by whose name you are supposed to be saved. In the East, they know hundreds of names you could call upon to be saved. That is what Peter meant.

Verse 16 The Eastern countries are the countries of miracles. Peter knew there were miracles going on like walking on fire, getting loose from a rope, eating fire, etc. But none of these come under notable miracles. Notable miracles would be when Jesus gave a blind man sight, a lame man a good leg, etc. Jesus' miracles are not the ordinary miracles, but the notable miracles.

Verse 22 "Shewed" could be manifested. His age was given to prove he was not a young fellow, to make his witness without a doubt. In the East, with the exception of Christians, princes and rajahs, all the other people never keep a date of birth. The date of birth was introduced in India after Britain came. When a child is born they are supposed to register them. But even now they refuse to because they think only God must know it and the world must not know about the date of birth of the children. If you ask a man how old he is he may say he might be 30 or he might be 40, they don't know how old they are. In the courts when the people appear, the judge was to judge his age.

Verse 34 Years ago if a man had two pairs of oxen, he gave one pair to his brother. If he had a hundred acres of land, he gave some of it to his brother. The Hindus set up the example. A man just recently in India went about collecting land from every house and gave it to the poor. The people would not take any money for it. They are still carrying on this practice today.

ACTS 5

Verses 1-5 The point of issue is not that they kept back part of the money.

Verses 1,2 Giving; laid at apostles' feet. If minister comes to home in the East, he is treated with much honor. As he leaves, a tray of fruits and flowers is placed in his hand. If money is given it is placed in an envelope and laid at his feet as he rises to go. Fruits and flowers are God-given, money is only filthy lucre worthy to be laid at the feet. Money is a servant used only in exchange.

Laid money at the apostles' feet. This was their custom. If you as a minister would go to anybody's house, as you leave they put the money on your feet. They give fruit and flowers in your hand. They

believe money—filthy lucre—is man's creation. Fruit and flowers are God's gift. You must give to a man of God fruit and flowers in his hand and money (man's exchange of goods) placed at the feet. This is to prove that you are at his command.

Verse 3 "But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost in regard to the price of the land." (Translation) Men of God in the East are believed by the people to be able to curse as well as bless. Even the criminals who dodge the police fear the holy men and will tell the whole truth to them. Peter was not angry because Ananias gave Sapphira the money, but for not telling the truth. Suppose a man robbed \$100 from somebody. In order to get him to tell the truth, you bring him before a holy man. He is then told that he is in the presence of God. He confesses the truth because he fears God. A king is also a minister, priest unto God. The Orientals always choose men who are ministers of religion as King, because they fear God. Therefore, when a criminal is brought before the King, he is facing a man of God and a man chosen by the people.

Verse 9 "The feet of them which have buried thy husband" means her husband died not very long ago and they are in readiness to bury her.

Verse 12 "Porch" is a portico (portical). It is an arcade. It is built by the kings of the East for the strangers and poor people who have no homes to stay there. The apostles did their work in public places where all the poor and strangers are gathered together, so the truth was scattered more because these people were not staying there all the time. They did miracles that all may see what the Lord Jesus Christ was doing through them.

Solomon's porch. The people did not go to the apostles; the apostles went to the people. Solomon's porch is a public place like a garden. All may sit there—poor, blind, wayfarer, rich, etc. "Porch should be "portico" which means "arcade." It is where people by hundreds gather together. That is where the apostles went to testify the Word by signs and wonders. They did not say, "You come to church and we will teach you." They went out. People must see the benefits of the Word by our walk and work. It cannot be just words.

Verse 15 "Beds" are made of sheets and a quilt. They put a stretcher under it so they can carry it. Couches are a little more respectable. They put them in the streets.

Verse 34 "Doctor of the law" means of the religious law.

Verse 37 Refer to Luke 13:1. Galileans are not true Jews, but they came anyway and mingled with the sacrifices. They came, offered their sacrifices and Pilate took them and shed their blood. Should be translated: "There were present at that season some that told him of the Galileans whose blood Pilate had shed at the time they were making their sacrifices." They killed a political prisoner. This was done in order that it might be a lesson to those who came for the festival. Their bodies were left for three days in the public so everybody could see them and it would be a warning to them.

Verse 40 "Beaten them" is always done. They want to frighten them. They can beat someone to make him guilty.

ACTS 6

Verse 1 In his translation it says the widows were not properly cared for.

Verse 2 In the Bishop's translation it has it is not proper instead of "reason." "Tables" should be food. To look after the cooking and serving of food.

Verse 11 In the Bishop's translation it says "And they appointed men to say..."

Verse 14 "Customs" should be "laws."

ACTS 7

Verse 33 Holy ground, shoes. Put off thy shoes, should read sandals. Shoes have been since the beginning symbolic of land—the ground. Shoes also means transfer of the land, too. When property was sold you would give shoes to the man who bought it as a symbol of exchange. Example: The prodigal son was given shoes—means he was given more land. When God says take off your shoes for the ground you stand on is holy ground, that's not your land. That belongs to God. You can't stand there with your shoes on because you'll be appropriating it. This is symbolic of appropriating the land. This land is God's

property. When you pray you should take off your shoes because you're on God's property. We know God looks on our heart—not our feet.

Verse 38 "Church" should be congregation.

Verses 54-60 Laid clothes at feet, vow. This record is of Stephen speaking before the council of Jews. "Gnashed on him with their teeth"—they were violently angry (v. 54). "Stopped their ears" (v. 54)—they refused to hear any plea for mercy. They put their fingers in their ears.

"Laid down their clothes at a young man's feet" (v. 58). This was done by the witnesses of the stoning, not by the stoners. This action means that the witnesses vow themselves to be true and faithful witnesses to the scene, that they will tell the whole truth. Another symbol of one's faithfulness to a vow is the putting of the hand under the thigh of a person (Abraham called his servant and made him put his hand under Abraham's thigh and swear to God what he was going to do). These actions are used in making vows before God.

Verse 59, they stoned Stephen again (see also, v. 58). Why did they stone Stephen rather than some other action? If just to kill him, they could have cut his throat. Stoning is symbolic of the law killing a person. The law was written originally on stones. Stoning was only done to those who committed sin against God. It was against the law to throw a stone at a piece of fruit to bring it down. By stoning, the stoners could say, "It is the law doing it, not us."

Verse 54 "Gnashing teeth" shows anger.

Verse 59 This is the Bishop's translation: "While Stephen was worshipping God, saying Lord Jesus, receive my spirit, they stoned him."

ACTS 8

Verse 39 Caught away. Many Hindus are caught away like this. They transfer themselves, by exercising their minds. A man will do what he believes for. You have to believe to get results—believing is action. How do you know what you believe? Because you act on what you believe. If you don't act on what you believe, you don't believe at all. If God says so—act so!

ACTS 9

Verse 2 "And desired of him...he found any of the way..."

Verse 5 Pricks. Pricks—goad, a stick 3-4 feet long. A nail is in one end. The plowman has one hand on plow and one carries goad. If ox is slow the man pricks his thigh. He does not take the goad away because he knows the ox will kick after being pricked. As he kicks, he meets with the same goad again. The more kick back, the more hurt. Our goad is the Word which is never removed. If we kick against it, we get hurt.

Verse 5 It is hard for thee to kick against the pricks. Acts 9:5, 26:14—prick is goad (is God's Word). When God convicts us with the Word, we kick back. The more we kick back, the worse the prick hurts. If you go forward thanking Him for the yoke, you'll have no pricks and only go forward.

Kick against the pricks. This concerns agriculture in the East. The man will have one hand on the plough and uses the other hand for the goad. The goad is also called prick. The goad is a stick 2'-3' long at the end of which is a sharp nail. In the East when they plough, they only use one hand to plough. This is because the plough only ploughs about 2" deep—not like our ploughs in U.S. which dig deep. That's why it says in the Word, "If a man puts his hand on the plough and looks back, he's not fit for the kingdom of God." A man ploughing with horses may look back, because you've got 2 horses and the plough is wide, cuts deep. If the Eastern man looks back, the small, narrow plough will jump from side to side—crooked rows. Both oxen must go straight. The farmer uses the prick to keep the oxen on course. The oxen doesn't like it, so he kicks back. When he kicks back he kicks the prick—he will get hurt until he learns not to kick back. If you kick against the pricks, you are hurt all the more. The Word is a double-edged sword. The conviction of the Word is the prick. Most people are afraid to read the Word for their fear of being convicted by it. Paul called him "Lord" as a term of respect, not because he knew it was the lord.

(Acts 9:5, Luke 9:62, Acts 26:14) Cultivation. In the East, cultivation is done by small plows. They have a pair of bullocks. The wooden plow won't do more than 2" ground at a time. The man holds a goad—stick—(2' long, needle at its end) in one hand; he holds the plow in the other. If the man doesn't

goad the oxen, they won't go straight. If they won't go straight, the furrows go all wrong. We must look forward with our eyes ahead, on Him. If we refuse to follow God, looking back, there is no plowing. Our victory is in our walk, with a forward outlook and this is where our prosperity and success is. Why worry?

Luke 9:62. The goad is needed in the East because oxen go around.

Acts 9:5;26:14. An ox is paired with another under the yoke. One ox wants to be a little naughty, does not want to go straight, and ox kicks back. Why? Because he kicks back to the prick again, because the man leaves the prick down there. Paul, it's hard to kick against the pricks - you cannot fight God and His truth. The more you fight it, the more you kick against the prick.

Verses 17,18 (Already in teaching.) Thorn in flesh, renewed mind. Some people say that Paul's thorn in the flesh was eye trouble because he never fully recovered from being blinded on the road to Damascus. This idea is wrong because God healed him and God always does a complete job. When most people make a wrong statement, they like to make other statements to support the first one. One mistake is held up by another mistake. The people who say that Paul had trouble with his eyes support that opinion with Galatians 6:11 about Paul writing a large letter. Paul's thorn in the flesh was not poor eyesight. "Thorn in the flesh" is an Eastern idiom meaning people who bother someone by way of mouth. God never sends sickness or anything bad. Those things are from the Devil. None of the children of Israel, when traveling to the promised land, died of any disease. They died of unbelief and disobedience. God made us to live—not to die. The "three score and ten" lifespan mentioned in the Word is only for those who do not live well and take care of themselves. As the mind is renewed on the Word, the flesh is renewed also because the Word is life and it heals and delivers. We could live on and on forever. There are natural men in the world who live longer than Christians do. (The Masters of the Far East is a book about some of the men in the Tibetan Mountain who do this as well as other feats like transporting, etc.) It's partly because we blame everything that we do wrong on the Devil, but we should not just blame them on him and then continue in the negatives as if we had no control. God is above the Devil and our sufficiency is in God. Must continue to look to Him and depend on Him. If anyone sets his mind on a certain objective he will achieve it (whether he likes it or not). How much more should we accomplish who have the hope of Christ's return? We who have the power of God in Christ in us can excel beyond anyone in the world. There is great power in the mind, in what one wills to do. If we do not receive, it is because we do not expect.

Verse 19 "Received" should be eaten.

Verse 24 "But Saul knew about their plot. And they watched..."

Verse 25 This is the city wall. That is the fashion of letting the people down even today. They don't get hurt easily.

Verses 36-43 Renewed mind. At the funerals in the East, the things that the dead person made in this life are shown to everyone present. Peter had the courage and believing to raise a dead woman to life. Before healing her, Peter put out all the unbelieving people so that their unbelief would not affect him.

Verse 37 "Washed" should be bathed the body. The upper chamber is the rooms upstairs.

Verse 39 The Bishop thinks this woman was a widow because there were all widows in the room with the body. Usually widows gather around widows. When they are crying about a person, they have a few things that he or she made or something to show in their hands.

Verse 40 He put them forth because in the presence of widows no religious ceremonies, prayers, or anything are done. It is not a crime for them to be there, but it is a tradition that wherever they are, they withdraw themselves when there is anything concerning God or any prayer, because they believe God has not showed mercy to them. Peter was keeping with the tradition of the people. He may also have put them out because of the noise. And the third reason is that if they were all there they might not have believed that he was going to raise her. In order to create faith for himself perhaps, he put them out. He thinks the first reason is the right one but the others may go with it. It is a custom to kneel down and pray. They kneel different than we do. They sit on their legs. Usually the Hindus sit cross legged or they stretch them out.

Verse 43 A tanner is a person who smoothes the skins. That is his main work. It is a despised business. A tanner is worse than an untouchable to them. One of the branches of the untouchables is a tanner. He

is the lowest of the untouchables. His skins are all outside his house. Staying with them is a miracle of miracles for Peter.

In all the casts of India, the man who deals with leather is the lowest. Even the untouchables will have nothing to do with men who make shoes or tans the leather. These men are supposed to be as murderers who killed the ox to get the skin or even if he handles the skin, he's looked upon as a murderer by the Hindu's and Jews. The people don't even want the tanners to touch them. If the tanner has to, he can do work on you provided you wash your feet when you get home. They get some water and say a prayer then pour it on their head and body and they are sanctified. The Word calls this the waters of separation (sanctification).

Verse 43. Easterners despised tanners. One who deals in skins is the lowest of the low in class. Even the untouchables would not touch him. To Peter as a Jew, it would have been unthinkable for him to stay with a tanner. But to Peter as a Christian, that prejudice no longer existed. He was a new creation and was transformed by the renewing of his mind. We must deal with every weak point of our life and renew that area with the strength of God's Word. We have received the grace of God to make us acceptable to God who overlooks our bad points. Therefore, who are we to think that grace should be withheld from anyone else for anything that they might do or be? If God does not pass judgment on a person, who are we to do so?

ACTS 10

Verse 9 Housetop. Sixth hour—noon; day begins at 6:00 a.m. Easterners pray on housetop at noon. Roofs are flat, cement floor. People pray with shoes off so feet burn and unshaded heads burn. They believed it was the most sincere way to pray. It was a tradition which Peter was adhering to here even though he was now a Christian. At night all families sleep on housetops until about 2:00 a.m. because of heat. Put mosquito nets around beds. It is a beautiful sight to look over the town and see hundreds of white beds in the moonlight. Chat until fall asleep. It is their cultural rule that if anything good is heard about God, it must be told. (Matthew 10:27.) Speak the truth and shame the Devil. The houses are very close together. One can walk clear out of town from housetop to housetop. That is what Jesus was telling them to do in Matthew 24:16-18. He did not want them to get involved with the things on the ground, but rather to flee out of town. Can reach the housetop by outside stairs. Anyone has privilege to go up on anyone else's housetop. The man who was sick of the palsy was let down through the roof to Jesus. This was easily done by lifting some of the tiles.

Verse 9 (Not stated but taught) There is a little house on rooftop called prophets chamber with a bed and small writing table, it is a place for preacher when he comes.

Housetops. He went up at noontime to pray. Peter went up to keep his culture.

Verse 14 "Common" should be defiled.

Verses 25,26 Falling at the feet is bad enough, but worshiping them is worse. Usually any Orientals will be scared to death if anyone falls at their feet and especially worships them. They don't want to be equal with God. They are afraid God will punish them for taking worship from other people.

Verse 32 A tanner's house is usually by the other untouchables houses. This doesn't mean all tanners live by the sea side, they live outside the city.

ACTS 12

Verse 4 "Four quaternions" means four men headed by a sergeant, four groups. That means there were sixteen soldiers and four sergeants. Each time they work, one man will be in charge of four soldiers. "Quaternions" means four. The whole household includes the wife and children.

Verse 21 The Bishop's version says he preached to them. "Oration" is speaking on things which are material. When you talk on religion, you preach.

ACTS 13

Verse 18 Translation: "And about the time of forty years he sustained them in the wilderness."

Verses 49-52 "Shake the dust off your feet." "Dust" is symbolic of anger, malice, spite, ill will, grudge, resentment—any wrong attitude. "Shake off dust" means to leave it behind. Refute it, forget it. Getting rid of the dust brings victory, peace, health. Don't be so foolish as to hate or hit back when someone does wrong against you. Once you become bitter, you have lost the case. It is easy to forgive a man when you

know that he does wrong only because his senses deceive him. He does not mean to be deceived or tricked.

Verse 50 "Shook off the dust of their feet"—dust is symbolic of hatred, resentment, bitterness, spite, grudge, anger. "And they were filled with joy." How could they be filled with joy after being kicked out?... Because they shook the dust off their feet. We are to leave all these things behind and be left with only love for our enemies. Don't entertain bad attitudes, leave the dust behind! Anger is a poison in our bloodstream. Transform your mind by renewing it. Fill mind with Word. Tell your mind that you're the boss. If you really forgive, then you will forget. Then you can trust, believe, pray, live effectually.

Verses 50-52 Shook dust off feet, renewed mind. Persecution comes only when you are doing something better than anyone else. Not persecuted if not doing anything. If you attract a following when others are not able to, persecution is certain. Devil works through chief people because others believe them. How could the disciples be filled with joy after being persecuted and expelled from where they were? It was because they "shook off the dust of their feet." Dust is symbolic of hatred, anger, bitterness, resentment, animosity. These things cloud joy and when they are shaken off, the joy is manifested. Mind is the cause of our troubles. It affects the body and causes sickness. Renew the mind on the Word and the body will be relieved.

The church is not progressive with the believer because he has already made up his mind that the teaching will not work. When the doctor comes, they'll try a pill, but they won't try God. Don't remember evil about a person. Shake the dust off your feet. Let the mind be calm when a decision is made. Don't be hasty and make a decision in anger. The truth sets people free. When thinking and attitude change, circumstances change.

Shook off the dust of their feet. Dust is symbolic of hatred, grudge, spite, resentment, bitterness. All the negative things. Shake off the dust of their feet means, carry none of those with you—carry no resentment or animosity with you. Christ taught them this. Carry no malice, bitterness. Let them stew in their malice—won't effect you—hurts them. When you don't carry these you go free, in love. Don't even remember the evil done you. Get this ground into your system. Verse 52 (joy) came because they left the resentment and animosity behind. Example of the prodigal son—father forgave. "I'm back in my father's home." This is a saying frequently used in India.

Verse 51 Dust means leave the animosity there, the hatred, the badness. Leave that with them. I Corinthians 14:38. Carrying an animosity. Can't have joy, if you carry animosity.

ACTS 14

Verse 8 "Feet" should be legs.

Verse 13 Usually they bring sheep and garlands, but they brought oxen. The Jewish and Mohammedans eat beef, but the Hindus don't. "Sheep" are symbolic of peace.

Verse 14 Clothes should be mantles. A mantle is never worn without folding. It is folded up, but when it is spread out you can call it a shawl. A mantle is a part of their garment which is hanging around their neck folded up. When it is opened up the people use it as a cover at night. It is also called a sheet. It is safest to call it a mantle.

ACTS 15

Verses 16-18 After these things my manner of life will be to build again the tent of David which is fallen down, and I will build again the things overturned thereof and make it upright, that the remnant of man (the bloodline of David) might earnestly seek the Lord and all the Gentiles (nations seek the Lord, not bloodlines) on whom my name is called saith the Lord who maketh all these things known from the beginning of the world.

Verse 29 Nobody takes the blood of animals when it is offered. They give the blood to the untouchables and they take the meat.

Verse 32 Judas and Silas (prophets exalted)—confirmed the Word by manifestation.

ACTS 16

Verse 15 The household includes all the members that live in the house. If there are 16 servants they are all included.

Lydia constraining Paul. She besought the apostles by giving a reason—"faithful to the Lord" for them to come in. Easterners want to keep the dirt out of their houses so they will take their shoes off and walk barefoot on the rug.

See Luke 10:29

Verse 16 "Soothsaying" has always been a big business in the East. It is generally an older woman. Soothsaying, astrology, mediums all are of the spirit of divination. They tell people of the misfortune they are going to have, how they are going to lose money. Nobody criticizes these women, because they put everything on the stars. It is improper for a man to enter the presence of a woman medium. Saul changed his garments before he went to the witch of Endor. Saul was dressed like a woman. As far as I know Oriental custom, no man goes to a soothsayer, someone else has to tell him. So Saul disguised himself. (After this discussion, Dr. Wierwille and Gordon point out to the Bishop that Saul had men with him and therefore he did not necessarily have to be dressed as a woman, but just disrobed himself of his kingly garments and put ordinary men's clothing on.)

Verse 22 Punishment (stripes). Clothes—mantle. Rending of mantle has significance. Rending of clothes has no significance. The tearing of the mantle is an outward sign of inward anger or grief. Beating (striping—giving stripes) is part of capital punishment. Can give no more than 40 stripes by law. Magistrate and doctor must be present. The usual procedure was to give "forty stripes save one" (39) so as to be sure not to break the law.

Rent off their clothes. Rent off their clothes should read rent their mantles. They wear around their necks and they fall to their knees. It's like a stole is in the United States. It symbolizes the calling of a man to the ministry. To throw the mantle (as in Elijah). Also means a sign of protection. Also, an outward sign of inward anger and/or sorrow is to rent a mantle. Rent means tore in two pieces. The "hillbillies" in India have their own law—separate from the others. To beat a man is a confirmation of the sentence. They beat you before everybody to show of your sentence.

Verse 23 They put the stripes on the people after they are found guilty.

Verse 24 The inner prison is one of the rooms inside the jail, something like a cell.

Verse 29 "Sprang" in means ran in.

ACTS 17

Verse 30 Translation: "And the times of this ignorance God acted as if he did not know about it..." He pretended he didn't know anything about it. He didn't take any action.

ACTS 18

Verses 1-6 Shook his garment. Tentmakers should be saddle makers. Tents were made by women. Saddle making is an art. "Shook his raiment" as if to bind a person to an oath (reminding him that God will thus shake you if you do not keep it). A vow in the East is not broken.

Verse 6 Shook his raiment (garment) i.e., as far as I'm concerned you can do so and so an eastern oath—shook his mantle, affirmation of his oath to them.

Shook his raiment. "Shook his raiment"—shook whatever clothing he had on. It is the sign of either an oath or an affirmation.

"Shook his raiment" is same thing as Nehemiah 5:13.

