

# HOW TO ENJOY THE BIBLE

TAUGHT BY

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# About the Transcript

This publication is a verbatim transcript of the audio recordings of Dr. V. P. Wierwille's July 1970 Way Family Camp on *How to Enjoy the Bible*. Generally preferred in research situations, a verbatim transcript functions to preserve each and every word originally spoken by the speaker. In this regard, a verbatim transcript differs from an edited transcript. While an edited transcript will make grammatical corrections and possibly minor changes commonly applied when converting the spoken word to the written one for the sake of readability, the verbatim transcript does not incorporate such changes.

Considering the minute detail that Dr. Wierwille covered in the teaching, the verbatim transcript has been chosen to best serve to protect the integrity of the original teaching and communicate the heart of the teacher.

## Guide to Notations Used in the Transcript

Unless otherwise noted, all Scriptures quoted in the transcript are taken from the King James Version (KJV) of the Bible, also known as the Authorized Version (AV).

*Italic type* is used in the KJV Bible to indicate words that have been added by the translators to the Scriptural text, for which there are no words found in the original language. Sometimes the teacher intentionally omits these words when sharing the verse, in which case the omitted words are indicated by an ellipsis (...).

*Italic type* is additionally used in the transcript for Greek, Hebrew or Aramaic words, as well as the names of figures of speech.

**Bold type** is used in the transcript to indicate words which were emphasized by the speaker

( ) Parentheses are used in the KJV Bible to indicate explanatory statements within the Scriptural text.

( ) Parentheses are additionally used in the transcript for other explanatory statements besides those found in the Biblical text.

[ ] Brackets within the transcript are used when a notation has been inserted for clarification or additional information, as well as to indicate who is speaking if the speaker is someone other than the teacher. When brackets are used within a quoted scripture, the teacher himself has added the notation to give more explanation to the verse.

{ } Curly brackets, also known as braces, are used when the students have responded to the teacher, unless otherwise identified by regular brackets.



# LESSON ONE

**[Prayer]**—*Only You could bring a group of people together like this, only You God could touch our hearts to call us out of a world like we live in, in this day and time and hour when we are so surrounded by so much darkness and bring us together for one wonderful week to fellowship. And how our hearts thrill tonight Father, that You have seen fit in Your infinite mercy and love to so unite our hearts that our minds stand as one upon the greatness and magnificence of Your Word. And Father, I surely thank you for the privilege again of teaching Your Word, of helping people to understand it in a greater abundance. And may we just rise to the mountain top of the abundance of the presence of Your power. May every need be met among every camper and may the power and the greatness of Your holy spirit be manifested among us through Christ Jesus.*

This is a Family Camp on How to Enjoy the Bible. I waited for about ten years to have a Family Camp on How to Enjoy the Bible and here it is, and it's like a dream. We're into the Word of God so much, we teach it so often that we seldom take time to dig out some of the in-depth things for our people on really how to enjoy the Bible, with a capital H-O-W. And this year, I will do both the teachings in both the morning and the evening. When I originally planned for this camp I had not anticipated doing this because I had invited our good friend Bishop K.C. Pillai to have one of the sessions each day. But as all of you know our brother K.C. Pillai is awaiting the Lord's return and as the Scripture says: the dead in Christ shall rise first and we which are alive and remain shall be caught up together with them to meet the Lord in the air so we shall ever be with the Lord.

This is literally a family camp. These Family Camps have been a real inspiration to people through these years, because we were rather ahead of our time. It's only been within the last two or three years that the national camp meetings (that some of our people attend) have indicated a desire and an urgency to move from the split camps to the family camps. In other words they are getting away from their teenager camps, their youth camps, their children camps, their husband and wife camps, to the family. Well, if they asked us fifteen or twelve years ago, we would have told them which way to go, but they didn't ask us. So we just went that way anyway. And here God has been blessing our people in a wonderful family way. And here again at this camp, we have husband and wife and children making up the family and that's wonderful. We have individuals. Individuals often wonder why, they are a part of the family camp. Well, it's very simple because as a united body we make a family. We are all together here for this week and we are a bigger family. There are individual families but all together we make a family.