Shook his raiment means "nothing that belongs to you will cling to me." I shook off—it's like washing your hands off. "No dust of your iniquity can be upon me. I shook it off."

"Shaking the lap," means a fold in the clothes where they keep their money, tobacco, etc. (Nehemiah)

Shaking his garment, raiment—is shaking his upper garment.

Verse 18 Shave head, vow. A child's head is shaven and his ears are bored when he is dedicated to God. The child's head is shaven in a ceremonial way in the temple as a sign of the parents' vow. It usually occurs when the child is about five years old. At age 12 a Hindu boy is permitted to know all about religion. At that time he is initiated to teach and his head is shaved again. The priest puts his mantle over the boy's head and gets under it and whispers a prayer in the boy's ear. (God spoke in the ear of Samuel—a sign of initiation). After the boy is initiated, he receives a sacred thread around his neck,

falling on the left side. The Jewish children are dedicated to God when eight days old. Much of Hindu culture was adopted by Jews. Hindus were descended from Persian and Mede empire which was second world empire (Babylonia was first). The Jews came under the political influence of the Persians and Medes who later became Hindus after they settled in India. The Hindus had a great spiritual and cultural impact on the Jews. Hindus were meeker and milder than Jews. When Jesus started teaching certain principles that were already incorporated in Hindu philosophy ("bless them which persecute you") the Jews did not like him because that doctrine was foreign to them. Some say that Jesus spent 16 years in Indian because of the principles that he taught. (Read Unknown Life of Jesus Christ. Supposedly covers his life from age 13 to 30.)

Vow. "I don't understand that at all," Bishop says. Paul was a tentmaker. Only a woman's job in the East. Saddle making is an art. Priscilla and Aquila were saddle-makers. Paul therefore was a saddle maker—not a tentmaker. At 5 years of age, Bishop shaved his head for dedication. At 12 years old in yoga practice when he was "born again." (From 5-12 you are taught all about your religion.) The child and priest go under a mantle and the priest whispers some prayers in your ears. When you believe it you are born again—dwija. (Dwi means two; ja means birth—Sanskrit word.) If you look at Hindu, check his ears to see if he has two holes in them—a sign that he's a high class Hindu. Only three classes of Hindu's are "Twice born": (1.) Brahman, (2.) Shatriar, (3.) Vishnu. High class are the majority in India. At 12 years of age when you're twice born you are shaven. This is a vow that the parents make. To shave one's head is a sign of full surrender—complete. Question comes up about it being a disgrace to have long hair. (1.) Shave head—total surrender to their god. (2.) shave a little hair in the middle of the head means you are consecrated to the service of God. Separated to your God. You are marked out to serve God—taken out of the world. (Don't ask his cast; ask if he is twice born.)

ACTS 19

Verse 12 Quoted but not taught or stated.

Verses 13-16 Exorcists, reincarnation. Exorcists (still an ordination in Catholic church—one who has authority to cast out devil spirits) actually operates devil spirits. A devil-possessed man still has own sense of self-recognition and recognition of others. Easterners believe in reincarnation, but that humans can come back only as humans because "made in image and likeness of God". Can come back as lower or higher man according to deeds in previous life, but never come back as cow or pig or other animal (that's why they don't believe in killing animals). Bishop doesn't say this—he says the Jews were pretending imposters they "took it upon themselves to be exorcists" and the possessed man recognized this.

Verses 18,19 Showed their deeds, confess. "Showed their deeds"—demonstrated salvation by deeds rather than by words only. If a man had been alcoholic, he would publicly destroy and burn up bottles. Show renewed mind by deeds, i.e., v. 19.

"Confessed"—confessed salvation.

"Curious arts"—soothsaying, palmistry, etc. When light enters, darkness must flee. Light and darkness cannot dwell together.

Verse 23 About the way. The way means Christ. Before we were called Christians in Antioch we were called people of the way because Christ was the way. "Salute no man by the way." (Luke 10:4.) Two salutes: (1.) hello, good morning; (2.) soliciting—same word for both meanings. People by the way are of the world. People of the way belong to Christ. There was no small stir about Christianity is the subject here.

ACTS 20

Verse 9 When a man becomes unconscious, we Eastern people say he is dead. That is what dead means in this case. If a man is dead we say, he went on home. We do not use the term, "passed out."

Verse 33 "Coveted no man's silver or gold, or apparel." The Eastern apparel is costly and they make an idol of their clothing (Job 27:16).

ACTS 21

Verse 15 "Carriages" should be baggage. It is the same in Judges 18:21.

ACTS 22

"Scourging." It is a beating or whipping. They do this to a person to get a quick confession from a person and quiet the complainant. This is done before the trial. They carried this same idea out with Christ.

ACTS 23

Verse 3 "Whited wall" is what they call a hypocrite. "Whited sepulchre" is the same thing. The Orientals have their walls white and upper half is different color. Paul was saying they may appear perfect, but inside the wall is soft stones and corruption and the outside of the wall is white and pretty.

ACTS 26

Verse 14 (Hosea 4:16; II Corinthians 6:14) A heifer is a young cow which has not been calved. Very seldom is it put to the yoke for plowing. It is illegal to put it by the side of a bull for plowing. But if a man is poor and only has one bull and he can't plow with just one, he will use a heifer even though it's illegal.

II Corinthians 6:14, one pulls one way and one another. A Christian who is born again, lost his old feathers and is walking, must marry a woman like that. The heifer refuses to bear the yoke and thinks, "My neck will be broken; if I give in they'll have me for life; I better dodge it now." The farmer hooks her up and ties a rope to her horn and stands behind her with a goad. She kicks at it and gets pricked more. [Acts 26:14] Then the heifer begins foaming and breathing heavy. It's afraid to go forward. It gets beaten and falls down. Christians are afraid to walk with Jesus and look horrible from the beating. Jesus Christ said my yoke is light. Israel was afraid, like they were afraid to go into the promised land. Pagans must do horrible things—hurt their bodies, etc., in their worship. The yoke of Jesus Christ is easy.

Hos. 4:16b. The lambs of the first year are fed near home. After that they go out in the wilderness and wander here and there finding grass. There are lots of dangers, etc.

"Kick against the pricks." When the oxen goes out of a straight path the man pokes it with the sharp point on the edge of the goad. .When the ox is young it will kick against the pricks but it learns not to do this as it grows older.

See Luke 9:62.

(Acts 9:5). It is hard for thee to kick against the pricks. Prick is goad (is God's Word). When God convicts us with the Word, we kick back. The more we kick back, the worse the pricks hurt. If you go forward thanking him for the yoke, you'll have no pricks and only go forward.

Cultivation. In the East is done by small plows. They have a pair of bullocks. The wooden plow won't do more than 2" of ground at a time. The man holds a goad—stick—(2' long, needle at its end) in one hand; he holds the plow in the other. If the man doesn't goad the oxen, they won't go straight. If they won't go straight, the furrows go all wrong. We must look forward with our eyes ahead, on Him. If we refuse to follow God, looking back, there is no plowing. Our victory is in our walk, with a forward outlook and this is where our prosperity and success. Why worry?

Luke 9:62 The goad is needed in the East because oxen go around.

Acts 9:5; 26:14. An ox is paired with another under the yoke. One ox wants to be a little naughty, does not want to go straight, so as he tries to turn, then only the man pricks, when you prick, the ox kicks back. Why? Because he kicks back to the prick again, cause the man leaves the prick down there. Paul, it's hard to kick against the pricks—you cannot fight God and His truth. The more you fight it, the more you kick against the pricks.

ACTS 28

Verse 1 Kindled a fire, viper. No one could warm up at the public fire in the East without contributing sticks to the fire. This way others could come and be warmed. We make an abundant contribution to The Way and Dr. Wierwille because he has fed us and kept us warm, edified and uplifted us! When gathering sticks in the dark, one could be bitten by a viper. They are 6" long with sharp teeth. (There is no one who was bitten by a viper and lived.) This viper is sent usually after a killer. But no harm came near Paul. Although it was very difficult to remove the vipers, Paul just "shook off the viper."

(Bishop comments that the early church did many great things. They sold their property and brought money and laid it at the apostles' feet. We only SIT and interpret, and prophesy. We don't do this stuff. We have a good sign we are saved. But this is not all there is. We should live and demonstrate so much power that Christ might be magnified. People then would see us as more than conquerors, that we have all the power we need to do anything, that nothing is impossible to us.)

Shake off the venom of the viper (selfishness).

Verses 1-6 Barbarous people. Melita = Malta. Heathen around you means the nations round about you. Barbarous means they speak a different language.

Kindled a fire. Made a big bon fire in the street. Everybody warms themselves by it. People come by there on the way to their work. They'll chit-chat, warm themselves and move on. It's etiquette to put a bundle of sticks on the fire unless you contribute something. Paul was a guest there. He gathered the bunch of sticks out of etiquette.

Viper—the viper puts his head inside the skin. He cannot pull his head back. By the time the viper lets his poison out, he's dead. You can't pull the viper off, even after he's dead. You must cut it off. Then they thought he was a god—only a god could shake off a viper—humanly impossible—you cannot escape the law. What we say is a miracle is very ordinary to God. We should think the same thing. We need to be doers of the Word and not hearers only. People are suffering from spiritual indigestion—not releasing enough. If you say you believe— act on it.

Viper, renewed mind. Melita—Malta today. Barbarous—foreign, those who speak another language.

(Heathen—other nations, not ungodly or uncivilized necessarily; pagan—those who worship other than true God). Barbarous people could be highly cultured but just speak another language. Easterners are very hospitable. If you walk into a village at midnight, just knock on a door and you will be well taken care off—no questions asked. Strangers are welcome and respected. Needs are met. Humanitarian treatment of others is wonderful, but Christian treatment should be even much more.

Verses 2-6 Heathen, barbarian, foreigners, pagan.

Heathen: Nations round about you. Canada is heathen to the United States.

Pagan: People who don't worship God—worship their own stomach only—most are in western world. No concept of God at all.

Barbarian: People who speak other languages than mine—Paul in Melita. Paul put his bundle of sticks on the fire. Viper bit him and fastened onto his hand. The people thought this man must have escaped punishment. They believe if a man murders and runs away, escapes the law—God will send a viper to hunt him out. (Verse 4.)

Verse 3 Paul gathered a bundle of sticks for fire. It was Eastern custom. Must contribute to fire to warm self at public fire. Cannot warm self at spiritual fire without contributing. A viper could sink his fangs an inch deep into the arm and release poison. After it does so, it dies. Almost impossible to pull the viper out even after it is dead. Must cut it up in bits and pull it out. No cure for bite. Easterners believe God sends viper to punish murderers if they have escaped the law. Vipers do not just bite anyone as other snakes do. Vipers search out murderers. When Paul shook the beast off and did not die, the people thought he must be a god. Are we under our circumstances or on top of them? Can we shake off venomous vipers of negatives and remain unaffected by them? We have the ability to shake off bad feelings and wrong attitudes by renewing of the mind. We can shake off anything that upsets us. Must believe it to act on it though. People are looking at us like they were at Paul.

Verse 5 When viper bites you, it puts its teeth deep inside the skin and lets the poison go. It is impossible to shake off the viper after it has put its mouth into the skin. It drinks the blood, lets the poison go and lies right there on the body. It's humanly impossible to shake it off. The man will die within 20 minutes. There is no cure. You are to cut the viper in pieces because he is round and round the body of the man, to bury the man.

When he shook it off, therefore, they thought he was God. Only God could shake off the viper. No man could.

(500 back to customs)

After everybody warms themselves they go to work. Coolies, laboring class go barefooted and don't wear gloves when they work in the fields. They drag their oxen, carry plowing equipment on their shoulders—it's still dark.

They're on the way to the farm through a narrow passage, through thorny bushes and it may be half a mile between thorny bushes, snakes and scorpions in the path.

The men have no light, no shoes, so they get a rope of coconut material and burn it on one side. They hold it in their hand and blow on it, causes sparks to fall in the pathway. They walk in their sparks.

God spoke through the prophets but they were all oriental. Therefore, they used the figurative language that they understood even until today.

These people walked in their own sparks; their own light. And, not the light that God gave in His Word. We, the people of God, should walk in the Word. The Word is a lamp unto our feet, light to our paths. When we walk in God's light, we'll never stumble because the light of God never runs out. When you walk in God's truth, you'll not lie down in sorrow.

If you choose to walk in your own wisdom, which doesn't give you enough light, then you are defeated, frustrated. God said light came into the world and men loved the darkness rather than light.

Jesus Christ is the light of the world.

We must not walk by our senses but by what the Word says—never be afraid to walk in the light of God's truth.

See also Isaiah 50:11.

Verses 3, 4 "Barbarous person" is anyone who speaks a different language than you do. Paul gathered a bundle of sticks because that is the custom. If anyone warms his hands around the fire he must put a bundle of sticks as his contribution, to the fire. No man will warm himself and walk out. A viper is a species of serpents. It is 6"-8" long and has a very pointed mouth and head and it sticks its mouth into the skin of the person and gets into the skin and lets his poison in. He also sucks some blood out of the person. As he is doing it, they both drop dead. He will still be holding on to the person. There is no cure for it. When the man is dead, they cut the viper into pieces and cut it out and then bury the man. It is humanly impossible to shake off the viper once it sticks to the skin. These people thought when the viper stuck to Paul that he must have been a murderer because they believed the viper is sent by God to kill a murderer only, one who has escaped the law. Although a man has escaped the law, God will fulfill the justice.

ROMANS

ROMANS 1

Verse 4 Branded. In the temple on the altar are coals of fire. This along with a hot needle is used to mark their ear for dedication (higher classes only). Called the mark of dedication—take a red hot needle and bore the ear lobe—marks you out as a son of God. David said, "Mine ear thou has bored (Psalm 40:6) (quoted, not stated) (King James reads opened—in the text it is bored or digged). He was ear marked to serve God. "Come out from them and be ye separate," saith God—You' re ear marked to serve God—not to serve the Devil and the flesh.

(Psalm 40:6). Initiated. You'll continue to do this until you're 12 years old. At 12 you're initiated, twice born, ear marked, marked out, branded. Before you're 12 you're not supposed to be able to understand how to believe in God—so you can't be born again. You must be of age to answer God in baptism—able to believe, then you're baptized. How can you believe as a baby? Can't—baptized by emersion—years before Christ.

Verse 9 God is my witness.

Anytime they would speak anything they want to confirm their word, that they're speaking the truth, they'll say, "God is my witness."

Abraham said this in Old Testament.

"In God I tell you what I say is true."

Not cursing—it is an Orientalism. Every shop keeper will tell you, "Madam, God is my witness. This is correct price." After he says this, you don't argue with him. This is culture in the East. They use it in court also.

For God is my witness. All the dark races as a whole don't want to tell the truth, especially business people. They always want to bargain you. They'll go on a half hour before you can bargain the people down to proper price. They'll start at \$5.00 say, for a \$.25 article, then, when you finally get them down to \$.25 he'll say, "In the name of God I'm telling the truth." When he says this, he's telling the truth. Word says yea, yea or nay, nay—don't use the Lord's name in vain. Just speak the truth, you don't need to use God's name to convince anybody. This illustrates Matthew 5:34-37.

ROMANS 4

Verse 3 See Psalms 92:12

ROMANS 5

Verse 7 This verse should read according to Eastern translation, "Hardly would any man die for the sake of the wicked: but for the sake of the good one might be willing to die."

Scarcely for a righteous man. Eastern text: "Hardly would anyone die for the sake of the wicked, but for the sake of the good one might be willing to die."

Verse 8 Translation: "God has here manifested his love toward us in the while we were yet sinners Christ died for us."

ROMANS 6

Verse 23 See Judges 4:18-21

ROMANS 7

Verse 24 Who shall deliver me from this dead body. Paul had this conflict in himself just as us today. Things that he would do, he didn't. Things he would not, he did. This is a war inside; conflict. The warfare is in the mind. We have to do—decide which to do. "Who shall deliver me from this dead body," it should read. This man is tied to a dead body. He's suffering terribly. He cannot get out of it

because he's tied to a dead body. Paul had this same experience. Paul asks, "Who shall deliver me from this dead body?" Chained to a dead body is better translation. What's this mean?

Capitol punishment was usually hanging back in the Bible days. If people are taken prisoners in war or are found treacherous to their nation (betrayed them—treason) they take these people to a high rock and push them down. Then there is this one, worst of all. They bring the dead body, put it in the floor and bring the condemned prisoner and chain him to this dead body—his hands, his feet—all chained to the dead body. Then they leave him there and he'll die in 24-36 hours. Something—this body with no food, no water.

Verse 25 says "I thank God through Jesus Christ our Lord." The answer comes in 8:1. What was the trouble actually with Paul for him to have been in that condition. Restless and conflicting—things he wanted to do he would not—what he would not, he did. What a tragedy in his mind, life. Because he was saved but not walking after the spirit. He was trying to walk after the flesh. To walk after the flesh is as good as being tied down to a dead flesh. The flesh profiteth nothing. The flesh means five senses.

After we're saved we cannot afford to walk after the senses, the flesh. The senses misguide, mislead you. All the thoughts of the flesh are contrary to the spirit. So if you don't walk after the spirit once you're saved you have a conflict in you. What the mind tells us, we do. And what the mind tells you is what the senses convey to the mind.

The mind shows you situations and circumstances. You have fear, doubt and worry—ultimately disappointment. A man saved has to do a lot of work on himself in order to find a peaceful, restful life in this world. This confidence, rest and peace will only come when you walk after the spirit. The spirit is the truth. The truth is the Word. We must walk upon the Word after we're saved. If you walk after the flesh you are in the process of dying, slowly. You become miserable, frustrated, defeated, helpless—negative.

The mind says one thing—God says another. Most people go by what others tell them. Their mind is what tells them.

Bagavad Gita, "The body is the chariot—Christ is seated in that chariot. The senses are horses. The mind is the rein. The one that drives the chariot is you." It is God in Christ in you. You drive under the direction of Christ in you according to the Word (that's where we find our direction.) This tells us which way to turn the rein. When you turn the reins the horses go the way you want. So, you are responsible after you're saved to renew your mind. Make your mind your friend by bringing every thought into captivity. Don't listen to the senses. They only see the surface. The things that we see are not real. Things that we don't see are eternal; they're spiritual. So you and I have to walk according to the things we don't see—that means, according to the Word of God because the Word of God is the spirit—the spirit quickeneth and the flesh profiteth nothing. That's the conflict; the warfare.

We've been set free from this dead body. We should live as people who are set free. No more condemnation to us if we're walking according to the Word of God. Walk on the Word and you'll be walking spiritually and never be tied down or defeated. We may be in difficulties but not defeated if we only look to God and His Word. To walk according to the Word is the solution. Walk as a free man! Be bold, confident—confess the Word and believe it and walk it. There is no need to get back into captivity. Keep your mind stayed on God not on public opinion. One is life and peace—the other captivity and death.

Paul was tied to the dead body because of his mind.

The fear of man is a snare and only works through the senses, not God's Word. He says He's given us a spirit of power, of love and a sound mind. Walk as a liberated people. Be led by the spirit and not by the nose.

The mind is a rein in our hand. The mind is an instrument given to us by God. You control the mind. Have the mind of Christ. The renewed mind is a great healing. Live the abundant life! Negative thinking brings you into subjection to the flesh. We must bring the flesh into subjection of the spirit.

Verse 25 Body of this death. In the East, if a man is convicted and sentenced to die, there are three ways of executing a murderer: (1.) hanging by the neck (a custom still used). (2.) take him, tie him hand and foot, and take him to the top of a mountain and cast him down, head first. (3.) the worst of all. They tie a dead body to this man, in a place where no human beings are; in course of time the dead body begins

to stink. This man, criminal, had no food, no sympathy, no water, nobody to talk to. A man who walks after sense knowledge, the flesh is as good as a man tied to a dead body. There is no guilt consciousness in a saved man. There is no deliverance, no health, no peace, no poise, no joy, no gladness, no liberty, no products of the spirit in a man who walks according to his flesh.

We must realize that we are better than this man of the senses; we have Christ in us. Then read Romans 3:1,2. Paul solved his problem by walking by the spirit! People do not have to keep up with the Jones', they must keep up with Christ.

ROMANS 8

Verse 1 No condemnation. "No condemnation"—no judgment for sin because our sins are forgiven. Jesus Christ paid for them and was condemned in our stead. We have the peace of God when we do not condemn ourselves. If we condemn ourselves we are not walking according to God's Word but rather after the flesh which is to walk after the senses. The reason we get troubled and depressed is that we walk after the flesh after we are saved. Instead we must renew our minds and walk in the Word. Believe the scripture rather than the senses. The opinion of the flesh is up-side-down. It depends upon circumstances and circumstances are not reliable.

Bishop gives an example of walking after the spirit from his life. If we say we believe and do not act, we lie. Our faith (believing) should not stand in the wisdom of men but in the power of God (I Corinthians 2:4,5).

There is no condemnation. After we're saved we must walk after the spirit. The Word of God. Not after the flesh. The flesh is the senses. This is our battle. It's the same battle every day.

The flesh says do this. You don't feel good; your health's bad—don't be silly—so to the hospital. Don't give that money to the church, you need it. All this junk comes from the flesh and not from the spirit.

We have to renew our minds and bring it into conformity with the Spirit (Word). We have to practice at it.

Fear is contrary to the Word of God—not from God. As soon as you realize this you change your thinking. Eliminate the evil thought and put in the positive there. Get the head and the heart to conform to the Word of God THEN ACT on that synchronized confession.

Then you enjoy that perfect peace which passes understanding 24 hours a day, because you bring every thought into captivity, into subjection.

Then you can say Christ and I are one because I got my flesh subjugated to the spirit. Renewed mind is THE key to power. Have the mind of Christ!

"No condemnation to those who are in Christ Jesus" (in the East it would be Lord Krishna (Krisma)).

3,000 years before Christ, 2,500 before Buddha—taught similar things as Christ taught in New Testament. Brahmin Philosophy—all these statements are in that religion—where Bishop gets his light on these subjects.

Means no guilt complex—you're saved by the grace of God but if you walk after the flesh there is condemnation, fear, frustration. We should renew our mind to be in accordance with the spirit. Spiritual walk is life—senses yield condemnation. I must walk by the spirit (the Word), if I walk by the senses there is condemnation, because the senses will fail you. There is a peace of God that passeth all understanding all the time. You don't need to have any fear, worry or anxiety—these things belong after the flesh—not to the spirit. It's a warfare—we have to watch our mind to see what is going on there. If we walk after flesh, senses, we'll fulfill the lust of the flesh. If you walk after the flesh, you'll be kept in bondage. Enjoy the peace when you walk in the spirit. We magnify our material losses—what you set your mind on is what you become. The spirit gives you courage, power, and strength. When you walk by the senses, there is worry, anxiety, fear—but not any if you walk after the spirit. (This would be a good teaching to tie in Matthew 6 along with it.)

ROMANS 9

Verse 13 Jacob and Esau. Loved Jacob but hated Esau—does God hate one and love another? No, He is an impartial God who loves all men.

Jacob and Esau were twins, sons of Isaac. Esau came first. According to the covenant which God made with their grandfather, Abraham, the covenant was to be confirmed to the firstborn son. Jacob never did any hard work but lived in the tents nearby. Esau was a hardworking man and a hunter. Esau was a gentleman; Jacob was a crook who cheated his father at the conniving of his mother. When Isaac wanted venison, the mother cooked a kid to look like a venison. Jacob tricked his blind father into believing that he was Esau by putting on his brother's coat. His mother helped him cover himself with goatskins so he would feel like his hairy brother, Esau. Isaac pronounced the blessing on Jacob rather than on Esau because he thought he was speaking to Esau. Another time, when Jacob was cooking, Esau came to him starving. Jacob made him trade his birthright for food.

Why did God say He loved Jacob and hated Esau?

We are crooks, liars, and thieves just as Jacob was. God does not hate us for that. Esau was an honest man but he was destitute of believing. Jacob was a crook but he believed God. According to the law, the promise of the covenant was to go to each firstborn thereafter. It should have gone to Esau, but Jacob tricked him out of the blessing. Before hand, though, Esau sold his birthright to Jacob for a mess of pottage. He said, "What good is a birthright doing me? I am hungry now." He despaired quickly because he had little believing.

Jacob had twelve sons. One of them was Judah. God ordained Jacob through whom Christ came from Judah.

We have peace when we put God first and have mind stayed on Him. He is our sufficiency and supplies every need. Most Christians keep one foot in Egypt (land of drought, famine, slavery, bondage) and put one foot in the promised land on Sunday morning.

Jacob and Esau were twins. Esau 1st—Jacob born next. Children of Isaac. Esau was a hunter. Jacob never did any hard work—tent dweller. Esau was a perfect gentleman.

Jacob was a thief, crook, liar. Put on coat of Esau in pretense. His mother aided him in obtaining his blessing from his father.

Also, Jacob bought Esau's birthright by giving him a bowl of porridge to eat—defrauded his brother.

Esau was sincere man but destitute of believing. Not centered in God.

Jacob on the contrary had much believing. Knew his brother was a man of the world. Knew Esau would let God down because the promise God made to Abraham was to be confirmed to every firstborn son thereafter. That which was made to Abraham was confirmed to Isaac, from Isaac to Esau by law. Esau firstborn.

Jacob saw Esau lacked faith; he wanted to keep the covenant. Birthright was the covenant promise. Esau was a materialistic man. That which Jacob bought was spiritual not material rights, blessings. In thee shall the nations of earth be blessed.

This is why Jesus Christ would have come through Esau, but, came then through Isaac instead because of the birthright.

Esau couldn't see beyond the materialism. Isaac saw the spiritual blessings behind the birthright.

God loved Jacob because of the believing he had, not because of his scheming, lying, etc.

God hated not Esau, but his lack of believing.

When destitute of faith you despair, lose hope. You can't judge by the senses. We judge Jacob by our senses—we should see beneath, as God sees.

God looks on the heart of man. God knew Esau was for himself and that Isaac was for God.

Spiritual Application: Same today—some people today are sincere, pious people, but lack faith in God. Sincerity is no guarantee for truth. Religion is a man-made idea. Christianity based on the faith of Jesus Christ and not man's piousness.

When man is destitute of faith he despairs—looks at the circumstances and sees no hope. When you believe, you won't despair. What time I'm afraid I'll trust in thee. Faith is not of ourselves but of Jesus Christ—refers to Galatians 2:20. It's Christ in you—no cause to despair-inner hope, confidence, no matter what the situation looks like.

Esau sold his birthright for just a mere morsel of bread—he let God down as a first-born son.

Jacob acted on the Word of Knowledge he received. Kept the covenant, believer's line.

God doesn't hate the sinner—hates the sin. (Background in Genesis 25:19).

—Jacob—loved; Esau—hated.

—Twins—Esau first. Jacob—younger, second born.

—Esau hard working man. Jacob lived in tents—a fraud, crook. Esau—a hunter, lived by the sweat of his brow, good sincere.

—Isaac was their father.

—Joseph's mother fooled Isaac—prepared the venison and put Esau's coat on Joseph and went in unto him (Genesis 27 story).

—Got his birthright in a deceitful manner.

—Obtained blessing under false pretense by lying.

—Not a materialistic blessing (not horses and land, gold, silver)—a spiritual blessing.

—Under the covenant with Abraham, God promises to confirm the covenant with every first born.

—Abraham—Isaac—should have been confirmed with Esau by Isaac.

—Jacob knew by revelation that Esau was a materialistic man. —Esau good, sincere, honest—no room for God in his heart whatsoever.

—God knew this and Jacob saw it also.

—So, Jacob went to his father and got the blessing that should have gone to Esau. Then Christ would have come through Esau's line. The blessing was to keep the promise of God in the family. Esau was despair of spiritual believing. Had he believed, he would have never sold his birthright for food—he would have died hungry. It was Jacob's believing that God loved—and the lack of believing in Esau that God hated. Had Jacob stole a physical blessing—houses, vineyards, gold, etc...it would be a different story, but it was spiritual.

Jacob loved, Esau hated.

Does God love someone and hate another? No, regardless of who it is. Jacob and Esau were the sons of Isaac. They were twins. Esau came first therefore Jacob followed. Esau was older. They were about the same time, about the same date. Both had the same privileges, the same father.

Esau became a hunter. Jacob didn't do much. He roamed the tents and kept the flocks. Both had the same culture—upbringing. Jacob was a liar, cheated his father when he was dying. Isaac had wanted venison so Esau went hunting for it.

Jacob's mother wanted him to have preeminence over Esau. When this happened, they played a trick on Isaac. She killed a kid and dressed it to look as savory meat and Jacob took it to his father before Esau could get back. Jacob put on Esau's coat—Esau was a hairy man. The coat looked like Esau's body.

At another time, Esau came home from hunting and was hungry and he asked Jacob for food. Jacob said, "Give me your birthright." Esau sold his birthright for a bowl of food. Jacob lied to his father and bought Esau's birthright through deception. Yet God says, "Jacob I loved, Esau I hated." How do you justify this.

Esau was a materialistic man—destitute of faith. He was an upright, honest, gentleman. But no faith. That's why when he was hungry he despaired. When we are destitute of faith, we despair at every little thing. We become despondent when we walk by the senses. God had made a covenant to the firstborn. Isaac was supposed to pass this to Esau—Jacob believed—Esau didn't. Jacob bought the birthright (this was a spiritual birthright). If Esau hadn't sold his birthright he would have been the heir to Isaac and Jesus would have come through Esau and not Judah. Esau lacked believing. Esau lacked "faith" because he sold his birthright for his stomach's sake. Whatsoever is not of faith is sin. Jacob inherited spiritually. God honored his believing because he had room in his heart for his God. We overestimate our problems and underestimate the power of God. God will supply our need. Esau wanted to sell his spiritual birthright for food.

Verses 22, 23 ...vessels of wrath, vessels of honor, vessels of mercy, vessels of wrath fitted to destruction.

Potters wheel—mold—then burn them, baked 'em—hits the pot inside to sound of the pot and hear if there is any crack in the pot—the noise indicates the vessel of destruction same as vessels of wrath-cannot be repaired—sets them aside. Some cracks he can repair, the rest are set aside to be destroyed.

Spiritual significance: Vessels of destruction—those who are born of the seed of the devil. No salvation because they won't believe-fitted to destruction.

If vessels can be repaired—have small cracks (our failures, frustrations, cares of life) they are repaired—not put back into the fire again.

These are born-again Christians, we are fitted to glory, honor.

Repairs the small cracks—by taking the blood of insects found on cattle and mix with clean cement and then he takes it and puts it and molds it to the vessel...this blood stands for blood by Jesus Christ—God's son.

We are saved to the shed blood, so, the blood of Jesus Christ cleanses us from all sin.

In India, there is something in the insects blood that makes it cohesive with the thin glue—molds it on the pot into a perfect pot.

Makes the vessel usable again—to the Potter's glory (us to God's glory).

ROMANS 11

"Let their table." Refer to Psalms 69:22; II Samuel 13:31. In the East they all sit on a carpet, and there is usually a small table for each. It is a little raised diaz. Jesus said, "He that betrayeth me, his hand is with me on the table." That means, he is eating food with me. "Table" is the Western idea. Eastern idea is not table. In the Bible it means eating. "Let their table be made a snare..." Some of the people when they eat, they plan. They plan plots against another person. The host talks to all eating and together they plan how to get rid of a certain person. This is the way murders and factions happen sometimes.

"If it be thy will, let this cup pass from me." We have a different attitude toward that. We believe that Jesus Christ was invited by the Passover as a guest and then they put poison into it. We believe that is the reason Jesus said, "if it be thy will, let this cup pass away." When poison is passed and everybody participates, the servant knows in which sup the poison is. Everybody starts drinking and this man who has poison, drinks too.

ROMANS 12

Verse 2 II Corinthians 10:5—Demolish your human logic from the high position to which you have lifted it vertically against the knowledge of God you have known by experience. Be wise, lead captive every thought to the obedience of Christ which you have attentively listened to and heard.

Does He tell the truth—John 17:14,17; Will He keep His promises?—Hebrews 11:11; Is He able?—Ephesians 3:20...I John 3:5; I Corinthians 1:30; II Corinthians 5:12ff; Ephesians 1:6ff; Ephesians 6:10ff.

See Matthew 6:6

Renewed mind. Be not conformed to "the religions of" this world. They distract and bring into bondage and fear. Nothing to be gained by rituals. No salvation except by grace. Do not follow the religions of the world (Matthew 10:5, not stated). Be consistent with the Christ in you.

Stayed mind-yoga. After you're initiated began to teach yoga practices—yoga means union with God—Sanskrit word—you can get with God only by renewal of your mind. Start this at 12 and thereon out. Yoga—trained how to keep your mind on God (stayed mind). Change your thinking and put the Word in your head. Think the things of God. Hindus have mental peace because they have yoga training. They are able to remove the thoughts that will give them misery. Put thoughts of peace, gentleness, joy in your head—enjoy mental peace. That's why they look so poised, peaceful. Your mind is an enemy if you make it one. Soul must be fed in order to find rest there.

Be not conformed to this world, but be ye transformed by the renewing of your mind. 5 minutes of staying mind on things of God turn your failures into success.

We have to conform to the rules of this world, don't we? Pay taxes, driving car, etc.

Perfect literal translation (from Sanskrit): "be not conformed to the religions of this world (Christianity)..." we're not conformed to this world's religion. Religions are contrary to the Word of God.

Most Christian doctrines of religion are contrary to the Word. Don't conform to them! This is what Paul is saying here.

India called "mother India" because many cults come from there.

Hindu, Buddhists, science of the mind, (Christian Scientist in other places they call it theosophy, etc.). Unity of School Christianity, mostly bad but both good and bad came from India—religion and philosophy took their doctrine and built a theology around it in America. "Om", "I am."

"Om" means God in India—Sanskrit, all powerful, God.

Theosophy—reincarnation belief in America.

More Hindus in the world than Christians, more than any other religion.

Buddha is a Hindu. Buddha eliminated corrupt teaching in the temple.

China, Japan, Malaya, Singapore, Burma all Buddhists (Hindu form).

Theosophy is a part of Hindu religion. Hundreds of thousands in England alone.

a. Don't eat meat

b. Reincarnation

Be ye transformed by the renewing of your mind from all these—don't conform to them. Walk in spirit, not in religion.

Christianity is way of life—not a religion.

Verse 17 Learn to do this by renewal of mind. Isn't it my right to preserve my birthright? He hit me first! Our philosophy.

If you do this, go to their level—have 2 flat-nosed people if you punch him back. Doesn't get to the cause, solve the problem. You're still better, full of anger—no solution by doing this.

In India if you're assaulted and beat up, police find you and ask you who did it, you'd say "I don't know"—because whoever it is, is your brother—to put him in jail doesn't solve the problem—"If you can find him bring him to me so I can bless him. He's in greater agony mentally than I am physically," you say. That's Brahmic philosophy—the teaching of the system was in this man's blood.

Let's get the Christian doctrine in our systems. It is easier to love than to be angry. Easier to forgive than not to—if you are to be confident, this is the truth if you're to really live like this. In forgiving the person, you heal yourself and him, too. Try God's way and both will be healed.

Verse 19 Vengeance is mine, I will repay saith the Lord.

Don't avenge yourselves, let everyone walk all over you—good for you—it's in your attitude—your flesh, ego will rebel against this because you don't renew your mind. Renew your mind—your ego won't rebel and make a slave out of you.

Verse 20 See Matthew 5:25

See John 4:7-26

"Heap coals of fire on his head." This scripture is from Proverbs 25:21.

Small boys carry coals on top of their head in potsherd... Romans 12:20. When you do good to one who did evil, or harm to you or to one who doesn't deserve good for you, then you warm his mind and heart by your love.

Background can be found in Proverbs 26:21 "as coals are to burning coals". To start fires in the East, they would use a flint and stone. Maybe only one family had the flint in a village. There is a village fire carrier. They place a leather cushion on his head and then a bowl on top. The coals of fire go in the bowl and he carries it from house to house where each woman will take coals to start a fire. As he walks the fire will not burn his head but rather it will just warm his head. If you do good to the enemy it will warm his heart, renew his mind. In the East, love is symbolic of fire. Coals of fire warm a person, love warms a person—no greater force than love.

Also in Proverbs 25. No matchboxes in the East to start the fire as we do today.

Strike stones of flint together makes spark for fire, makes coals. This family then supplies the fire to the rest of the village because rest of village won't have these stones. Have a village fire carrier (usually young man) who carries the fire on his head. Has empty bowl, puts coals in (it). Uses the pot of

destruction for to carry the fire. Puts this empty bowl on top of a thick cushion on top of his head and the pot of destruction containing the coals of fire. He goes from house to house. Each person at the separate houses takes 2, 3 coals with an instrument to start their fire. He does supply the fire to the rest of the community. If it's a real big community, 2,3 boys carry the fire.

This fire doesn't burn the boy—it merely warms his head.

Spiritual significance: Your love is symbolic of fire. As fire warms the physical body of the person, so your love melts your enemy's heart and mind.

Doesn't solve your problem by getting angry. Give to everyone that asks of you. The more we give the more we get.

The flesh tells us this is not so. It will lie to you.

To walk in love will give you joy—you get what you give—in abundance.

If you give money and don't need any back—God will give back to you in other ways, liberally—supply all your needs.

Hindu can't walk after the spirit, because he has no spirit—has only religion/philosophy. He acts on the laws (natural) of God and receives (principles, operates them).

If you give your love (whatever) you receive 100 fold.

Give what you want to come back to you. Do God's Will.

Hindu's renew their minds—principles work for them even though they have no spirit.

Gandhi taught by his actions—he practices the Word—was an example to people not just talk.

Also Proverbs 25:22. All the proverbs in the book of Proverbs were known before they got into the Bible. Solomon collected these from other countries—from India and other places. They were and still are in usage by the people.

(1:24—teaching of this verse starts ?? He says he's explaining the background of this idiom then he explains the idiom "beat around the bush" from humility and beating bush to drive animals out.)

This is before the time of flint matchboxes. Before matchboxes, one family in the village would strike one stone against another and get a spark. This would catch in the cotton wool. He starts the fire in his house and makes coals of fire out of the sparkle. The rest of the community doesn't have fires at all—neither do they have stones to start their own—only one family had these. This person who starts the fire supplies the rest of the village with fire. He's called a village fire carrier. They put a thick cushion on his head (leather), on top of this they put an empty bowl full of clay; on top of this they put a bowl of coals of fire. His head is protected by these. He then goes to houses. He balances the bowl on his head and doesn't need to use his hands. When he gets to a house he'll sit at the door. Someone in the house comes with an instrument and removes a coal or two to start their fire. This man supplies the whole village. This fire on the man's head warms his body—warms him all over—his personality even.

Application: If you "heap coals of fire on your enemy you'll warm his heart—you'll change his thinking. Do good unto him even though he doesn't deserve it. Warm enemies with your love. Fire is a symbol of love. Melt his heart with the warmth of your love. Read I Corinthians 13. Love never fails you. All may fail—but love shall stand. It won't burn him up, it will warm him.

Carry coals in potsherd; mind is warmed when do good to those who harm you—your love will warm his mind and heart—win him back.

ROMANS 12

Verse 28 Heap coals of fire on his head. This means his head is warmed up, which means his mind is warm. So when you do good to a man who did you harm and played a dirty trick on you, then you warm his mind and heart by your love, as the "coals of fire" warm a man's head. The medium-sized pieces are used at the well and ponds where wayfarers can dip it into the water and get a drink.

ROMANS 13

Verse 6 Tribute. Oriental: "For this cause you pay head tax also..." Head tax is paid to temple for ministry. Read context to see why Paul said this.

Verse 9b Have to love ourselves first—told by God.

Love your neighbor as yourself—that means you have to love yourself first.

We can love like this. Christ did it for us—we can do it for our neighbor. Who is your neighbor? Anybody, every human being, we're all God's creation.

What about the story of the good Samaritan on road to Jerusalem—Jericho. He did right. Priest went by, Levite went by, good Samaritan went by—he was his neighbor, the one that picked him up was his neighbor—the others went by, Samaritan was the only one who did the right thing.

In Hindu philosophy, your neighbor is yourself—if you do good to others, you're doing it to yourself. As you give, it comes back to yourself. As you're loving your neighbor, you're loving yourself. As you give to neighbor—you give to yourself. This is Hindu philosophy.

Verse 10 Would you like to do ill to yourself? Your neighbor is yourself—as you do to him, it shall come unto you—it comes back to you.

God's Word gives us power and enlightenment to live this way.

If I touch you—I touch myself.

If I break right toe, can I say it doesn't affect my left toe?

It affects the whole body! If one member hurts, the whole body hurts.

Love worketh no ill to his neighbor (yourself). If you talk about someone else (backbiting), you hurt yourself.

In love, there is no animosity or hatred or fear.

Hatred is like sand in the machinery of life. You put sand inside you, you can't digest your food, can't believe properly—get sick—same as putting mud in gas tank of car, won't work right.

God made us to work properly—only way to live is by love.

Hatred is poison in the machinery of life.

We sow seeds all the time—be careful of what you think, the thoughts bring back to you the results. You'll reap the good things you sow in word and deed.

Verse 14 Put ye on—put the Word in your mind.

Fill the mind with Word of God—that's the mind of Christ.

"Let this mind be in you which is also in Christ Jesus." Senses tell you, "No you can't do it." Word says, "I can do all things!"

Flesh won't have room to tell you, "You can't do it" if you say what the Word says—put positive where the can't is. Don't give room to the flesh to fool you, to scare you, baffle you—no room for the senses—contrary to the spirit. Spirit is the truth—the flesh is a lie. Give no place to the flesh that is contrary to the Word of God. Believe the mind of Christ. Don't prepare a bed for Satan in your mind. You put it on. When your mind is full of the Word, you can then operate on the authority of that Word. If you make provision for the flesh, even though Christ in you, he can't do much to help me unless we are willing to renew our minds and make no provision for the flesh. Get mind to believe what you are spiritually—GET RESULTS.

In mass, the priest in Roman Catholic church (same in East—Hindu) put thumb and forefinger on tongue—thumb represents heaven—first finger represents earth. Heaven and earth are united when he says the mass. Mass means sacrifice of Christ. When you lift Christ up, heaven and earth united. This is as renewed mind—with this nothing is impossible. Guard your mind, renew it. Person can be good, sincere, religious—if no spirit and doesn't renew their mind, they have no life in them.

Morals, ethics—don't give life = spirit gives life, joy, peace, put thoughts of the Word on.

Hindu's live close to Christ's walk—no spirit. Mahat Ghandi—no life; real good man—he didn't have the peace of God—he said it, he was searching and died in despair.

Five main religions of world:

1. Hinduism—Ghandi died in despair—India
2. Judaism—Palestine
3. Buddhism—Buddha died in despair

4. Christianity

5. Mohamed—Mecca, Arabia

Religion follow their example, they have no life.

ROMANS 14

Verse 6 This verse pertains to a servant and master relationship. Translation: "He who is mindful about the day's duty, is mindful or considerate of his master. He that is wasteful is detrimental to his master." "Wasteful" is another word for eating.

Verse 17 Kingdom not meat and drink. Not live by bread alone. It's Christ in you that gives you eternal life not meat and drink—these have nothing to do with gaining or losing salvation.

ROMANS 16

Verses 3,4 "Greet Priscilla and Aquila...who have for my life laid down their own necks..." "Who have for my life laid down their own necks" is an Oriental term which means they worked very hard for him. In the East they have very short brooms and they must bend down to sweep. The same thing holds true for carpentry and other such trades. They must sit on the floor to do their work. This is where the phrase "laid down their own necks" comes from.

I CORINTHIANS

I CORINTHIANS 1

Verse 22 Greeks should be Assyrians or Phoenicians.