Why a family camp? Because first of all we believe that the family is the unit where the Word has to begin. Begins with the individual in the family and from the family it permeates our society. And therefore it's the Word that has to live at the Family Camp. Now, in order to make this Word living and real we have to do a lot of things. Everything

here is designed to help to get the Word to our people. Now, if you are the camper here for the first time you may wonder why Dorothy gets that alligator to eat that woman. I guess it's to get the alligator used to eating something stronger when it gets to the Word or something; I don't know. But we just do so many different things and I haven't quite figured it all out but I can tell you this, everything has for the in-depth greatness of being able to receive the Word. And we believe that if you really love the Lord Jesus Christ and have his Word, you can really enjoy life. You can live on par with what God designed us to live. In other words, you're not beat down, you're not frustrated, you're not full of worry, fears and anxiety, but that God is a present living reality because of the greatness of His Word. And therefore the whole thing, everything we do is always geared—from the time the meeting of the pilot counsel all the way through with our campers and all the program is all designed for one thing only and that is to get the greatness of God's Word into your heart and life. And you, in turn, utilizing it back in the communities which you represent. We have this camp tied together in three remarkable ways; among the adults, among the young people and the children. The children of course at this particular moment are in their own part of the program. But the part of the program that they are carrying out there is totally coordinated with what we are doing here. And we just keep building this great synthesis between children, young people and adults. And it's a tremendous thing to be able to take this many people including all of the children that are here and to develop out of this like a great wedge of the power of God that just moves down across our country with the greatness of God's Word.

In this camp on How to Enjoy the Bible, it perhaps is needless for me to say, but I should say it again just for the record—that in our day and in our time and in our hour the so called Christians scarcely have a conviction that they can call their own. About every conviction that every Christian has today he holds because of what somebody said and not because he can go to God's Word and let the Word of God literally show it to him. When an individual has a low condition of bodily health, that condition may be attributed basically to only two things, either they are having no food whatsoever or they are having inferior food. Now, the reason we are having such a spiritual dearth in our time is because most people just have no spiritual food whatsoever and for the rest of them it's mostly inferior food. And we are evidencing, we are manifesting this whole thing in our life. You see in the gospel of Matthew, I would like for you to take your Bibles and turn to it, in Matthew 15.

**Matthew 15:1**

Then came to Jesus scribes and Pharisees,...

These were the top leaders, the highest men in the echelon, and they said:

**Matthew 15:2**

Why do thy disciples transgress the tradition of the elders?...

Now, the only reason the elders have traditions is because something has been followed over a period of time and it has become solidified, perhaps fossilized, and then it is established as a tradition. And these heads of the temple in Jerusalem, these leaders, came to Jesus and they said why do your disciples if you are such a religious man and you say that you are God's son, and you are to be obedient, why then do you get your disciples to transgress the traditions of the elders of the synagogue of the temple. And



look at the tradition that they were transgressing.

**Matthew 15:2b**

...for they wash not their hands when they eat [what?] bread.

Isn't that tremendous. The poor fellows just forgot their ivory or something. They just didn't wash their hands. But it had become a tradition that before you would eat bread there was just a certain method that you had to employ, a certain type of vessel had to be used for the washing of the hands, you couldn't wash your hands in another type of vessel. 'They wash not their hands when they eat bread.'

**Matthew 15:3**

But he [Jesus] answered and said unto them, Why do ye also transgress the commandment of [what?] God by your [what?] tradition?

Jesus said to those religious leaders that their traditions were contrary to God's commandments. And by their keeping of their traditions they were transgressing the commandments of God. Now, you have only two things to ask yourself in your mind. Are the commandments of God the most important or the traditions of men? That's all.

And he says in verse 6:

**Matthew 15:6**

...Thus have ye made the commandment of God of none effect by your [what?] tradition.