Verse 27 (Taught by way of example, but not stated.) All the prophets were obscure men. To gather wild figs is a very menial task, yet God made Amos a mighty prophet. (Example; you must be humble, despised, willing to be walked over.)

I CORINTHIANS 2

Verses 4,5 See Romans 8:1

These statements are in other religions. It is still truth. Our faith should stand in the Word and power of God. Don't go by what people say, go by the Word. The Lord is my light and salvation, who shall I fear—don't let circumstances dictate the outcome.

The Word is settled in heaven/different than man's opinion. Example: Shadrach, Meshach, and Abednego. God is able to deliver us. Faith in God, not in wisdom of men. They stayed their minds on their God. Don't stay our mind on opinion of man's Word or in circumstances, but in the power of God.

Lean on God—always be delivered—all the way through the Bible, it's true. Follow the crowd and you hurt yourself.

I Corinthians 4:11—have to do a great deal of renewing of the mind—the mind will contradict you if you don't.

Verse 5 Believing. (Not an Orientalism.) Believe that God can make a way where there is no way.

I CORINTHIANS 6

Verse 1 Judges—those who are not justified. They do justice—not justified by faith (alright as far as the law is concerned.) Unjust in sight of God. Peace of God comes by spirit, not by good moral standards. May be a good man, not just if no spirit. Settle the matter between believers—among ourselves, not to go to courts of the world.

See Job 9:32,33

I CORINTHIANS 7

Verse 1 "It is good for a man not to touch a woman." This is ridiculous. If you say to an Arab that it is not good for a man to touch a woman, he understands the meaning of it. It means that it is not proper for a husband to have intercourse with his wife at times.

Verse 5 Eastern translation: "Therefore do not deprive one another, except when both of you consent to do so, especially at the time you devote your time to fasting and praying; and then come together again, so that Satan may not tempt you because of your physical passion."

Stayed mind. Do not fail to come together in marriage relationship (sexually) unless both agree (mutual consent) not to come together for a certain time for the purpose of giving selves to fasting and prayer. Must not continue to be separated for long periods of time or Satan may tempt. After fasting and prayer, will be refreshed spiritually, mentally, physically, this is ancient advice.

There is no virtue or righteousness in fasting in itself but there is in prayer. Fasting merely enhances prayer because the flesh is brought into subjection to the mind. Can think better, so can pray better. Without distraction can more easily stay mind. Enhances believing. When Jesus was tempted during his fast in the wilderness, he resisted the devil with the Word. The devil isn't afraid of our arguments. He is afraid of the sword of the Spirit, the Word of God. If we do not know the Bible, we cannot fight the Devil. Memorize much scripture. If we know the Word and know how to renew the mind, we can conquer all the devils that exist. The Devil came after Jesus had fasted a long time. He tests our

faithfulness to the Word. We must read the Word much. Seek God first in everything. Call on Him first and cannot fail. Spirit is higher than physical. We tire only in the flesh. Get easily tired and excitable when walking by the flesh rather than by the spirit. We must allow ourselves to be backed by the spirit. Use the authority of the Word. We get defeated and afraid when we try to stand in our own strength. If a negative or unrelated thought comes when you are staying your mind, tell it to get out. Fasting helps stayed mind. When staying mind, cannot keep a "picture" of God in mind because that would be idol worship. Stay mind by keeping the Word of God in mind! God is a spirit—no picture of him.

Example of stayed mind: "God you have said you know the things that I have need of. I believe you know what I need and that you are faithful in your promises. Thank you for meeting my needs according to the authority of the Word." Speak to God while constantly running scripture through the mind. That is stayed mind on God. We must not be in a hurry when talking to God. He might want to talk back. Speak audibly if possible. Always when praying, keep the Word rolling in mouth, heart, and mind. Believe that God is there and answers. There is power and authority in the Word. You are sure He heard you; pray until you believe.

Verse 21 I Corinthians 7:21. See topical teaching on "Funeral," same tape and index.

Verse 27 Means that when a man is married, he should not get a divorce, but if he is not married, he should stay single.

Western theology says silver cord is spinal cord. Only wife is allowed to go to cemetery. Other women are not permitted at cemetery. The Easterner gives the silver cord instead of wedding ring. Wife comes to grave and puts this silver cord into grave with the husband, "I have kept my vows up to now and I give back the cord which you gave me." Wife is now free to marry anyone she wants, she is loosed from her husband.

Verse 28 Paul was talking about virgins that are dedicated to the Lord and decided not to marry. If you get married you shall have trouble in the flesh, but if you don't get married, I will spare you that. Paul is saying here that the time for the second coming was at hand, the time is short and we don't have time to pay a lot of attention to our wives.

Verse 36 Flower of her age means maturity. Being past the flower of her age means that she is now a virgin. Supposing I have three daughters and none of them marry when they come to the flower of their age. We try not to keep them too long after that because they will gossip about them. Two of my daughters get married and I have one that says, I don't want to get married, I want to serve God. I would like to remain at home and help mother and daddy. I don't care to get married. I don't want to go away from home. After awhile this daughter decides to get married. The father tells her she has made a vow with the Lord and must be faithful to the vow. He does not permit her to get married. "If any man thinks that he is ashamed by the behavior of his virgin daughter because she has passed the marriage age, and he hath not given her in marriage and that he should give her, let him give her in marriage." They are very particular with their women in the Orient. They don't play around with the boys like they do here and they are virgins when they get married. When the Oriental gets married, they are sure the girl is a virgin. If any man is ashamed by the behavior of his daughter, she may not be misbehaving at all; but that is what the gossip is about, his virgin daughter who was dedicated to God. In the Orient the father has to give his permission for the marriage. Here in America the girl just goes and gets married.

Virgin daughter: This is not the relationship between a young man and woman going together.

Background: If daughter comes to her father and says don't pick me a husband, I've decided to serve God in the temple. To serve in the temple, you must be unmarried: that's the law. If they're widows, they have to have lived with their husbands seven years from their virginity, then they're qualified to work in the temple. If they didn't live with their husbands for 7 years, they must wait 60 years until they're acceptable in the temple. For an unmarried woman, the age doesn't matter, as long as they're going to remain unmarried while in the service of God. That's why the Roman Catholic nuns never marry.

The father will say you may change your mind about marrying, so, think it over many times before you decide to be a virgin the rest of your life. Then she'll decide, and will go for two months to bewail her virginity (Judges 11). For 2 months she prays, consecration, preparation. Her girlfriends go with her and pray. At the end of the 2 months, she is fully prepared. She gives up all her worldly treasures and enters the temple. Her father takes her to the temple door and they shave off all of her long hair and put a

white robe on her and a veil on her head because she has no hair. She remains in the temple to assist those that come there to pray—just like Anna in Luke 2. She lived with her husband for 7 years. She'll go home at night with her parents to live; works during the day. If she has no father and mother, she'll live in the temple. Maybe she falls in love after she enters the temple service. This is a scandal—disgraces her father. Spreads through the community. He says, "I'm a party to your vow. If I give permission for her to marry after she's made this vow, I'm a party to the sin." No matter how old the girl is in the East, the father has to give permission to marry. Boys don't need their father's consent. Paul is saying, such fathers that are adamant and will not give their daughters in marriage because they think they are committing sin if they did so, to them Paul is writing.

Literal translation: "If any man thinks that he is ashamed of the behavior of his virgin daughter because he has not given her in marriage, let him give her in marriage and he does not sin." The verse is concerning the virgin daughter with her relationship to her father and marriage.

Uncomely toward virgin. This is not an "okay" for premarital sex. It is "if any man thinks that he is ashamed by the behavior of his virgin daughter because she passed the marriage age and he had not given her in marriage and that he should give her, let him do what he will and he does not sin. Let her be married. "Lamsa." It is a relationship between the father and daughter. Paul says that if a father gives permission to his daughter to marry, he does not sin in doing so.

At the end of the two months, the girl goes to the temple to serve. She is eligible to serve at the age of 16 years. If a woman (19 years) who has been married a year and her husband dies and she desires to serve in the temple, she must wait for 60 years (for younger widows). If a woman of 26 years who has been married 7 or more years prior to her husband's death, desires to serve in the temple, then she is acceptable to serve.

Background: A man can have two, three daughters and one will come and say she wants to dedicate her life to God and thus never be married. The father must give permission to the girl to get married but he will not give it if she has dedicated her life to God because it would cause a scandal. The father waits until he is certain that the girl really wants to dedicate her life before she goes into the ministry. When a girl goes into service, all her hair is shaven off so she needs a covering when she prays otherwise the covering is the hair.

"Sanskrit"—"But if any man thinks himself that he is ashamed of the behavior of his virgin daughter because he has not given her into marriage, let him give her in marriage and he sinneth not."

This covers the relationship between the father and the daughter, not that between a man and a wife. Condemnation does not help people, it makes them go downer and downer. This verse reads, "If a father thinks that he is ashamed of the behavior of his virgin daughter because he hath not given her in marriage, let him give her in marriage, he sinneth not."

Bad translation—Moffet is worse. Every man has two daughters. Parents arrange the marriages. Girl will say, "Father don't arrange my marriage, I am living single to dedicate my life to God." Every person that serves God in the temple has to be unmarried. Married woman not accepted unless she becomes a widow and she has lived with her husband for 7 years—that qualifies her to be accepted in the temple. Father will tell his daughter, "Be careful, if you make your vow to serve God, you must never change it until you die. In course of time, you'll fall in love with somebody and want to get married and I'll never be a party to you breaking a vow." He will warn and warn her, and she says, "I know father." She goes to temple—then falls in love with someone and people see her, then it turns into a scandal in the town. "She made a vow!" This reaches the father and he gets annoyed, very angry. "I told you so, you brought disgrace on my name. I'll not give you permission." If the girl is 35-40 years old (in India) the father's word isn't needed for consent.

The priest, rabbis, and teachers go tell the father not to be mad—she did nothing wrong—she changed her mind, we all do. So don't be adamant. The father would think he was sinning if he gave his daughter in marriage. The people tell him you don't sin if you give your daughter in marriage. Not a question of a boy and girl going together—it's a matter between the father and virgin daughter under these circumstances (virgin daughter having made a vow).

Literal: "But if any man (father) thinks that he is ashamed of the behavior of his virgin daughter because he has not given her in marriage let him give her in marriage, he does not sin."

Verse 36-40 Virgin, temple service. This verse has been misread and misunderstood into immorality. This should be read, "If a man thinks that his virgin daughter ought to be given in marriage and he has not given her in marriage let him give her in marriage and he does not sin."

If a girl makes up her mind not to get married because she wants to serve in the temple, she tells her father. The father tells her not to make a hasty decision because once she makes her decision definite it is a vow to God. He warns her. So she decides to remain unmarried. During the meantime, she falls in love while serving in the temple, and it becomes a scandal in the city. Now she cannot ask her father for permission for marriage—he would say, "No, it's a sin." People will say to her father, "Hey, get her married." She broke her vow—so what. Let her get married. It's better to get married than to be a scandal in the city like this." The father does not want to give permission for marriage here, because he would feel as if he were sinning against God.

Paul was talking to such a man. "Past the flower of her age" means past her marriageable age. "Standeth steadfast in his heart" means she made a vow to remain unmarried. No woman can marry in the East without her father's permission.

Verse 37 Paul is saying that if a father refuses marriage to his virgin who has dedicated her life for service to God, he doeth well.

Verse 38 If a woman is dedicated to the Lord for service, that is her highest calling. Second highest calling is being married to a godly husband, raising children and being a glory to her husband.

I CORINTHIANS 9

Verses 1,2 "Am I not an apostle?..." his defense to people—only mentioned not taught.

Verses 1-4 Apostle. Who said he wasn't? The people said this. Paul called himself an apostle. They said he hadn't seen Jesus. Therefore, they felt he was not really an apostle. He saw Jesus in a vision. The people questioned his credentials.

Verse 5 A sister, a wife. In the East, if a Hindu becomes a Christian, he is not supposed to travel with her. He can travel only with a Christian wife. A Christian wife, in Aramaic 'Katha atha' = a Christian, convert wife. Katha is not a sister. Here in verse 5 it should be translated, "a Christian convert wife." "Lead about" should be "travel with." If your wife is not a convert, as a man of God you must leave her at home. What kind of testimony is it to have his unconverted wife travel with him? If he cannot convert his wife, why did he come to convert us? Yet he must support her, not give her up. But she is not to travel with him while he is ministering.

Paul's thorn in the flesh is not sickness, but persecutions. But what was the actual trouble? They were accusing him of not being an apostle. Why? Because Jesus did not see him physically, like he did the other apostles. The other 11 were ordained by Jesus.

"Have we not power to lead about a sister..." Sister here means a woman convert who is a wife. She was a sister in the sense that she was a convert. Whenever a man becomes a Christian he keeps his pagan wife, but they are not supposed to travel together. Translation—"Have we not power to lead about a woman convert who is a wife, as well as other apostles, and as brethren of the Lord..." Does that imply that Paul was married? No, he was not married.

Verse 6 "Have we not power to forbear working?" We work for our living, we are not married. Paul was kind of up in the air. You can see Paul's flesh coming out there. This term "sister" to distinguish a convert from pagans. The wives of the early Christian converts remained loyal to their heathen religion. Christians who married pagan wives with the hope of converting them to Christianity. This passage indicates that the disciples were not permitted to travel with a wicked woman. If a woman is not a Christian, the apostle is not supposed to take her out. Such wives were left at home, while husbands traveled. When the wife became a Christian they traveled together like Aquila and Priscilla.

Verses 24, 25 All run only one receives the prize in a race. Temperate in all things—in order to do job properly.

If people will go without food (speaking of a jockey in a horse race) to win physical rewards and glory, what about us who strive for the spiritual masteries, crowns?

Verse 27 "But I conquer (subdue my body) so that by no chance when I preach to others will I have cause to criticize or despise myself."—Translation

I CORINTHIANS 10

Verse 7 "Play" means that when the people are well fed they will either spend their lives in frivolity or they will get into mischief. We are the same way, when we are well taken care of, our minds depart from God unless we keep them centered on Him. II Samuel 2:14--"play" means entertain. Could be translated "the young men now arise and entertain the five senses." Means to fight. In Exodus 32:6—"play" means that the children of Israel, after they were satisfied and their stomachs were full, began playing around with idols.

Verse 25 Around, outside the temple there are places built where the people take their offering to gods—gods can't eat them, so they sell them in the shambles where the sacrificial foods are sold around the temple, called the shambles. These foods are offered to idols. "No matter what it is—just buy and eat it." If you ask questions, your conscience will bother you (because they'll tell you that it's offered to idols).

I CORINTHIANS 11

Verses 1-10 Rail, serving in the temple, shaved head, hair. When a woman makes up her mind to join the temple to serve there, she must live there. The day she initially goes to serve, she shaves off all of her hair at the temple entrance. She wears a white robe and removes all of her fancy clothing and jewelry. She wears a veil over her bald head. In verse 6, no one shaves their head today. The glory of a woman's head is her hair. She shaves off the glory of her head "at the foot of God."

She covers her bald head with a veil. Yet a covering is not needed if hair is on her head. But if her head is shaved, she cannot pray without covering because she shaved off her covering, given by God. A veil is a cloth put on the head—a part of the sari. This is put on when they pray and prophecy and not before. Verse 10, "power" is the veil. When a woman is traveling somewhere alone, wearing the veil—no thief will attack her.

The two kinds of veil: (1.) a big sheet that hangs from head to foot, with a small opening through which she can see. Most Eastern women wear this when they go out. When she does wear this, the Eastern woman is considered protected. If she were attacked with the veil, it is the Eastern belief that they are attacking God. So, if one wanted to attack a veiled woman, he would first remove the veil. Song of Solomon 5:6,7 (this verse should be inverted to make sense). Thieves in the East attack men only. The men, therefore, wear two shirts to hide their money. Otherwise, they give valuables, money to the woman with a veil. Eastern customs are based on the Eastern religions and vice versa.

Easterners live their religion. Christians must do this. The veil on the woman's head indicates she is under the power (authority) of her husband. Angels will support and defend her wherever she is when she is veiled. The angel will protect her. Christ in you is your protection. (That which was a spiritual significance because of a tradition and culture.)

Verses 5, 6 The covering of the head is the hair of the woman. They cannot pray without covering their heads. When shaven, the head must be covered with something—the veil. (This is mentioned in I Corinthians 11:5,6—not stated.)

When a girl takes ministry in the temple, she goes for the bewailing of her virginity two months before that day. Most Eastern women have long hair. When she arrives at the door of the temple, all of her hair is shaved off. Now that she has no covering of hair, she covers her head with a veil when praying or prophesying. Hair is the natural covering. Never seen a Western lady with hair shorn (cut close) or shaven. Shorn is what you do to a sheep—you don't shave them.

You can't go into a Roman Catholic, Episcopal church without covering your head. Cover with handkerchief.

When the Hindu girl takes up work in the temple—she must, she takes 2 months vacation before she joins the temple. (This is called bewailing of her virginity-Judges 11). After 2 months she comes home and her parents bring her to the temple and when she enters the temple, they shave off her long hair and they put a veil and a covering on her head. For she cannot pray in the temple with any hair on her head. If she had hair she didn't have any covering. Hair is the glory of the woman's head. Therefore, she makes a vow to take off her glory and lay it at the feet of God. This is oriental culture. She shaves it once a month after this. Woman is bald. In Roman Catholic nuns, if you take their veil off, in certain order, you'll see their bald head. This is of Hindu origin. If a woman has hair on her head, she doesn't need

anything on top. Because these women in the temple shave their heads, they need a veil to cover their heads.

Shorn-shaved as close as a sheep is shorn.

Verse 6 "Shorn or shaven"—The veil is the covering for the head for a girl who has shaved off all her hair, the hair is a covering for the girl who still has it. A hat or veil is not necessary for the woman who has hair.

Verses 9,10 The veil they wear in the East (covers the whole head). The veil is a symbol of God's protection—security, safety. If a woman is in the way (traveling) with a veil on—no thief will attack her. They all fear God—if you fight this woman, you're fighting God. Rebecca came to marry Isaac—when she saw Isaac, she put the veil on—had no veil on before because she was accompanied by women. Power on her head is the veil—with the veil is the protection of God. She can travel alone with any amount of money and she'd be safe. We have Christ in us, don't need a veil. Because of the angels—guardian angels protect them. Literal: "In order that ye may have the protection of the angels let a woman wear a veil on her head."

I CORINTHIANS 14

Verse 34 I Timothy 2:12. Woman (teaching). It is not true that a woman should not teach or preach in church. In East, men sit on one side, women on the other side of the meeting room. After meeting is over, the men discuss and debate what was taught. When the women start yelling across too, it becomes more confusing. "Teach" in Timothy should be "debate." But women can preach. It is not usurping authority over the man.

Husband is head of the home and women should not usurp that authority. Sometimes men are afraid of the woman getting involved in teaching, preaching, talking too much, etc., because they like to boss her and see themselves as superior. It is not a God-ordained viewpoint. A woman does not submit because she is inferior to or afraid of her husband, because that would be of the flesh. It is rather a spiritual matter of obedience to the will of God. The relationship is not superior-inferior, but is a spiritual relationship based on love.

In the East, man sits on one side of the church and the woman on the other. Man and wife don't sit together—men with men, women with women. After the benediction in the East, everyone remains seated—no hurry. The men start reading the Bible about what the pastor said—they discuss: Was he right when he said this? All men join the discussion. A woman from one end will yell over to the men and say, "Bill, I agree with you." More of the women joined in—there was GREAT confusion—everyone had his own opinion—Paul says, let the women keep silent and ask at home what they were discussing. I Timothy 2:11,12 (in connection with the above reference).

I Timothy 2:11,12. Teach should be debate. This is the same as in I Corinthians 14:34. Don't yell across the aisles and debate with the men—ask them at home. This is too much confusion.

The man is the lord of the woman—she should be in agreeance with what he says—not to argue with him. She should be humble, submissive, silent, gracious, kind, courteous, sweet, loving—that's the woman's job—culture.

I CORINTHIANS 15

Verse 32 "I have fought with beasts at Ephesus."—means I have fought with wild beasts at Ephesus. The Roman authorities inflicted punishment on the early believers by having them thrown in with the wild animals and fighting them at the theaters and arenas.

I CORINTHIANS 16

Verse 9 III John 9,10. Adversary. If a door is opened unto you to declare and testify the whole counsel of God, the enemy of our souls who is roaming about stirs up people to question and confuse, to upset you. Even own brothers will oppose. (III John 9.) Many people are on fire for the lord but support the devil at the same time. Often adversaries come through our own minds.

Verse 13 Watch ye—be prayerful, be constantly alert, spiritually—constantly filling your mind with the Word of God—constantly alert with the Word of God in your mind.

Ends—Quit you like men-be bold.

II CORINTHIANS

II CORINTHIANS 4

Verse 7 See John 4:7-26.

II CORINTHIANS 5

Verse 11 "Know therefore the fear of the Lord, we try in a persuasive way to win men, so we are very well understood by God, and trust we are also understood by you." "Maran" means "Our Lord Jesus Christ."

Verse 17 (Not Orientalism) All things become new. In East, people who become saved bring all their old books and idols and games, pipes, liquor bottles, etc., and burn them in bonfire to signify new life beginning. Outsiders should be able to tell a change in your life by your fruit and deeds.

Spiritualizing on Christians giving up bad habits such as drinking. Must walk as Christian spiritually and not merely by mental assent. Shine forth light undimmed by bad habits. II Corinthians 7:1.

II CORINTHIANS 6

Verses 8-10 This is the way the apostles lived—how we should live. A pattern of life. By honor and dishonor. When someone honors you—don't get puffed up. When someone dishonors you—don't get depressed. In both, you must be the same, unaffected in both (poised and peaceful in any situation).

Bagavad Gita—"work and expect no fruit." I must not expect anything back from you—if I do this I become glad. Don't let emotions get in your head—stay poised.

Verse 11 Mouth open, heart enlarged. We have told you everything and have kept back nothing from you.

Our mouth is open unto you—"we've told you everything." Our heart is enlarged unto you—"we've not kept back anything from you." (Verse 12—not straightened—not hampered, distressed, in a poor condition by us. We've not caused you distress. You have come distress to yourself—you made your own condition—we're not responsible for your misery. God didn't do this to you—all conditions of life are self-made. You determine the outcome of your situation by your thoughts, thinking. The face is an index of the mind—your feelings show through. Seek no reward.)

Verses 11, 12 Eastern translation: "...our mouth is open unto you" means we have told you everything. "Our heart is enlarged" means "we are relieved." "You are not constrained by us, but are urged by your affections." "O ye Corinthians, we have told you everything and we are relieved. You are not constrained by us, but are urged by your affections."

Verse 14 (Hosea 4:16; Acts 26:14) A heifer is a young cow which has not been calved. Very seldom is it put to the yoke for plowing. It is illegal to put it by the side of a bull for plowing. But if a man is poor and only has one bull and he can't plow with just one, he will use a heifer. Even though it is still illegal.

II Corinthians 6:14, one pulls one way and one another. A Christian who is born again, lost his old feathers and is walking, must marry a woman like that. The heifer refuses to bear the yoke and thinks, "My neck will be broken; if I give in they'll have me for life; I better dodge it now." The farmer hooks her up and ties a rope to her horn and stands behind her with a goad. She kicks at it and gets pricked more. (Acts 26:14; 510). Then the heifer begins foaming and breathing heavy. It's afraid to go forward. It gets beaten and falls down. Christians are afraid to walk with Jesus and look horrible from the beating. Jesus Christ said my yoke is light. Israel was afraid, like they were afraid to go into the promised land. Pagans must do horrible things—hurt their bodies, etc., in their worship. The yoke of Jesus Christ is easy.

Hosea 4:16b The lambs of the first year are fed near home. After that they go out in the wilderness and wander here and there finding grass. There are lots of dangers, etc.

Unequally yoked. If you put two different animals together they will pull in different directions. When you first put a heifer to the yoke it will try to escape, it will foam at the mouth and play dead. The heifer thinks if it refuses the yoke it will never have to carry the load. The yoke is anything which your religion tells you to do.

The leader of a family in the East will take his family (it is not real clear that he takes his family with him) on a pilgrimage once a year. He will lock his mouth with a steel needle stuck through his cheeks. He will not eat or drink or speak during the journey. He is suffering for the sins of his people. If the family is righteous then the needle will come out by itself while the man is sleeping.

The shepherd will take the sheep miles from home for grazing. Lambs of the first year are not taken with the sheep but they are fed near the home. Special grass is grown, they have special water, no thorns, the land is cleared of stones. The Passover lamb is chosen from these first year lambs. It must be without spot and without bruise or blemish. The other sheep go out into the wilderness where there are thorns, wild animals, difficult to find grass and water. This wilderness is a "large place."

"Be ye not unequally yoked together..." Don't have a believer yoked with an unbeliever. If the people do this they can be fined, punished, by the elders of the gate. It's the law. The yoke is made of wood. It's put on the neck of the oxen and held in place by a leather strap. Here the yoke are His commandments (His Word), His Will, He says we're to do His Will, not fearing that it is heavy. The easiest way to bear the yoke of Christ is to do His Will! The hard thing is to do the commandments of the Hindu religion, Buddhist religion, Jewish religion because their yoke is heavy. Their burden is very heavy. If we do His Will, we reap the benefits of it. Our yoke is Christ in us. He says his burden is light, yoke is easy.

II CORINTHIANS 8

Verse 9 "Poor" means meekness, not financially poor.

Christ paid it all for us. He who was rich became poor that we through his poverty might become rich (II Corinthians 8:9). He was not poor economically—he wore a seamless robe, his mother owned property, every home in Palestine was open to him. He had riches in glory. "Poor" means humble. Through his humility we inherited his riches in glory.

"He became poor, that ye through his poverty might be rich." Jesus Christ had all the silver and gold; still has. All the gold and diamonds under the earth, all are his. All that is in the universe is his. So, he was not a pauper. He had plenty of clothes to wear and food to eat. He was rich in glory and majesty not just gold and silver. He became poor—humble. Through his humility (not poverty) by leaving his glory and majesty, we might become rich. Through his humility, he died for me, and through his humility, I became rich in glory, mercy, peace, joy, heir and joint heir, incorruptible, full of glory. I received a crown through his humility that fadeth not away. I am rich now in grace, love, production, safety, security, joy, gladness. I am a spiritual millionaire! This satisfies my soul. Material riches satisfy the body only. Money is a servant of man—yet man usually becomes servant to the money.

...though he was rich, yet for your sakes he became poor....Not economic, but rich in glory, rich in majesty, through royal robe behind his back, to make his holy arm bare—that we through his poverty—which means his humility—we might become rich—rich in mercy, glory, rich in majesty, rich in love.

II CORINTHIANS 9

Verses 6-10 Giving. This is the reason given by Eastern people. They believe God will make it good for you. You will have all sufficiency in all things and abound to every good work (because you give and it comes back unto you). Give rightly and generously, it will come back for you. America is prosperous because they know the philosophy of giving. (Example—the U.S. giving grain to other countries together.) This law works for anybody.

Verse 8 All sufficiency. Sufficiency to support ourselves, church and those in need. No reason for us to lack. III John 2. Things are only incidental, not fundamental. Christ is fundamental. We have ability to abound to every good work—glorify God. Is poverty a glory to God? NO! Prosperity is not always a sign of God's blessing. The wicked also prosper. But as we believe and follow God, prosperity is guaranteed for us. See record on the woman with the cruse of oil. Oil stopped flowing only when there was nothing more to hold it in. II Kings 4:1-6

"And God is able to make all grace abound toward you; that..." Unlimited supply that a believer has got—unlimited strength to a believer. Believer must understand HOW to tap into the resources, and he has an abundance of resources within himself in Christ Jesus. As palm tree has all the power that God could give, which makes it stand upright, so can we—yet not we, but Christ who liveth in me. Because by him alone we are what we are.

II CORINTHIANS 11

Verse 8 "Robbed other churches," Eastern translation: "took offering in other churches,..." In Arabic, Sanskrit, and Indian languages the words go together. The word is "khalas" which means to take from or deprive. But Paul meant it to mean "urge." Eastern translation: "I urged upon other churches, and took supplies from them, in order to minister to you."

Robbed other churches. Robbed—deprived; wages—offering. Paul took offerings from other churches to help the Corinthian church. The other churches were deprived in the sense that they had to do without certain things for awhile.

Rob the churches. Robbed—deprived. Paul did not rob which is taking against the will of another. He took money to meet needs in Corinthian church. The money then, of course, could not be used by the other churches. Wages = offerings.

Verse 24 (Matthew 5:41) Go two miles. In the East, any rajah, government official, can compel anybody walking in the street to stop his walk and carry his (rajah's) bag. The man cannot refuse. The rajah can only compel for a mile. Refusal could result in a beating (resist not evil). This would not help. Whipping maximum is 40 stripes. Paul got whipped 39 times. His whippers wanted to appear generous by not giving the maximum (Deuteronomy 24:3; II Corinthians 11:24).

Verses 24, 25 Forty stripes save one; stoning. The maximum limit of punishment was by law 40 stripes (lashes). To be sure that they did not go outside of the law, they gave only 39 lashes with the whip. V. 25, stoned—they believed that a person being stoned was being stoned by the law and not by the individuals throwing stones. The law was given on tables of stones, and they believed that the law which the wrongdoer broke was being thrown at him and dealing with him. It is against the law to throw a stone at a piece of fruit in a tree or at an animal because they have not broken the law. An Easterner will not kill a snake because it is alive. A snake is not harmful unless someone is afraid of it. That person's fear attacks the snake and then the fear bites back. Fear is a negative attitude. If you are afraid of a person, your fear will attack him. Both parties are affected, whether animal or human. Stoning is not used except when God's laws are broken, not when the law of the land is broken. If a person doesn't support his parents, he is to be stoned—but they don't do it really—they just consider him as good as dead.

II CORINTHIANS 12

Verse 7 Many of the men and women walk bare footed. Thorns get into their feet and hands. There are no surgeons and so they suffer. The people complain more about thorns than any other injuries. "Thorn in the flesh" is a phrase which means trouble, annoyance or worry. Thorns and thistles are talked about referring to hardships and enemies. Paul's thorn in the flesh was the attack which was made against his apostleship. They said he had not been with Jesus, and so they tried to belittle his work. These attacks and doubts annoyed him. "Messengers of Satan" means false teachers who attack him.

See also Acts 23:5

(Galatians 4:15). Thorn in the flesh. They say on road to Damascus he was blinded. But he was healed! Wrote large letters because he was blind. Need not be, doesn't mean he was blind. We read into it. He says to the Galatians "ye would have plucked out your eyes and given them to me." Another idiom—loved so much I'd even do this for you—an extension of their love. Galatians 4:15. Pluck out your eyes—extension of love. Even the most precious things I have I will give unto you because I love you so much. A figure, idiom.

Verses 7-9 A thorn in the flesh. This thorn in the flesh was not a disease. In the East, a thorn in the flesh is common. The farmers go barefooted and in the fields often step on thorns. When this happens they cannot remove the thorns at once, because it is very painful to remove a thorn which is deep down in the flesh without a doctor, anesthetic, surgical instrument, etc. These conveniences are not available in the remote places in the East. If a man does get a thorn, sometimes he will limp for an entire summer. It

is irritating, but they allow the thorn to remain until that part of the skin hardens so that the thorn can be pulled out. Thorns can also get into the hands, because gloves are not worn. The thorn in the flesh does not kill, but it does irritate people. Now, "thorn in the flesh" is also a figure of speech, meaning that a man annoys and irritates me very much. A man who irritates by words and criticism is referred to as a thorn in the flesh. (This was not a disease for Paul.)

Paul was being pricked by the people: insulted, accused, irritated. His thorn was not persecution or disease. The thorn.

Messengers of Satan. The people who irritate you are the messengers of Satan.

Thorn in the flesh—an oriental idiom, which is hidden in oriental culture and thinking customs from the Western mind. Western culture is foreign to the Orient, and because Bible speaks about the culture of the Orient ONLY, remain foreigners to the Bible. The idioms, phraseology, mannerisms, customs, traditions of the Bible are Eastern. You don't get these in books, schools. Bishop not here to preach, here to share so can be strengthened, inspired in Word and be able to believe the Word of God.

Background: Many Easterners do not wear shoes farming. Occasionally a thorn in foot and may be 2 inches deep. They do not try and pull it out as it would hurt more, but leave it in the foot, and keep working. They are uncomfortable and limp. After about a week or so, the top skin becomes dead, and then they cut off the dead flesh and thorn with no pain. Why they keep it in the foot for that time.

Thorn does not kill, but annoys, irritates, makes him miserable and uncomfortable as long as thorn is in his flesh. Gossip against you, character assassination against you; these are thorns in the flesh—the people are who do this. Thorn is a symbol and idiom: Means anyone who upsets you or annoys you by word of mouth, by criticism or gossip. They are thorns, it's not a disease. Allow Satan to use you to "buffet me," annoy me. People are the thorns in the flesh. We must be careful not to misinterpret idioms—we must understand properly.

Verse 9 "My grace is sufficient for thee..." Would not remove thorn but gave him more grace. Enemies can see the power that you have in Christ Jesus, and how wonderful you can bear all annoying things by grace of God. Endure as a good soldier of Jesus Christ. Spiritual application: What do we do if someone is annoying us and speaking against us? The more we are resentful the resentment becomes as a poison in our system—in our brains and blood. We become defeated and frustrated—and become dislodged in our thinking and are unable to cope with it. No pills can cure—turn enemies over to Christ—he will give us victory and we can rejoice in the midst of it. No more anger and animosity—so only joy. Has made us more than a conqueror. We have been risen above it all, every agony, misery and distress, unless we let it come. Christ gives us power to pray for them and be kind to those who spitefully use you. Christians are known by their fruit, so we can be loving and a blessing to our enemies. Can never cure spiritual sickness with physical medicine, only God's way. Settle mind by renewing and getting rid of anger.

Turn all to Christ Jesus. He will bring peace in midst of confusion. Love alone can conquer enemies and solve problems. Must be transformed by the renewing of your mind, so that you are not bitter, angry or have animosity. By changing your mind according to the Word of God, you are set free. Become peaceful and calm and then people will know that you belong to Christ. Only way people give testimony of Jesus Christ—no other way. By their fruit you shall know them. If people do not accept your preaching—shake the dust off your feet—leave with no animosity. Shake the dust off your feet—old Hindu teaching.

II CORINTHIANS 13

Verse 4 "Crucified through weakness," means crucified in the flesh. Means Jesus died as a man and not as God. Jesus was tempted like all of us, but he overcame every temptation. His body was beat, but he entrusted it to the Spirit. Philippians 2:8.

Verse 11 Matthew 5:44-48. Perfect. We are of good comfort because we have Christ in us. Assured because we have power. If engrossed in troubles, no comfort. If engrossed in Christ, have comfort.

"Perfect" (see Matthew 5:48). We are to be perfect as God is perfect. "Therefore" relates back to the preceding context. God's perfection lies in His justice toward everyone, treating with no partiality (verses 44-47). We should be kind and generous to good and bad. We are not sinless perfection in ourselves, but we can love. We tend to help only those who we think deserve our help. Not so with God.

Verse 48 must be taken in context with preceding verses which tells in what sense here that God's perfection is being used as an example (... "even as...").

Back to II Corinthians 13:11. If we all have the mind of Christ, we cannot help but be of one mind. Be concerned with living in peace with people. They may not want to reciprocate but that is their problem. If you do not like a person, start loving him. You will reap what you sow.

Verse 12 Holy kiss. Kiss on hand, cheek, forehead. Show of affection and respect. Kissing the feet of the holy man is confessing of sin to him. When two people had a disagreement and wanted to ask forgiveness, they would kiss each other's feet until forgiven.

Holy kiss. Given on forehead, crown of head, cheek or hand. Can kiss anyone that way.

GALATIANS

GALATIANS 1

Verse 17 Paul made a thorough study of the scriptures in Arabia. Many great philosophers came from Arabia. Many, many men go there, like we in India go to Tibet because there are not many people and there isn't so much hustle and bustle. Thus it is possible to concentrate. Holy men go to Arabia to pray there and to come back and to get right with God. It was the Arabs that gave us the figures—algebra. Paul was not making tents. Many people say he was a tent-maker. But tent making is a woman's work. A man is a sissy if he makes a tent. Paul was a saddle maker, but that is an art.

GALATIANS 3

Verse 1 "Bewitched you," should be "envied you." Khesan—Arabic for envy. Kesan—means to bewitch. The Bishop thinks the translators took the Kesan instead of Khesan. The false teachers from Judea were jealous of Paul's work in Galatia. They told the Jews that observance of Jewish tradition was essential for salvation. Dr. Wierwille says the word should be bewitched because Paul was talking to the people at the Church in Galatia, not to the men who were false teachers.

"Bewitched" = "lied to" you. Men were telling the Galatians that they could not be saved by faith but must be saved by works of the law.

GALATIANS 4

Verse 5 Son, burial of parents.

In East, son is considered a gift from God. The son is an asset, the daughter is a liability. Both are loved alike though, and have equal privileges and opportunity to do what they would like. In India women hold public offices. They have a good education if they want it. The boy is considered an asset though because he stays home, takes care of and supports the parents, buries them, etc. The girls get married and go to their husband's home and are not seen much afterwards.

The son must be present where the parents are buried because he has a part to play in the funeral of the father and of the mother. The Book of Ecclesiastes is a must to read. The son carried a golden bowl (chapter 12) before the bodies of the father and mother when they were dead. He breaks the golden bowl which is the rite son gives to parents. The funeral is not respectable unless this rite is performed. If childless, a son is adopted to perform the funeral rite. Cannot adopt a young child because he is not old enough to answer before the judge. Must be at least 18-20 years old. Could be a poor relative. Take good care of him for a month or so and then ask him if he would like to be adopted by them. When the boy agrees, the adoption deed is drawn up with all the facts of the property included. It is all given to the adopted son upon his agreement to bury the father and mother.

Verse 12 Translation: "Brethren, I beseech you, put yourself in my place." Brethren, put yourself in my place, I always put myself in your place to understand you. Won't you put yourself in my place to understand my position? Instead of the word "injured" use offend.

Faith/works.

Oriental text: "My brethren, I beseech you, put yourselves in my place, just as once I put myself in your place. You have not offended me at all." After Paul left the Galatians, they went back to some of the bondage of the law rather than continuing in what Paul had told them. He was concerned that his work with them had been in vain. Verse 11, "I am deeply concerned as to whether what I have done for you has gone in vain."

Verse 15 (II Corinthians 12:7-9) Pluck out your eyes.

(II Corinthians 12:7-9) Thorn in the flesh. They say on the road to Damascus he was blinded. But he was healed!

Wrote large letters because he was blind. Need not be, doesn't mean he was blind. We read into it.

He says to the Galatians, "Ye would have plucked out your eyes and given them to me." Another idiom—loved so I'd even do this for you—an extension of their love.

Galatians 4:15. Pluck out your eyes—extension of love.

Even the most precious things I have I will give unto you because I love you so much. A figure, idiom.

Pluck out their eyes. They loved Paul so much that they would do anything for him, even pluck out their eyes and give them to him. They do not necessarily indicate he is blind. Actually, it is a figure of speech.

Verse 20 Paul wants to say here: "I wish I could be with you now, and could change the tone of my voice, because I am deeply concerned about you."

Verse 27 "For it is written, Rejoice, thou barren that bearest not; break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath an husband." Translation: "For as it is written, Make merry all you barren that bearest not; rejoice and cry, O you who travailest not: for the children of the forsaken are more numerous than the children of the one who is favored."

Barren women. Women in East who are barren are not treated well. They are not allowed to take any part in the marriages. They are not supposed to touch the vessels in the temple of God. They believe that God has cursed them. There are three types of women who do not have a good standing in Eastern society. They are the unmarried, widows and childless, because they are not allowed to attend marriages or other ceremonies, or to give blessings, etc. They believe that God does not favor them because of some sin they did in their last incarnation.

In the New Testament, God gives hope to these people. Eastern text: "For it is written, Make merry, O thou barren who bear not. Rejoice and cry, O you who travail not. For the children of the forsaken are more numerous than the children of the one who is favored." "Forsaken"—because the people forsake them. The gospel of Jesus Christ has liberated us from all bondage, and we are free from condemnation.

GALATIANS 6

Verse 2 (Philippians 2:3,4) Bear one another's burdens.

Philippians 2:4, be not interested and concerned, just in our own matters, but also in matters of others. Galatians 6:2, bear one another's burdens. In the East, many times you can see on the road two stones sticking up with one lying across the top of them. People who carry heavy load on head lie down on this stone to rest awhile. It was part of the culture for Easterners to help someone carrying a heavy burden, even if he was a stranger. Every man must give his shoulder to the burden. We should help anyone who is weary and heavy-laden and has a need.

Verse 11 See Acts 9:17,18

EPHESIANS

EPHESIANS 2

Verses 12 and 13 Adoption, sonship. When adoption takes place, they legally go out together as father and son, as one flesh and blood—legally, culturally, and every other way. A minor cannot be adopted. Must be able to legally answer before a court. (Same legality in confession of Jesus Christ as lord and savior. But we become sons by birth rather than adopted sons. The confession before God is a legal matter.) It is unheard of in the East for an adopted son to betray or forsake his "father." Before they draw up the legal deed for adoption, the two take a covenant of salt. Pledge loyalty by salt which is more binding than the law of the land. Salt binds to God; law binds to country. Upon death of father, a will is left for son to fulfill, wishes of father.

All have sinned. Those who do not accept Christ as lord and savior remain aliens of God. Those who do accept, become sons of God.

Jesus drew up the deed for us on the cross when he said, "It is finished." By confessing with the mouth Jesus Christ as lord, you are spiritually, legally binding yourself to God and become a born-again child of His. Where once you were an alien, you now are a son with an inheritance. Thinking does not get a person born again, but believing does. After new birth must put on renewed mind according to the Word to be effectual and have power in walk. Change the mind from lies to the truth. The Adversary has no power over God's property (His children). Rebuke the devil, fear, sickness, etc. We underestimate the power of God and over-estimate our troubles. Stop listening to the devil's story. Don't give him room in your mind.

EPHESIANS 4

Verse 8 "Captivity captive" is a multitude of captives. "He led captivity captive," means he has carried away captives and gathered booty. When a city is captured, everything valuable is carried away. They give away some of it as gifts to their friends. Refer to Psalms 68:18. This is the same thing. It should be translated: "...thou has carried away captives and thou hast blessed man with gifts, but the rebellious man shall not dwell in the presence of God." He doesn't give gifts to the rebellious, but to those that follow.

Verse 26 When you get angry, you should control it. It is not wrong to be angry, but you must not show your anger outside. "...Don't commit sin..." means don't act on your anger. Sin in this case means crime. The rest of the verse means forget your troubles soon before you go to sleep. Don't sleep over it. Psalms 4:4: "Stand in awe, and sin not: commune with your own heart upon your bed, and be still. Selah." This means when you are angry, to commune with your heart upon your bed and be still. You don't get excited and carry on.

Verses 31 and 32 Renewed mind. Verse 31, these negatives are poisons which disrupt the whole system. If we do not fight and keep them out, these enemies will lodge in us and make us slaves. How can we put it away? By renewing the mind to the Word. But, instead, people have pride in getting mad. They exalt un-renewed mind rather than feeling shame because of it. Reacting with un-renewed mind is weakness. Rather, exalt and think well of the person that you feel malice toward. The malice must leave. That way you will kick out the enemy of your soul. The greatest power that God gave us is the power to renew the mind. You can be set free the moment you renew your mind. We have the power of God in Christ working in us.