That scripture is as applicable today as it was in the day when Jesus Christ spoke to those scribes and Pharisees. The Bible is not understood today. Therefore it is not enjoyed. If you are going to enjoy the Bible you have to be able to understand it. The reason that it is not understood, basically, is that it has been made of non-effect by the traditions of men. You know it says in Samuel, some place in Samuel (I forget where now), it says about these men who put tradition above the Word of God. It says that they make the Lord's people to transgress. It's in Samuel. They make the Lord's people to transgress. And the reason the Lord's people are being made to transgress is because of the doctrines and the traditions of man. The Bible is not enjoyed today because it is not understood. And it is not understood because we have become so engulfed in our day and time in the traditions that we never go back to be able to read the Word. That's why I began by saying that there is scarcely a Christian today who has the conviction on the accuracy of God's Word which he can call his own. In this camp, as well as in our lives when we leave the camp, we are going to have to learn that we must leave these stagnant pools of tradition. And we are going to have to return to the fountain head of truth and John 17:17 says that "thy word is truth", that's the fountain head. In Psalms 138:2 – familiar to every grad of the Foundational class, the Word says that He has magnified his Word above all His, what? Name. Right. In I Samuel 3, take a look at it. Back in the 2nd chapter in the 35th verse he says:

**I Samuel 2:35**

And I will raise me up a faithful priest *that* shall do according to *that* which *is* in mine heart and in my mind: and I will build him a sure house; and he shall walk before mine anointed forever.

And he gets to chapter 3, verse 1, and it says:

**I Samuel 3:1**

...the child Samuel ministered unto the LORD before Eli....

He ministered unto the LORD simply in that he ministered to Eli. He brought Eli, his tea, and coffee, carried his books, brought him his writing pad, filed his briefs for him.

**I Samuel 3:1 continued**

...And the word of the LORD was precious in those days; *there was* no open vision.

The Word was precious, reminds us of a scripture we teach in the Foundational class. "Precious in the sight of the LORD is..." what? {...the death of all his saints.} He brings us the Word. The Word of the LORD was precious in those days. Eli was supposed to be the man of God. Eli had two sons who were priest in the temple. But those two sons had gone by the same thing we just read from Matthew, they had been engulfed with the traditions of their time, they lived just like everybody else. So, there was no knowledge of God's Word. For if the men of God, so called, the priests, those who minister the Word don't have the Word rightly divided the people can't have it. Samuel came along and he began to minister to Eli, but the Word says that in those days that when Eli was still living, mind you, the Word of the LORD was precious. Meaning costly, because it's so rare, it's so difficult to find. That's why the Word was precious in those days. There was no open vision, no revelation of the Word. Because there were no men of God, they had to receive the Word. Eli couldn't hear with either one of his ear balls basically. And his sons hadn't heard for years. It reminds me of the book of Malachi. For 400 years before the coming of the lord Jesus Christ, there wasn't a prophet here. Not a man of God in the whole world. Because to have a man of God there has to be one who believes. Satan gets his men by possession. The true God can only get a man of God when somebody rises up to believe. Because the true God never possesses, that's why the true God has a long row to hoe sometimes.

Somebody wrote in a letter to me and I mentioned two weeks ago, I think on a Sunday night, that they had mentioned and used the title "A Lonesome God." And I thought that's beautiful. A lonesome God, because the true God wants to be worshipped. He wants to be loved but the true God can only be worshipped and loved when we worship Him in spirit and truth and He finds men and women who will believe Him. Satan gets worshipped by possession, by control, by oppression, everything else. There was no open vision, no Word; the Word was precious, costly. And it's like that in our day and in our time. Man, to find the Word of God, to really find the Word is real tough for the most part today in any community you represent. Oh I know what some of you are thinking, you belong to some of the greatest churches in the world. I'll bet you can't put 40% of the Word of God together accurately. Because I know what "cemeteries" they came out of, I know what their religious background is. They're not concerned about putting the Word together; they are only concerned about putting the Word together as it fits and what they already believe. And that's not honest, that's as faking as the traditions of the elders that the Lord was talking about. Man, if you're going to do God's Word just split out on the rest of the baloney and come to God's Word and let it speak. How in the world can a man tell me he believes God's Word is God's will when they don't even speak in tongues? Because it says in I Corinthians 14: I would you all speak in tongues,