EPHESIANS 5

Verses 25-27 Choosing a wife (without wrinkle). One requirement in the choice of a wife is that she has no wrinkles on her forehead. The way she walks is also examined. Must be graceful and modest in walk. Wrinkles signified lack of trust in God. Christ presents church without spot or wrinkle. The Church must also walk in accordance to the will of God as the Eastern bride does.

Isaiah 3:16: stretched forth necks and wanton eyes—are sign of haughtiness and pride.

Walk consistently according to will of God and reap joy, gladness and victory in every day life. Do not gain just enough knowledge for salvation, but gain enough to walk. Not just hearers of Word, but doers. Power increases as you obey and walk with Christ. Each time grow closer to fullness of measure of stature of Christ. Courage increases as results are obtained. The name of Christ becomes more and more effective in walk.

Verses 26 and 27 Wrinkles. Christ will present us, the church, not having spot or wrinkle. If we have wrinkles, then when presented before God, we shall have not spots. Those who believed in sacrifices prior to Christ's coming, which took care of their sins. Yet, what those people worked did not make sacrifice.

See: Job 16:8; Isaiah 3:16,17

EPHESIANS 6

Verse 2 Honor father and mother. The children were trained that whatever Dad says is as of God. Always obey him. However, this verse means "serve" them, "support" them until they are dead. Do the burial ceremony for them.

Verses 2 and 3 Honor parents. Honor = support. A son who does not support his parents is as good as dead. Old Testament should read "as good as dead," not "shall be put to death." First commandment that has blessing: "That it may be well with thee and thou mayest live long on the earth." Is it true that a person will live longer if he honors his parents? God says so. Words are seeds. What we confess will happen. Must make minds agree with the Word of God.

Hindu children are trained to listen to mother first (she brought the child into the world), then to father (he helped to sustain the child), then to teacher (guru, he opened the understanding), then God. If do not love the first three who are seen, how can you love God who is not seen? Children are a blessing from God.

Verses 13-17 Armour of God, renewed mind. Warfare of the Eastern world employs these weapons.

"loins girt about with truth"—they wear long flowing robes which could hinder walking so a girdle is worn around the waist to pull the garments together so they will not get in the way. The truth is our girdle and it keeps anything from hindering our walk with God. It is the Word. We can walk straight without hindrance because of the truth.

"Breastplate of righteousness"—made of kind of iron or steel and held in left hand over chest. We are protected by the righteousness of God. We trust in it.

"Feet shod with the preparation of gospel of peace"—in East shod with sandals. We should be ready to go anywhere, anytime, to preach.

"Shield of believing"—shield of power.

"Helmet of salvation"—renewed mind on what you have in salvation and operated in given situation.

"Sword of the spirit"—the Word.

Be continually conscious of the power of God in us. Keep mind renewed in accordance with him that is in you. Mistakes are made only by un-renewed mind.

Some people think that because they are saved they do not need to read or study the Word. They say it is in their heart. But they do not even know what the Word says. They neglect the thing that helps a person to become strong and to grow. Those same people would not say, "Oh, I ate yesterday, so I do not need to eat today." Must eat the Word daily.

PHILIPPIANS

PHILIPPIANS 2

Verse 2 Salvation not by works. But after saved, must work out your own salvation. Have salvation on inside, then you ought to demonstrate your salvation. (Philippians 2:12) Don't work for your salvation, but work out your salvation once you're saved.

Many people come for healing that are not saved at all, but they want to be healed first. They want physical healing and not spiritual healing—salvation.

Unless sins are forgiven first—sins are a barrier toward healing. Your sin of unbelief and disobedience has made you what you are. When your sins are forgiven, you're automatically set free.

Verses 3 and 4 (Galatians 6:2) Bear one another's burdens.

Verse 4—be not interested and concerned just in our own matters, but also in the matters of others. Galatians 6:2, bear one another's burdens. In the East, many times you can see on the road two stones sticking up with one lying across the top of them. People who carry heavy load on head lie down on this stone to rest awhile. It was part of the culture for Easterners to help someone carrying a heavy burden, even if he was a stranger. Every man must give his shoulder to the burden. We should help anyone who is weary and heavy-laden and has a need.

Verse 12 Work out your own salvation. The idea that being saved by works here is deceiving. The meaning is erroneously interpreted here. Philippians is written to the saints—those who are already saved—born again! Paul wants them to work (from inside them) out—"demonstrate" and "testify" of their salvation. "Fear and trembling" should be "reverence and obedience." God has not given us the spirit of fear, II Timothy 1:7.

PHILIPPIANS 4

Verse 5 Let moderation be known. "Moderation"—forbearance. Be tolerant and gracious. Demonstrate the love of Christ which constrains you. There should be no darkness in our thinking because God is light. We should be wholly centered in Christ, then our whole life will be full of light. His glorious wisdom then shines from us. Spiritual understanding comes from God to us through Christ. When we have Christ in us, we have all the resources of heaven and earth. We can walk in the light as he is the light.

Verse 8 See I Samuel 12:17

Renewed mind, feeding of swine.

We are saved by grace through the finished works of Christ, but we must do the work ourselves to renew the mind. No one can help us do it. It is just as easy to think positively as to think negatively. Think on positive things. The only way to improve a condition is to go to God. Don't dwell on why you made a mistake—just turn to God for help immediately.

The worst social degradation in East is feeding of swine. The next worst is cobbler, dealing in hides. Even untouchables won't touch them. A swine feeder could not even touch the door of someone's house. He would stand outside and call, "I'm a pig-man, madam." The servant looks out and asks how many pigs he has and he'll answer like this: "Twenty pigs plus one" (meaning himself). He was considered a pig. When he fed pigs, he'd wait to see if they dropped anything so he could eat it. When the woman comes out to give him 21 cakes for pigs, the man must withdraw himself from her so that his shadow will not fall on her.

Luke 15:11ff. The prodigal son got himself into a mess by feeding the swine. He made a mistake. He ended up eating in the house where the swine ate. No money or education or anything could save him or lift him up again socially. As far as society was concerned, he was as good as dead. He did not try to improve his own condition, but went to his father. That is what we must do with our Father.

After Peter was saved, he went to stay with Simon the tanner. The old prejudice went away when new light of salvation came in. Renewed mind is the key to making the old darkness flee. Negatives are destructive. Think only on positive things.

Verses 11 and 12 Renewed mind. The mind is what causes us to be happy or unhappy. It is what causes us to worry or be at peace. Great things can be achieved with the mind. The mind can be defiled with the contentment's of the world. When we think like Christ wants us to think, according to the Word, we are content. We have victory in Christ. The truth soothes, uplifts, and gives contentment.

Verse 12, abased—self adequate, self-sufficient. Christ within gives spiritual energy. We usually live just on surface of spirituality and not on the riches.

Philippians 4:19, all needs supplied according to God's riches in glory. We should demonstrate our love by helping to meet the needs of our brothers in Christ. There is an abundance of unlimited riches in God. All we must do is open our mouth wide, which means to "ask largely."

COLOSSIANS

COLOSSIANS 2

Verse 14 Double for Sins.

In the East, a person going bankrupt goes to the court and files a list of his creditors and how much he owes to each one. Then the court declares him bankrupt. In America, only three are involved in such a situation: the creditor, the judge, and the person going bankrupt. In the East, all the country knows when a person goes bankrupt. The elders at the gate hang the list of his creditors at the gate. Then everyone knows that he is a dishonorable man. Much talk is against him and his family. Hard for his children to marry. This disgrace is not lifted until he pays "dollar for dollar." Legally he is okay if he pays something like 25¢ to the dollar, but he is not morally okay. His payments are recorded at the gate. Someone could pay off his debt for him—it's as good as his own payment. This benefactor pays the court, receives the receipt, and hands it to the elders of the gate. They read it, fold the list and glue it together and then all that was against the man is closed in. No more condemnation. Write his name on the outside and tack the list back up on the wall. That is being doubled.

There is now no condemnation to those in Christ Jesus (Romans 8:1). Christ blotted out the handwriting of ordinances that was against us (Colossians 2:14). New creation in Christ.

Christ paid it all for us. He who was rich became poor that we through his poverty might become rich (II Corinthians 8:9). He was not poor economically—he wore a seamless robe, his mother owned property, every home in Palestine was open to him. He had riches in glory. "Poor" means humble. Through his humility we inherited his riches in glory.

Matthew 8:20 (not stated)—A male and a female fox together build a hole for a home. Mated birds build nests together. A man who would say that he had nowhere to lay his head, simply said that he was unmarried and had no home in that sense. Jesus' parents' and sisters' homes were always open to him. He was not poverty stricken. Any holy man of any religion in the East is respected and all homes are open to him.

(Isaiah 40:1,2). Received double for all her sins.

We understand double as twice as much. Double here is not twice as much. In the East, they check each other's children. Example: Man becomes bankrupt in East and the whole city knows. They hang a list of creditors they got from the creditors; it goes to the elders and they publish it at the gate. Everybody reads it—everyone looks down on you. This makes other people afraid to do this. If a man steals, they cut his hand off.

If they go bankrupt, they must pay dollar for dollar.

Legality is no criteria for deciding a man's character. Can be legally right and morally wrong. Example: if a man pays \$.25 on every dollar. A benefactor of the family will come and pay the balance to the elders of the gate.

Therefore, the man has been redeemed from his debts. As the elders receive payment by the benefactor, the debt is folded inside of the paper and doubled. This closes all that was against him.

COLOSSIANS 3

Verse 3 "Hid with Christ in God." There is a game played by Eastern children. Put a piece of money in your palm and close it up; now money is hid in the palm. Then any body can come and try to separate the fingers and if he does so, the money he finds is his.

"Neither shall any man pluck them out of my hand"—John 10:28.

See also: Psalm 129:3

COLOSSIANS 4

Verse 6 See Ephesians 6:2.

See II Chronicles 13:15.

"Seasoned with salt." We are thieves and liars before God if we say something and do not do it. The man in the street is crooked to his fellowman. The thief robs a bank. The liar inside the church lies to God.

See Mark 9:50

I THESSALONIANS

I THESSALONIANS 2

Verse 5 If we don't trust a man, we say well you owe me \$10 and "God is a witness for it." The people are more afraid of God than the law. Here in the West, they are more afraid of the law, than God. When a witness cannot be found, God is a better witness.

I TIMOTHY

I TIMOTHY 2

Verse 8 See Psalm 77:1,2

See Lamentations 2:19

Verse 9 (Job 16:8, Isaiah 3:16.) Marriage (selection of wife).

Marriage is by parent choice in the East. When a wife is chosen, the ladies of the household go to the girl's house and ask her to walk forward with a glass of water to see how she walks. She wears many jewels on her feet. Must walk with dignity, grace, without an outstretched neck.

"Shamefaced" in I Timothy 2:9 should be "modesty with dignity and grace," making no noise with jewels on feet. Another requirement is that she have no wrinkles on forehead. Wrinkles are sign of worry, no trust in God. Christ presents us to God without spot or wrinkle.

"Modest apparel." Many Easterners are heavily laden with all kinds of jewels. Hindus do not believe in getting their hands dirty in manual labor.

...have to have a dowry to marry—have to offer to girl's parents.

Verses 11 and 12 (I Corinthians 14:34,35) In the East, man sits on one side of the church and the woman on the other. Man and wife don't sit together—men with men, women with women.

After benediction in the East, everyone remains seated—no hurry.

The men start reading the Bible about what the pastor said—they discuss: Was he right when he said this? All men join the discussion. A woman from one end will yell over to the men and say, "Bill, I agree with you." More of the women joined in—there was GREAT confusion—everyone had his own opinion. Paul says, let the women keep silent and ask at home what they were discussing.

I Timothy 2:11,12. Teach should be debate. This is the same as in I Corinthians 14:34. Don't yell across the aisles and debate with men—ask them at home. This is too much confusion.

The man is the lord of the woman—she should be in agreement with what he says—not argue with him. She should be humble, submissive, silent, gracious, kind, courteous, sweet, loving—that's the woman's job—culture.

Verse 12 "I do not think it seemly for a woman to debate publicly, with a man. or to usurp authority of a man, but should be silent." In the East, often time after a Church service, they will gather and discuss what the minister has said and they will start arguments. It is not proper for a woman to take part in such a discussion or argument. The woman waits until after she comes home to discuss it with her husband.

(I Corinthians 14:34) Woman (teaching). It is not true that a woman should not teach or preach in church. In East, men sit on one side, women on the other side of the meeting room. After meeting is over, the men discuss and debate what was taught. When the women start yelling across, too, it becomes more confusing. "Teach" in Timothy, should be "debate." But women can preach. It is not usurping authority over the man. Husband is head of the home and women should not usurp that authority. Sometimes men are afraid of the woman getting involved in teaching, preaching, etc., and talking too much because they like to boss her and see themselves as superior. It is not a God-ordained viewpoint. A woman does not submit because she is inferior to or afraid of her husband, because that would be of the flesh. It is rather a spiritual matter of obedience to the will of God. The relationship is not superior-inferior, but is a spiritual relationship based on love.

"Woman to teach." Oriental translation: "I do not think it seemly for a woman to debate publicly or otherwise usurp authority of men, but should be silent."

In the Eastern Christian churches, the men sit on one side and women sit on the other side. After the sermon, the men debate. It is an oriental tradition, right or wrong though it may be, that only the men participate in the debate. This has nothing to do with teaching.

Many times in the East, when Orientals become Christian, they pick up bad habits from American Christians there. They begin drinking, smoking, etc. and losing a lot of their traditional discipline.

There is no reason for women not to teach, prophesy, etc. in the Church.

I TIMOTHY 5

Verse 1 Elder is a pastor in the church. He is a spiritual elder—not one by age necessarily. Look to him as a father, God is to correct Him, not the church. Younger men are brothers. In the East, anyone can check on your children. If they act up, you may punish them—then you're looked upon as a good citizen. Nip the evil in the bud. Check them out of love, not anger nor malice. Teach them the right way.

Verse 3 Widows that are widows indeed. If a woman is married at 21, and her husband dies at 25, she is not a widow indeed—you must be married at least 60 years old to be a widow indeed. If you live with your husband 7 years from your virginity, you're also a widow indeed, even though you are not 60. If you are 18-20, you can join the temple and minister with no problem. If you are married less than seven years and your husband dies, you cannot go to the temple and become a minister (serve in the temple). There are two types of widows: younger and widows indeed. These younger widows have to wait until they are 60—she has lost desires for the earthly pleasures and is trustworthy. If she has lived with her husband for seven years, she has also lost her desires to the world and is trustworthy. This is Eastern psychology. Why 7 years? Shows completeness in itself (perfection.)

Verse 4 If you have two brothers and you are the eldest and all three of you are married, their families, as well as yours, are under your subjection (after your father's death). If the younger brother dies and leaves a wife, you as eldest brother are responsible for his wife and family, to take care of them. The widow remains in the family and you, as the head of the house, educate her children. This way the family is not broken up. This is true no matter how distant your relatives are. This is why there aren't any orphanages in the higher class of people. The law is in their favor to marry, but they don't want to marry. They want to spend the rest of their time in prayer. They are (widows) helpful in the family to teach the children.

Verses 5-8 Provide for his own house—take care of every one of your relatives, no matter how distant they are. You don't put them away in "old people's home." If you don't take care of them, you're an infidel. Same with Chinese, Jews and Indians. West is barbaric. You should take care of them, wash them, feed them, etc. If you get married, each son has an apartment in the father's house. They live separately, but they eat together. Maybe 20 people eat together—doesn't matter. They all work under instructions of the head of the family, the mother-in-law. They don't quarrel. In America, mother-in-law is a foreigner to the daughter-in-law. They marry Hindu's. They're in the same family. They are related together—blood relationship.

That's why they can't send them away from their home either. It may get to the point that the whole village belongs to the same family. That's when they say let us all pray together—they all have the same religion—not separate denominations. All are Hindu's in East.

Verse 9 (Luke 2:36-38.) Widows, temple service. Gave much information about Anna the prophetess: how old she was, her father's name, husband's name, tribe, how long she was married, what service she did in temple, etc. This information was given because she was a widow. Otherwise no one would believe her word. A man under the age of thirty is not believed to have reliable wisdom either. If a virgin (unmarried) of 21 wants to join the temple for service, she may do so, but if she is a widow under 60 she may not do so if she did not live with her husband at least seven years. She is a "younger widow."

In I Timothy 5:9, Paul says not to take in a widow under 60 years old. It was believed that younger widows were too inclined to follow after the world. A woman of 60 has better wisdom. Anna was 84 years old, and all that information was given on her to assure people of the reliability of her word. A "widow indeed" is one over 60 years old or one who lived with her husband for at least seven years.

Widow serving. Widow had to be 60 (threescore years) years old before serving. (In contrast to the "widow indeed," verse 3)

See Luke 2:36,37

If a woman is a widow under 60 she will not be accepted into temple. If a woman is married for 7 years to one man and then becomes a widow, she is acceptable into the temple.

See also: Judges 11:35-40; Luke 2:36,37

Once a girl decided to serve in the temple, she would be brought to the temple by her parents and they would shave off all the hair from her head and she would never get married. A veil was placed on her head. Father must give his consent for girl to marry, no matter what her age is.

If a young woman lives only one year with her husband, she must wait 60 years to be qualified to serve in the temple. In the East, 30 years of age was the acceptable time for a man to be ordained. Prior to this age, he is considered to be immature and incapable spiritually. This is why Jesus had to wait to be 30 before he began his work. No one would have listened to him at all if he had been younger than thirty.

Verses 9-12 When an Easterner hears that someone is a widow, he will want to know what kind of a widow she is because her word cannot be trusted until she is sixty years old. When describing a widow, all particulars must be given to show that she is trustworthy, but with a man these particulars are not necessary; such as Simeon, his integrity was not stated.

Verse 23 "Drink no longer water" means not to drink water to excess. Easterners drink more water than Westerners. I can't eat food without water. Timothy was in the habit of drinking too much water, like most Orientals are. They drink too much water and their food doesn't digest. "Drink water, but not in excess, which causes trouble in your stomach, but add a little wine."

Drink no longer water—in excess (these two words are missing in the King James). Wine here is grape juice. There is a certain stomach disease in the East where the people do nothing but drink water and will not eat. They will die. By drinking grape juice, they will be healed of this disease. This is what Paul is saying here. These people would drink nothing but water, lose their appetite, and die of the disease.

Noah? Planted vineyard—drunk with wine. (Fermented.)

Lot—drunk with fermented wine.

Can only tell whether grape juice or fermented wine is used by the context—both are called wine in the Bible.

There are certain diseases in the East we do not have. For a certain stomach disease, a man would cease from eating food and drink a great deal of water. Shortly after this, he would drop dead. Paul says "Drink no longer water in excess, but use a little grape juice for thy stomach's sake and thine often infirmities."

Do not drink water in excess. Easterners drink much water with their food, so food does not digest well. Wine = grape juice.

I TIMOTHY 6

Verse 6 "But our gain is greater contentment, for it is the worship of God that brings us contentment." That is all we live for: to worship God and to find peace and contentment.

Godliness with contentment. Eastern text: "But our gain is greater contentment." The worship or service of God brings us greater contentment.

II TIMOTHY

II TIMOTHY 2

Verse 8 "Lifting up holy hands..." Connect with Psalm 77:2

Verses 20 and 21 "Vessels" Three vessels kept in the home: clean vessel, chosen vessel and vessel of honor. If a man comes to pray he will wash his feet and hands with water from one of these vessels. A second one is used for drinking water. The third is used as container for holy water to take to the temple

"Vessel of honor" is where water comes from to wash feet in the East. (Poorer people's pots are of wood and earth instead.)

Verse 21 Vessel of Honor; Vessel of Dishonor; Broken Vessel (Psalm 31:12). These three vessels are kept in an Eastern home.

HEBREWS

HEBREWS 1

Verse 1 God who at various times and in many ways or portions spoke in the old court days unto our fathers by the prophets (God spoke to them then) has finally completely spoken in the last days of the first court to us in His only son (prophet—revelation first, now climaxed with a son-revelation). Whom God appointed heir and inheritor of all things (heirship goes with sonship) by whom also God made the cosmos.

Verse 3 Christ being the effulgence (outraging) of God's glory, and the identical substance of God (foundational essence carries same mark or stays as dye used by engraver on image on coins or impression by signet ring giving it absolute validity and authority). Maintaining to sustaining all of his creation by the word of his power, when he completed our purification (cleansing) from sin and the consciousness of sin (ascended) reassured his points of dignity to authority in the highest place of honor, on the right hand of God. (Here Philippians 2:6ff).

Verse 4 Proving himself to be much better than the angels hath inherited (as a son) a better name than thy.

Hebrews 2:9-11; 2:14; 5:8,9; 6:4-6; 7:22,24,25; 8:6; 9:26

See Matthew 15:26,27

HEBREWS 4

Verse 12 For the revealed Word is living and energetic and sharper above any two-edged sword, piercing even to the extent of dividing soul and life (figures of speech called Metonymy, meaning change of noun, either one noun is used for another to emphasize a similar relation) and of the joints and marrow and is a critic of the thought and intents of the personal life.

HEBREWS 7

Verses 1-3 Melchizedek. King of Salem = king of peace. How could Melchizedek not have a beginning or end? Verse 3 should read, "Neither his father nor his mother is recorded in the genealogies, neither the beginning of his days nor the end of his life. But, like the Son of God, his priesthood abides forever." "Beginning of days" = birth date (it was not recorded). (Neither was the end of his life recorded).

Verse 3 Eastern translation: "Neither his father nor his mother is recorded in the genealogies and neither the beginning of his days nor the end of his life is recorded; but like the Son of God his priesthood abides forever."

HEBREWS 9

Verse 13 Wearing ashes. Verse shows that wearing ashes on the body is symbolic of putting themselves under the protection of God. We must trust and rely in God alone. This is what Job did in verse 8. His wife judged by looking at the circumstances. We must believe, and stand in the power of God.

HEBREWS 11

Verse 31 Harlot. Joshua 20: the story of Rahab. Harlot—not a prostitute here—depends on context, just as wine.

Here harlot is an innkeeper. Inns are built along roadside and also on the city wall at the gate of the city. The inn has 2 places. One for the virgins who wait for the bridegroom to come through the city gate; the other, any traveler can stay, eat and sleep there. The innkeeper lives in a room upstairs. This is the kind of place Joshua sent the spies to lodge in. Why call her a harlot? Several thousand years ago, the

inn system was started. Place for traveler to stay free of charge—maintained by public funds. They asked for a good man to come forth to head up the work. No one came, so a woman did. "If you take the job," the elders of the gate said, "you cannot wear the veil because you must talk to the customers." It was the custom for women not to talk to men. The women who wear veils aren't supposed to look at other men. The women who do this can only look at the men in their own family. And, if you take the veil off, people will call you harlot (one who serves anybody and everybody). This is in contrast to her culture where she'd only serve one person. The name has nothing to do with morals, but culture. This is a name of an office-harlot.

We are supposed to serve only the Lord Jesus Christ. If we serve somebody else (the world, the flesh, the devil) at the same time, we're harlots. There is a divided loyalty—a spiritual harlot. If you serve God and mammon, you're a spiritual harlot.

The Samaritan woman was not a prostitute either. She was a good, respected woman. If either of these women had been prostitutes they would have been outside a three-mile limit. Pigs, liquor shops, prostitutes, lepers are all placed outside the village in the East. She wouldn't have been allowed to stay in the city, much less, run the inn (which was an honorable job). The king of Jericho sent for her to appear before the court—not so with a prostitute.

HEBREWS 13

Verse 2 At night, the front door is not closed. Anybody, any foreigner, beggar, tramp, saint, sinner can walk into an Eastern home at night. One meal is kept always for "angels unawares."

Hebrews 13:2. When the beggar arrives, he is treated with the utmost respect: "What can I do, my Lord, for you." Every beggar may be sent by God; perhaps God has sent this beggar to test my sincerity and loyalty. If the beggar comes to eat, the reply is, "Yes, my Lord, come right in, sit down there." She, the hostess will bring water and wash his feet, bring him his food. Afterwards, offer him a place to sleep. Then the beggar says he'll sleep there. There is no fear on either party's part.

JAMES

JAMES 1

Verse 19 See Luke 19:1-4

Verse 22 See Psalm 20:5

JAMES 5

Verses 2, 3 "Garments are moth-eaten." This goes with teaching on Job 27:16

Verse 16 See Matthew 26:22,23

I PETER

I PETER 3

Verse 3 Plaiting is braiding. Plaiting itself is not wrong, but putting gold coins in it is. Most of the Eastern women have long hair. Girls of about 10 to 16 are plaiting all the time.

Verse 5 Our manner of dress ought to be in the keeping with the spirit of Jesus. When they get married, they have gold jewels all over their face but they put a veil over their face so the bridegroom doesn't see the face and the beauty of the woman he is going to marry. He must lift the veil to look at her, but not until ten days after the marriage. "The King's daughter is all glorious within" means she is glorious within the veil of her heart.

Verse 6 Sarah obeyed Abraham calling him lord. They live in peace. Bishop never saw quarrels in these homes. To husband, the wife is not just someone to cook for him, wash for him, and produce his children. She will act the way he treats her. He treats her as if she were a ministering angel sent by the Lord. He never uses harsh words with her because she is an angel sent by God to serve him. She's not his cook, she's not his servant, she's a servant of God that has come to minister to him. So he must treat her so. If he hurts her in any way and she sheds tears, Hindus believe that God sheds tears in heaven. Even if the woman becomes angry, the husband would show meekness, gentleness as a minister of God that's the way Hindus are taught. The Western Christians are taught differently. In India—no divorces, in America—\$5.00 to get married—\$500.00 to get a divorce.

I JOHN

I JOHN 4

Verse 4 See Psalm 123:2

Verse 20 (Isaiah 52:15.) Matthew 10:42; Mark 9:41 (Taught, but not stated.) Eastern people carry food and bedding when they travel and they come to eat and sleep in the village common area where townspeople may come and find a guest for dinner. They will not eat until they find a guest. Seek kingdom of God first by feeding guest first. They ask for the privilege of serving someone. They think when they help someone they help God.

(Taught.) A guest must have his feet washed and be sprinkled with perfume before he is acceptable. Washing feet = cleansing. Sprinkling perfume = anointing with oil (symbolic of holy spirit).

Isaiah 52:15 "Sprinkle many nations." They will keep begging the guest to stay on and on for meal after meal, night after night.

III JOHN

Verse 2 II Corinthians 9:8—All sufficiency. Sufficiency to support ourselves, church and those in need. No reason for us to lack. III John 2. Things are only incidental, not fundamental. Christ is fundamental. We have ability to abound to every good work, to glorify God. Is poverty a glory to God? NO! Prosperity is not always a sign of God's blessing. The wicked also prosper. But, as we believe and follow God, prosperity is guaranteed for us. See record on the woman with the cruse of oil. Oil stopped flowing only when there was nothing more to hold it in. (II Kings 4:1-6)

Verses 9, 10 Adversary. (I Corinthians 16:9.) If a door is opened unto you to declare and testify the sole counsel of God, the enemy of our souls who is roaming about, stirs up people to question, confuse, and upset you. Even own brothers will oppose. (III John 9.) Many people are on fire for the Lord, but support the devil at the same time. Often adversaries come through our own minds.

REVELATION

REVELATION 1

Verse 4 In the East, they always write paragraphs with the opening paragraph. In all their letters they always start with "Om" or another spelling is "Aum" before they start the letter. It means God. The Greeks discovered their own term for the word, "Om." "Om" was a Calcaasian property. "Rokha" means spirit, also wind. It is symbolic of presence. The Word of God spreads as if carried by the wind. "Seven spirits, (seven winds) standing before the throne..." means ready to receive God's Word and to carry it to the uttermost parts of the earth. "Seven spirits" completeness of the wind.

The church began in Asia first (the East). There was Christianity in the East first and then came to the West. The East has given the world: religion, philosophy, understanding, wisdom, culture; the West has sent missionaries and food to the East. Number 7 symbolizes completeness. Ruach is Aramaic for "spirit, wind" symbolic of omnipresence. (Matthew 5:22 Raca is different. It means "I'll spit in your face.") The wind is everywhere present. Jesus Christ is called omnipresent, omniscient, omnipotent; omni comes from derived from: Sanskrit. Om = in the beginning, God, the Word. Om means "all" now. God was in the beginning and always will be. Krishna = Om became flesh...Christ. God is able to save to the uttermost because He is omnipresent. "Standing before the throne" shows his willingness and readiness to receive God's command and to carry them to the uttermost parts of the earth. One wind, 7: completeness.

Verse 8 "Alpha and Omega" are Greek words, meaning the beginning, and the ending.

Verses 12 and 13 The angels and prophets have golden girdles. Those that are messengers have leather girdles. Candlesticks, symbolic of truth. Other people wear silver girdles. Seven candlesticks are symbolic of seven luminary's or churches. Each church is called a luminary. God is symbolic of purity. Paps is the same as waist. Golden girdles implied power.

Verse 14 "White like wool" and "white as snow" means the same thing. Talking about the whiteness of his hair. "Eyes were as a flame of fire." They decide a man's character by looking in his eyes. If he is a sincere, strong character, within him, they say his eyes burn as fire. White is symbolic of light and purity. They say "you can't make white from a black material." Black is symbolic darkness, disaster and grief. Green is symbolic of wisdom. Mohammedan priests wear a green turban. The long beard and white hair are symbolic of knowledge. To them, the eyes are the window of the soul and they reveal the inward secrets of the soul.

Verse 15 "...like unto fine brass,...." Use "lemanon" instead of brass. Lemanon is fine brass. If you put the brass in the furnace it looks like gold. Brass is symbolic of strength and endurance. Before steel was known, brass was considered one of the strongest metals in the East. It was as valuable as copper. Fine brass is symbolic of the strength of the message of Jesus. Just as burnt brass appeals to the eye, so the gospel appeals to the minds of the people whose religions are inferior. "Water" is symbolic of light, "...soul of many waters." Was an announcement that the gospel of Christ was to go through the world.

Verse 16 "...out of his mouth went a sharp two-edged sword..." This means what he says is complete, and what he says he'll do. Seven planets light the heavens, just as seven candles light the temple. New translation: "Seven stars" means the angels of the seven churches. Angels means ministers.

Verses 16 and 17 Seven stars were seven planets which lighted the heavens just as seven candles lighted the temple.

Sharp two-edged sword means two things: The Word of God, which is a sharp two-edged sword, and (2.) an eloquent speaker that can answer any questions.

The sun here is symbolic of power and light.

Right hand of God is symbolic of power and righteousness.

First and last—"I am the only messenger." Prevalent saying in East. There were other messengers, but they were false.

Verse 17 "I am the first and the last" is an Eastern saying meaning I am the only messenger." This phrase is only a religious saying.

REVELATION 2

Verse 1 Seven stars mean seven ministers in charge of seven churches. Right hand means power. Seven candlesticks mean seven churches.

Verses 1 and 2 "Seven stars" stand for the seven ministers who are in charge of seven churches. The right hand is symbolic of power and authority. "Seven golden candlesticks" are the seven churches.

Verse 11 "...second death" is the death of the soul. "First death" is that of the body. This death is caused by sin.

Second death—of soul of unbeliever, caused by sin.

Verse 17 See John 19:16,17

White stone. If a young man commits adultery with a young woman, he is either stoned to death or he pays "blood money" to the girl's father. The "blood money" may be \$2,000. Once he has paid, a white stone with the adulterer's name on it is placed in front of his tent. This means that the elders have forgiven him after he paid the blood money. He must ride on a white donkey, symbolic that he had committed a crime and the elders had forgiven him. Because the man's name is on the stone, everyone reads it and is still in disgrace although he has been forgiven. People see the stone, ordinarily, "Ah, this rascal, although forgiven, has escaped by the skin of his teeth, by paying money." God says He puts a new name on the stone, represented of absolute forgiveness of the new creation. The woman corrupted by adultery will never marry. So the father is compensated. The girl will never be able to marry following this unless the father dishonestly gives her in marriage.

When someone has committed a terrible crime and is caught, if he is not killed, then they are given a white stone which shows he has been freed from the crime but the people will always remember that he committed a crime when they see the stone.

If a man commits rape, he is brought before the elders of the gate. The girl will not be desirable for marriage and she must be given a large sum of money. They will collect blood money from the man and give him a white stone to place near his tent with his name on it. This will absolve the man of all guilt. Everyone will know that he has paid for his crime.

When we get the white stone from the Lord, it has a new name so no one can read it or know who we were. This saves us from disgrace and dishonor.

A white stone in front of the tent tells you that the man inside the tent committed an evil crime, possibly along the lines of doing it with a young woman. He was caught, the elders of the gate and the people determine his punishment. Then an amount of money, called "blood money" is determined for the father of the girl because she cannot marry now. Nobody would marry her. Once he pays this bill, the man is no longer near stoning. He is still under fear until he pays the fine. Then he is no longer in danger. Yet, the white stone stands like this, outside, declaring (1) freed!, and (2) that at one time he did commit a crime.

REVELATION 3

Verse 1 "And unto the angel of the church in Sardis..." That means the angel or the minister of the Sardis church. "Thou livest and art dead" is a common saying of that which is finished. The minister of the church in Sardis was physically alive, but spiritually dead. He did everything he could do for the people, but inside he was dead.

"Thou livest and art dead" means you are done, when a man's influence and power wanes, he is considered dead; physically alive and spiritually dead.

Angel = elder, overseer in Church.

This minister in Sardis was physically alive, but spiritually dead.

Verse 12 They use this to prove reincarnation—when become a pillar of God, you don't have to come back.

Verses 14-18 Church of Laodiceans. Laodicia was in the province of Phrygia in Asia Minor. It was a commercial city. Long before Rome came, this was the leading business place, when they became Christians they were very humble, very sincere, very loyal to God. They gave tithes and offerings, they witnessed. They had sheep with black wool and they made clothing from their black wool and they made 3 great fortune from selling this clothing. Next they discovered a powder called Phrygian powder. This powder healed the blindness of the people. Most Eastern people with eye trouble suffer from short sightedness because of the sun and moon light which strikes their eyes (Psalm 121:6). The workers who sleep on the threshing floor at night will cover their eyes to protect themselves from the moonlight.

The wool clothing and powder made the Laodiceans wealthier than they were before. This great wealth caused them to lose sight of God. They became lukewarm, cold and indifferent.

Verses 17, 18: "Gold tried in the fire" means faith in God.

"Buy" in the Bible means exchange (Proverbs 23:23. Buy the truth and sell (exchange) it not.)

"Rich"—the truly rich man believes in God.

"White raiment"—this is symbolic of the robe of righteousness.

"Anoint thine eyes with eyesalve"—they were trying to cure other people's eyes and yet were themselves blind to God. (John 3:19) Here the eyesalve is the holy spirit which heals our understanding.

Verse 18 "Gold tried on the fire" means faith. ...anoint thine eyes with eyesalve..." means and get saved. "Amen" is derived from the Arabic objective "Amina." It means faithful, truthful and trustful. A messenger that is called "amina" is a trustworthy servant of the Lord.

Verses 14-20 Laodicea, Powder, Raiment, Materialism.

There were seven churches to which God gave messages; one to each church. Laodicea was one of these churches. Laodiceans were humble, sweet, gracious, good, loveable, loving. When they were poor they obeyed God, they were dependent of God, they walked on the Word of God, they were happy, powerful witnesses in the beginning of the church. Then they "prospered overnight." They had a breed of sheep which produced black wool, and people loved clothing made from this wool. They also made a powder called "phrygian" powder, named after their province "Phrygia." This powder was to heal the diseases of the eye (ophthalmia). These two things brought great wealth to the Laodiceans. These material things began to be their dependency, rather than God. So God spoke to them in verse 17—how could people with such riches be naked, miserable, etc? Because of Luke 12:15. They were spiritually diseased. Verse 18, the gold that they had was not true riches. God wanted them to buy "gold tried in the fire," meaning the faith of God. This is "true" riches. They were clothed beautifully, yet they needed white raiment of salvation. Also, they were to anoint their own eyes with their salve (Phrygians). They were healing others with their salve, but they were themselves blind. They needed "eyesalve" which represents the holy spirit.

"Spew thee out of my mouth"

"The angel of the church" —the body of believers.

"Spew thee out of my mouth"—this means I will reject thee. This is like eating something which is rotten which we spit out of our mouths.

Verse 17: Historically Laodicea was in the province of Phrygia in Asia minor. There are five continents where people live. Civilizations: Africa, Australia, Europe.

1. Indus valley—came from Persia
2. Nile valley—came from India
3. Greek—came from Egypt
4. Roman—came from Greece
5. British—came from Rome (Caesar)

Races (or culture)—race and culture are the same.

1. Aryan—straight eyes
2. Semitic
3. Mongolian—broad face, high cheek bone

4. Negroid

Every nation must come under one of these cultures. Color has nothing to do with race.

Shem, Ham, Japheth are three sons of Noah. All four races come from these.

Mongolians, Semitics (Arabs & Jews) come from Shem.

Verse 20 Jesus Christ is our intimate friend. There is no fear. He will meet your needs and solve your problems.

In the East, guests who are mere acquaintances sit down and the host serves them. If the guest is a personal, real, loving and intimate friend, then the host will eat with his guest. This is the comparison in verse 20.

"I stand at the door and knock." Christ makes us equal with him, intimate friends.

No Eastern host will eat with the guest unless he is a particular, definite, intimate, personal, beloved friend.

"Behold I stand at the door." The Greeks are the wisdom of the West. The Hindus are the wisdom of the East. The Hindus do not eat with their guests unless the guests are personal friends. They will serve the guests who are not friends and when the guests are gone to the next room to have desert, then the family will sit down to eat. When Jesus Christ comes in he eats with us, our personal, intimate friend.

Stand at the door and knock, hospitality.

Jesus says, "Behold I stand at the door and knock..." No Oriental host will sit down and eat with a guest, unless the guest is a particular, definite, intimate, personal, beloved friend. Jesus our blessed lord...for whom the world was made, who shed his blood from head to foot for you and me—rebels and criminals throughout the world. He says, "If you open your heart to me, your business to me, your home to me, I'll come in and sup with you and you with me. I'll make you my first intimate friend, because we will sup together. We won't be strangers or aliens. Once you open your heart to me, I will treat you as my beloved brother. Once you open your heart to me, I'll be your intimate friend. Who will be crowned in your home, have preeminence, you will then eat with me as personal friends. We will solve problems together, we will fight issues together, there will be no lack for you; all things will be possible for you. The enemies come, I will fight them for you, I will be by you; I will be in you; I will be round about you; no plague shall come nigh thy dwelling; I will see that all things work together for good once you let me in."

When he is in, give him all the keys to the house. Don't close any doors to him. He will cleanse us inside out. He will defend us, he will make us a new creation, old things will pass away, behold all things become new. He will pay your bills, he will heal your body. He will fill you with holy spirit and with joy.

REVELATION 4

Verses 2-4 Each stone has a meaning in it. When the people come and kiss the stone the bishop is wearing, they are supposed to receive peace. It is an "amethyst" stone, purple in color. Every bishop has one. When you wear it, it means you carry with you the peace of God. The people are supposed to find the peace of God through the Good Shepherd, the Shepherd of the church, to whom Christ committed and trusted the peace. Most of the people don't know what they are doing when they kiss the stone. They just kiss because they were taught to. The priest's wear black because their master is away and they are serving him until he comes back. The priest's are the disciples and the bishops are the shepherds. They wear purple representing the fact that they have washed in the blood of Jesus Christ. They are made kings and priests unto God in the church. "Black" is an inferior rank. The throne is symbolic of the power of dominion. In the East, the emperors and king are on the thrones when judging the people and also on feast days. Small thrones were prepared for princes on a platform next to the throne so everyone could see. On feast days, the sons, daughters, and wives all sat next to him, but on smaller thrones. That way all his subjects could look upon him. The one sitting on the throne is God. The precious stones are symbolic of a purity and holiness. The thrones are usually ornamented with costly stones of many colors and gold. The rainbow suggests the ever presence of God, and the everlasting peace. The stone is symbolic of the glory of God. At the time, on the judgment day, all darkness will be dispelled and the brilliance of the glory of God will shine through all the universe. Jasper and sardine stones are green, also

the emerald. God represents the prosperity, power and happiness that are waiting for those who are saved. The twenty-four seats represent the old and the new covenants. White is symbolic of judgment, purity and sanctification. The priests put on white garments and sat down. The priests in the bishop's church dress up their robes. They say a prayer for each piece of garment they wear. They wash their hands in holy water before they go to the altar. Before priests go to the altar, they put on white garments and sanctify themselves.

Verses 3 and 4 Throne, ephod. Throne is symbolic of power and dominion. In East, kings sit on throne when judging the people and on feast days. Small thrones are provided for princes on platform next to king. God is sitting on this throne. The reference is to the judgment day. The precious stones represent holiness and purity. The thrones are usually ornamented with many colorful costly stones and gold. Solomon had a throne with steps of gold leading up to it. The ephod which Jewish high priest wore on his bosom, had 12 precious stones representing the 12 tribes. The rainbow represents the omnipresence of God and everlasting peace. The colors of the stones in the ephod represent the glory of God. Green represents wisdom. Certain men of wisdom wear turbans of green cloth. Emerald, pardis, and jasper are green. God represents prosperity, happiness, and power that is waiting for those who are saved. Crown symbolizes honor and glory which belongs to God alone.

Verse 4: Four and twenty = 24. The twenty-four seats represent the old and new covenant (12 heads of the tribes of Israel, 12 apostles). They are the elders. White represents purity, judgment and sanctification.

Verse 6 "...full of eyes before and behind." This means he knows the past, present and future. It means a man knows everything from the end to the beginning.

Verse 8 "Four beasts" means living creatures in this case. "Full of eyes" means they could see in all directions.

Verse 7 The "lion" is symbolic of dominion, "calf" is symbolic of threat, "man" is symbolic of intellect, and "eagle" is symbolic of presence. The eagle is everywhere, is a Hindu idea. Authority, strength, intelligence and presence for the temple of Jesus Christ.

REVELATION 5

Verse 1 "Book" does not mean a bound book. In India, they have palm leaves about two inches wide, ten to twelve inches long. They stake them up one on top of the other about 200 of them, and make one or two holes on one side of them and then put a kind of steel-like thing on each side to hold them together. Then they put ropes on the sides. They must take the rope and steel things off when they open it and then they write on one side of it. Scriptures are maintained in India on palm leaves. They don't fade at all. Pen of iron is used only on palm leaves because it must be engraved on. They also kept it on straws which were secondary. If they were writing scripture on either palm leaves or straw, they wrote on only one side. Other things they wrote on both sides. When they wrote on both sides, they rolled it up and sealed the end. "...written within and on the backside...", this means it was not a scripture but a decree of God of what was to happen. The importance of the message was sealed with notes. Whenever a king sent a proclamation and sealed it, that meant nobody could open it except a man of authority. It is opened before nobility, and masses of the subjects. When it is being opened, people usually get scared. They fear it may be sad news. The books in the Bible were in the form of scrolls. Usually the scrolls in the East are opened by representatives or someone near the king. No one can open the scroll except Jesus. "Seven" means the completeness of the message." "Seal" shows the importance of the message, "seven" the completeness. Translation: "And I saw in the right hand of him(Jesus) who sat on the throne a scroll written on both sides, sealed with seven seals."

REVELATION 6

Verse 2 "Yuga" means a circle or cycle. The last yuga he will come on a white horse, that's a final journeyman, and restore the righteous, bring a new kingdom. He will sit and talk to those who are disciples, who have been faithful with him. This is that part of the yuga. Yuga of grace. When a king or conquering general enters the city, he always rides in on a white horse. It is a sign of submission of the king that has conquered them. White is symbolic of purity and power. The one who sat on the horse had a bow and arrow.

An Oriental potentate always rides on a white horse. In the East during the end of a battle, the conquered will bring a white horse before the conqueror to honor and welcome him. He rides on the horse and the people lead him into his conquered territory. White—purity, power and sanctification; bow—strength, conquest, expansion of realm.

Verse 4 In the East, red horses are ridden by soldiers, symbolic of blood. No king rides a red horse. The king's bodyguards were scarlet. The idea is they are out to fight even to shedding blood. "Black horses" are symbolic of death, famine and destruction.

The red horse symbolizes blood, great destruction of life. In East, soldiers sometimes wear red clothes or a red heart to mean they are ready to give anything, even their life.

Verse 5 Balance of scales are symbolic of justice, scales of God.

The black horse symbolizes death, famine and destruction. Balances or scales symbolize justice.

Verse 6 In time of war, the prices go up because of feeding the soldiers and lack of work. When the war is over, prices go down. A measure of wheat for a penny, expresses abundance, "...see thou hurt not the oil and the wine" means see that you do not disturb the peace. It means do not hurt the trees from which the oil comes. II Kings 7:1 is a reference expressing abundance.

"Measure of wheat for a penny" symbolizes abundance. Oil means extracted from several kinds of trees. Wine means food of the people.

Do not destroy these things that are needful for the people even if you have conquered them and they are enemies. Do not destroy their trees and vines. See 7:3.

Verse 8 "Pale horse" is symbolic of death, deception. A pale horse isn't any particular color, or any lines in it. It is no good for anybody.

The pale horse, like black horse, also symbolizes death, famine and destruction.

Verse 9 A seal is a place where all those who died in Christ go to wait. Those that are slain seem to be under the altar of God. The one's that were slain for the Word of God, don't seem to be with the other people. They seem to be in a special place. It is not oriental. In the East, the doves and birds make nests under the altar of God. They don't drag them out. Psalm 84:3 shows where the birds build their nests under the altar. No one will hurt them under the altar. If the birds build a nest in anyone's home, they kill them but when they build in altars, they don't.

Those who were slain for the Lord are waiting under the heavenly altar for the resurrection. See Psalm 84:3. Birds build nests in temple and are not harmed. Sometimes they build under the altar. Sacrifice is always made on the altar, i.e., the soul of those who were slain for the Lord.

Verse 12 Sackcloth is made of goat's hair and goat's hair is always black. In the East, murders are usually attempted at night. Calamity means sin, sin means darkness.

Sackcloth is made of goats' hair or camels' hair. Goats' hair is black so in this case, it is goats' hair. Most sackcloth is made of goats' hair.

Earthquake symbolizes war, disturbance, uprising. A red moon means bloodshed. All wars are caused by ignorance and misunderstanding. There is no "righteous" war. If a man has faith in God, he does not need to war because God battles for him. Because of lack of trust in God, men take up arms themselves and kill themselves.

REVELATION 7

Verse 1 The "four winds" are the four corners. That is all he could get out of it.

4 winds means 4 corners of the earth.

Verse 17 "Tears"—in the East, people use the hand instead of the handkerchief to wipe away tears because it shows more affection. God shall wipe away our tears with same affection, same tendency.

Living fountains of waters—means running streams. The shepherds depend on brooks and rivers to water their flocks. Living water is symbolic of eternal life. Water is always scarce in Arabia and other Eastern countries. The rain water is caught and stored under the house.

Isaiah 25:8, God shall wipe away all tears.

REVELATION 8

Verse 13 "...and heard an angel..." Angel should be eagle. "Eagle" symbolic of sickness. If the eagle appears, you are alright, but if they don't, there will be bloodshed.

"Flying through the midst" was an eagle, not an angel. In the Eastern text it says, "an eagle with a tail red as it was blood." An eagle symbolizes swiftness.

REVELATIONS 10

Verses 9 and 10 How can anybody eat the book up? The book represents mysteries of coming errors which are ready to be revealed. The book being eaten and digested like food is symbolic of the prophet receiving God's message and making it a part of his very life. Honey is symbolical of temporary joy. It is only sweet until you swallow it. It is symbolical of temporary joy which is followed by bitterness and sorrow. The apostle was glad to receive the revelation from God, but the predictions of destruction upon the earth made him sad. Bitterness denotes immediate action. When we say, "My belly is sore," it means a man has a secret which he cannot keep any longer.

Sweetness is never felt in the stomach. Sweetness is a taste. Its effect is felt in the stomach, however. The book represents events, mysteries concerning coming events which are ready to be revealed. The book being eaten and digested like food is symbolic of the prophet receiving God's message and making it a part of his very life. Most of us let spiritual things go through us and avoid making it a part of our very life. Honey is symbolic of temporary joy, which is followed by bitterness and sorrow. The taste of sweet lasts but a short while. The apostle was glad to be worthy to receive the revelation of the mysteries of God. But the predictions of destructions to come upon the earth made him sad and sorrowful. John was eating up the words, which were sweet to him, to be able to receive instruction from God. But once he ate it up and saw it, the coming dreadful events, he became sorrowful. Bitterness denotes immediate action. When an Easterner says, "My stomach is sore," he means he has a secret which he cannot keep any longer. He is sorry that since he has "eaten the book," learned of all of the destructions and judgments, he became sad and sorrowful. He was biting at the bit to tell it.

REVELATION 11

Verse 1 You can measure the temple of God and the altar, but how can you measure the people who worship? Instead of the word "measure" it should be anoint. Those anointed are to be preserved. The Arabic word "meshck" which means to anoint and also to measure. One word means so many things. So the people who write, if they don't know the usage, they put wrong word. The reader must be guided by the context. The translators interpreted the word reed and rod as meaning measuring. Thus the Arabic word was thought to be measure. The bishop has a rod whenever he blesses people. It is the authority by which you bless. Jacob blessed leaning upon the staff. No bishop gives the benediction in any church without holding on to the staff or rod in his hand.

In India, they sit down in the examination hall and the papers come all sealed up from somewhere which nobody knows. Even the superintendent of the examination does not know where they come from. He must open them in the presence of all the students. He should not read the questions himself, but give them out as soon as they are open.

What is the need to measure the temple? And how can you measure the people? The word "measure" should be "anoint." To anoint the people is to place the people under God's protection. It is the same with the temple.

REVELATION 12

Verses 1-3 The woman here is symbolic of the Jewish religion. The sun means deity, truth and light. The sun is worshipped as god. The moon represents the things of the earth. Glory and worldly power which were to be conquered by the spirit and the truth. The twelve stars represent the twelve apostles. Judaism shown for many ages like a thickening light in the midst of a world dominated by hatred and darkness and ignorance. Then Jesus came. "Woman clothed with the sun"—Mary was clothed with the holy ghost and bore Jesus.

Revelation 12:3. Dragon means opposition. The twelve apostles shine like stars in the sky. They are like the costly jewels in the great crown. Twelve is symbolic of Christian gospel.

Verse 2 Woman is symbolic of the Jewish religion. "Sun" means deity, truth and light. The sun is worshipped as a god by the Eastern people. "Moon" represents the things of the earth, glory and worldly power. The "twelve stars" represent the twelve apostles. They were representative of the twelve apostles as lights in a world of drunkenness and moral decay. The apostles shine like stars in the sky. They are like the costly jewels in a rich crown. Paul was symbolic of the Christian gospel.

Verse 13 "Dragon" symbolic of earthly power, opposition and envy. "Wings" are symbolic of omnipresence and divine presence. "Floods" are false accusations, gossip, slander. Christians have denounced enemies of mankind and the empire. It is still so in the East. In India they call a Hindu who becomes a Christian a degenerate, enemies of the country, because they accepted a religion which was brought by the white man. You see, to us religion means life, it is our blood, our flesh, our bones, our business. What your religion is, is your life. The Christians were denounced as enemies of mankind under the empire. It was so before Constantine in Europe. Constantine was converted and then things changed. Persecutions of a serious nature started under Nero in 69 A.D. This went on until the conversion of Constantine in 318 A.D. In the third century, Christianity was wonderful.

Verses 13-15 Dragon is symbolic of earthly power, opposition and enmity. The first persecution began under King Agrippa.

Wings are symbolic of omnipresence and divine presence. Flood means charges and accusations. Christians were denounced as the enemies of mankind of the empire. Persecutions under Nero were worse. 69 A.D. Nero was called the "Mark of the Beast." He lasted until 318 A.D. Time is "year," times are "months," and last a time is "days."

Verse 14 "...for a time, and times, and half a time,..." means years, months and days.

REVELATION 13

Verses 1 and 2 In India and Egypt you will find a lot of statues of this kind. Beast with ten horns is similar to vision seen by Daniel, about 1500 or 2000 years before this. The vision is similar to that seen by Daniel relative to the four kingdoms. The four kingdoms are: Babylon, Persia, Greece and Rome. Persia is the kingdom of the Hindus from which the Hindus went to India. Daniel 7:3-8. This Rome refers to the empire of Rome, not the Roman Catholic Church. The ten horns are the ten kings. Blasphemy was the title the emperor got. "Dragon" means anti-Christ, heresy, deception and evil. Rome was replaced by Constantinople as the world empire. It was a small place, but tremendous power there. 318,000,000 people were ruled by Constantine. After it became capital of the empire, Constantinople became a large and prosperous city. Then Rome once became head of the empire and the church was constantly threatened with heresies, isms from that time on.

The beast with ten horns—the vision is similar to that seen by Daniel, relative to the 4 kingdoms. (4 important kingdoms in history are: BABYLON, PERSIA, GREECE AND ROME). The fourth beast is described as being dreadful and terrible (Rome). The seven heads are seven imperial wizards (emperors). The ten horns are ten small kingdoms under them. (Herod the tetrarch is a small horn among the ten.) The "name of blasphemy" is a divine title by which the emperor is called.

"Dragon" = antichrist, heresy, deception and devil. The dragon gave power to the beast, emperor, who had authority to suppress the truth of the gospel of Jesus Christ and to supplant it with pagan doctrines and clothed them with worldly power. (This is Rome.) Rome lost its political power over the world. The city was replaced by Constantinople as the capital of the world empire in the East. Rome was, for a time, stripped of power and glory. But the wounds were healed and Rome regained its political influence over the world when Mussolini gave the power over to the pope. The church was constantly threatened by heresies, rivalries, schisms. (Martin Luther is a schism according to Roman Catholics.) Some popes misused their power and authority and the opposition was powerless against him.

Verses 17 and 18 In Arabia and Indian languages you can write the name of people in numbers as well as letters. Poor writing was common in the East in the Biblical days and before. It is common now. Every letter in the alphabet also has a number which means the same thing. Someket is equal to 60 and with a dot over it, it becomes 600. And "waw" and it becomes 666. N equals 50, R equals 200, 0 equals 6, N equals 50, K equals 100, S equals 60 and R equals 200. Add up all the figures and you get 666. This is the number of the beast. "Nronksr" is another name for Nero Caesar. The Arabic and Hebrew also is spelled this way.

This number implies? Every Aramaic letter (second oldest language next to Sanskrit) is a number. "A" would also mean a figure. "Alpha" No. 1. "Beth" 2. "Gamal" 3(g). "Dalath" = 4(a). "He" 5(h). "Waw" 6(w). "Yudh" 10(y). "Kaph" 20(k). "Lamadh" 30(l). "Mim" 40(m). "Qoph" 100(q). "res" 200(r). "Tau" 400(t).

Code writing was popular in the East. Western world got it from the East. It's thousands of years old. Any person's name can be written in figures. It is a kind of code in Biblical times. "Semkath" 60(s). "Semkath" with a dot over it = 600. "Waw" 6(w)...

Nero Caesar, in Aramaic is spelled "N-R-O-N-K-S-R". N = 50. R = 200. O = 6. N = 50. K = 100. S = 60. R = 200. 666 is his name! It is the number of the beast. It must fit with history as well. There were more Christian persecutions in the reign of Nero Caesar than in any other time of the history of the church. Nero was a beast alright.

REVELATION 14

Verse 20 "Blood"—blood of the grapes, juice of the grapes coming from the winepress. Not real blood. 10' in diameter and 2 ½ to 3' deep. Made of bricks and cement. Usually men walk on them with their feet and mash them. They wash their hands and feet about every two minutes. They are very clean. Much of their food is handled with hands. It is caught in skin containers or bottles made out of goat skin. The bottles are hung up in the kitchen with water in and all the heat of the kitchen goes into the bottle and after a time it becomes scarred with the heat. Psalm 119:83. Sometimes instead of men treading the winepress they use a huge stone tied onto the horses and they go round and round. When the horses keep going around, the grape juice humps up and the bridles get all wet.

"Winepress" is about 10' in diameter, and 2 ½' deep. It is constructed of bricks and inlaid with cement and clay. Grapes are put in it and trodden by the feet of men. The juice drains out a narrow passage and is caught in earthen jars or skins.

REVELATION 16

Verse 12 Vial is like a container, a bottle. Kings of the East means Chinese and Japanese. The River Euphrates was dried up, means that there was a large army encamped on the banks of the river and they used a terrific amount of water. When the campaigns of a successive general are reported they often say, "And the rivers dried up before him." He had such a large army that they swallowed all the water.

Verse 15 "Behold I come as a thief." In the temples of India, the idols have precious gems and there are special men appointed to watch over these. One of the temple officials will come at night to check on the watchman. He comes as a thief to check and see if they are sleeping. He comes with a torch in one hand and a stick in the other. If man is sleeping, he will strike him with the stick and set fire to his clothes with the torch. The man will throw off his clothes and run naked and people will know he has been sleeping.

REVELATION 17

Verse 1 Babylon is built at the junction of the two great rivers, Tigres and Euphrates. In olden times they were considered as being the two great bodies of water. In those days other rivers were unknown. Babylon is often used to show corruption of political power. They were drunk with worldly powers. Babylon means confusion. There was political confusion.

Verse 5 Reference to Babylon is symbolic. Babylon fell before the Persian armies about 539 B.C. We, the Persians and the Hindus, took Babylon. The prophets had predicted its doom. Isaiah 30:9-20. Rome was the world power when John saw the vision. Rome is built on the Tiber River, on seven hills. This vision does not apply either to Rome or Constantinople.

"Babylon Mystery": The reference to Babylon is symbolic. Babylon fell before the Persian armies about 539 B.C. The prophets predicted its eternal doom. Isaiah 13:19,20. Rome was a world power when John saw this vision. (Rome close to the sea and built on 7 hills on the river Tabor.) The vision does not apply or refer to Constantinople or Rome, but Babylonia. A country of confusion and chaos is referred to as Babylonia from Babel.

Verse 12 Horn is symbolical of temper or power. Alexander the Great had a golden horn, meaning his rule was crowned with glory. He came to India with his army and couldn't fight us. He went into the Himalayas to the holy men who had been there for 300 years eating herbs and fruit, long beards, sitting on the rocks and praying. He went and stood there and wondered why these holy men didn't get up and bow

down to him. They just looked at him, and he said, "Look, don't you know that I am the emperor of Rome. I have conquered the world?" The men just sat there. Again he said, "Look, don't you know that I am the emperor of Rome and have conquered the world. Is there anything else for me to do?" And the holy men said, "You conquer the whole world, you fool. Sit down on that rock and conquer yourself now."

Daniel 2:38—head of gold. In the Hindu temples we have five vessels tied up to ceiling in the middle of the temple with four chains. Made of five metals. Nobody can see how much money you put in because it is just low enough for you to be able to reach it and drop something in. Cannot see into it at all. That is why Jesus stood in the temple while men were casting into the treasury and he said, "A woman cast two mites." How did he know she cast two mites? No human being could ever know. He knows all things. Beautiful example of the divinity and majesty of our lord and savior, Jesus Christ. The four metals is symbolic of the four world empires. Gold was the glorious Babylonian empire; brass, the powerful Grecian empire; iron, the durable Roman empire. The four mighty empires were broken to pieces by the stone cut without hands. The stone is the messianic kingdom which triumphed by the power of God. The iron and clay feet are the Eastern and Western empires under Rome. The ten horns are a part of the fourth beast, the Roman empire. These ten kings are defeated by the Lamb, which is Jesus Christ.

The "horn" is symbolic of temporal power. Alexander the Great was said to have had a golden horn, meaning that his rule was crowned with glories. (Daniel 2:38, Nebuchadnezzar was called "head of gold.") "Four beasts" symbolic of 4 great empires. "Gold" was symbolic of "glorious" Babylonian empire. "Brass" was the "powerful" Grecian empire. "Iron" the "beautiful" Roman empire. These 4 empires were broken by the stone cut without hands. Stone is a messianic kingdom which triumphed by the power of God. Iron and clay feet are the Eastern and Western empires' end at Rome. Ten horns correspond to the vision of four wings. The "four great beasts" are: a lion, a bear, a leopard, and the beast with iron teeth. The Roman empire is the iron kingdom. These ten kings are defeated by the lamb, Christ. "One hour" means just a brief reign.

REVELATION 18

Verse 10 In this verse, it is talking about Constantinople and Rome. Constantinople built under the name of Constantine was one of the empires of Rome. He moved his headquarters from Rome to Constantinople. It was a great center of commerce until the 17th Century, largest in the world. Britain became the rival in the 17th Century and took it over. Rome has never been a great commercial city.

Verses 11-15 The merchandise of gold and silver and precious stones and pearls and fine linen and purple and silk and scarlet and thyme woods and vessels of ivory and of most precious wood and brass and iron and marble, and cinnamon...of verse 12 were all sold at the market. Why will they be holding (controlling) the world market in that power? Constantinople was a great commercial city until the 17th Century before Britain became its rival. Since its foundation in the 1st century, Constantinople has been the world market. Constantinople is the mother church of the Eastern Orthodox church, as Rome is the mother church of all of the Roman Catholics. Constantinople was the headquarters of all Christendom for all of the East. St. Sophia cathedral is for all Eastern Orthodox people. Constantinople Patriarch (parallel to Roman pope) lives there and handles the 380,000,000 Eastern Orthodox; he has no authority over the people, like pope. He is a brother on the level with the people.

Rome has never been a great commercial city. London eventually replaced Constantinople as the world's greatest commercial city. Britain cannot feed its own people from its farms.

Verse 12 "Thyme wood" should be sweet wood. The sandal tree in India, from which sandal soap is made and sandals are made, is called a sweet wood tree.

REVELATION 19

Verse 4 Twenty-four elders are twelve representatives of the Old Testament and twelve of the New.

The "four beasts" here are the 4 living creatures, angels. They should not be confused with the "wild" beasts, mentioned in Revelation. The 24 elders are 12 representatives from the Old Testament and 12 from the New O.T. are the 12 patriarchs. New Testament are 12 apostles.

Verse 7 "Lamb's wife." The Lamb is Jesus Christ and is symbolic of gentleness, meekness and purity. He did not fight back. He was taken as lamb to the shearers and would not open his mouth. Lambs in the

Orient are used as gifts. When you go to India, the first thing they give you is garlands and then lambs. The wife of the lamb is the church purchased by his blood.

"Lamb" is Jesus Christ. He is symbolic of gentleness, meekness and purity. All of the characteristics of the lamb were in Jesus Christ, and such was needed for sacrifice for the salvation of the world. The wife of the lamb is the church, which he purchased with his blood. The church is likened to a bride, also.

Verses 20 and 21 This is the destruction of the vicious beast and his host. Symbolical of the destruction of the earthly powers. The prophet represents false doctrines, dictatorships. "Sword which proceeded out of his mouth" means that the truth will destroy the earth.

The destruction of the vicious beast and his host is symbolic of the destruction of earthly powers. The prophet is false doctrines of dictatorship under the guise of religion. The false prophets deceived the people to accept the mark of the beast and receive his political power. "The sword proceeded out of his mouth" means that the truth will destroy the era.

REVELATION 20

Verse 1 The first book was the one which prescribed punishments for crimes and the rewards for our gallantry and good deeds. Another book is a book of deeds and records where every man's acts are written down, as in the case of Mordecai—Esther 6:1-11.

Verse 12 The first book of the law which prescribes punishment for crimes and reward for gallantry and good deeds. Another book is the book of deeds and records, where every man's record and accounts are kept. (Just as Esther 6:1-11.) Both books are opened when we appear before Christ. We won't be thrown in hell fire because we are saved. Nevertheless, we must be careful what happens, and what is written down. The believers' thrill is for those who have done much for the savior, and have high rewards.

"Cup of cold water" given in his name shall cause a man to lose his reward. Let's do something that we may get a good account.

REVELATION 21

Verses 1-3 Jerusalem is used in symbolical sense. Typical of peace, righteousness and holiness. Means "place of peace."

Verses 2 and 3 Jerusalem is used in a symbolic way, even as Babylon. Jerusalem symbolizes peace, righteousness, and holiness.

Get up early. Hindus get up at 4 a.m.

Jerusalem is often condemned as a rebellious city.

Verse 14 "Twelve foundations" symbolic of twelve apostles. The teaching of the apostles is the cornerstone of the Church. The Church is as a large city with many gates which all lead to the city.

"12 foundations" means 12 apostles. Each one is a builder of the spiritual kingdom because they went out to preach the gospel. Their teaching is a cornerstone of the church. The church, like a large city, has many gates to lead to it. (12 apostles, 12 gates, 12 foundations, 12 builders.) When all preached we were all led to one city, Jesus Christ. (Maker and builder is God.) All that accepted the gospel which they preached went to one city.

Verse 16 8 furlongs equal one mile. Twelve thousand furlongs would be 900,000 square miles.

The area of the whole "New" Jerusalem is 12 furlongs. A furlong is 1/8 of a mile. It should not read "12,000 furlongs." The area would be 9,000,000 square miles. It should read 12 furlongs. Bishop believes it should be 12,000 paces. The previous verses indicate reference to the "real" Jerusalem, as opposed to the "heavenly" Jerusalem, heaven.

REVELATION 22

Verse 15 See I Samuel 17:43