then it says this is a commandment of, what? {the LORD.} My, man, people we ought to jump. We ought to jump, spiritually, if he says it's a commandment of, what? {the LORD.} Then it can't be the tradition of the elders. The tradition is just the opposite. That's it. And tradition does nothing but engulf, enslave, entwine and beat the blazes out of us. It's the Word of God that sets men and women free. And it's a wonderful time to live if you got any guts, any intestinal fortitude, any courage to stand. Because if you believe God, God will give you that Word, He will have to. Let's read some more, I tell you, this stuff is terrific.

**I Samuel 3:1b-3**

...the word of the LORD was precious in those days; *there was* no open vision [not Word, no light].

And it came to pass at that time, when Eli *was* laid down in his place [this must have been a siesta or rest or something], and his eyes began to wax dim, *that* he could not see;

And ere the lamp of God went out in the temple of the Lord, where the ark of God *was*, and Samuel was laid down *to sleep*;

That the LORD, the LORD called Samuel, and he Samuel answered, "Here am I." And where did he run to? Just like I used to be, that's right. I'd work the Word of God, I would see something then I would run back to Princeton to my professors. Then I would go to the University of Chicago, then I made a tremendously wonderful discovery when I went to the heads of my denomination. And I'd run over to see my Baptist friend. I understand this because I was just as stupid as Samuel was. Samuel went to Eli. Eli was his superior. He thought: Eli is the man who ought to know. Eli is the fellow who is calling me therefore I have to go see him. So, he goes over and sees Eli.

**I Samuel 3:5b, 6**

...And [Eli] said, I called [thee] not; [go back down to sleep] lie down again. And he went and lay down.

And the LORD called yet...Samuel, [Samuel]. And Samuel arose...

And for the second time he does what? {went to Eli.} I'd get light on the Word of God then I would run again. Then I would get discouraged come back, then I'd get light and run again, till finally I got tired of running. You will see he gets tired of running too. If we're going to run we're going to run in the other direction.

**I Samuel 3:6b, 7**

...and went to Eli, and said, Here am I; for thou didst call me. And he answered, I called not, my son; lie down again.

Now Samuel did not yet know the LORD, neither was the word of the LORD yet revealed unto him.

That doesn't mean that he didn't love the LORD. To know him is to be instructed in the Word that you can receive revelation: word of knowledge, word of wisdom, discerning spirits, faith, miracle, healing. Today in our time from the book of Acts, day of Pentecost on, it would be to speak in tongues, interpret, prophecy. All of that is in the Bible. He hadn't been instructed, hadn't been taught fully. That's a wonderful verse, then verse 8.

**I Samuel 3:8**

And the LORD called Samuel again the third time [Samuel]. And he [Samuel] arose and went to Eli, and said, here am I; for thou didst [really, you called me].

And finally, finally, Eli makes the smartest statement he has made in years.

**I Samuel 3:8 continued**

And Eli perceived that the LORD [must be calling] the child.

It finally dawned on old Eli, maybe the Lord was beginning to talk to Samuel.

**I Samuel 3:9, 10a**

Therefore Eli said unto Samuel, Go, lie down: and it shall be, if he call thee, that thou shalt say, Speak, Lord; for thy servant heareth. So Samuel went and lay down in his place.

And the LORD came, and stood,...

The LORD came and sat down? No! The LORD came and, what? {stood.} And whenever the Lord stands it's time to move. Whenever is completely complete He does what? {sits.} But when God finds a man of God who is going to believe, God stands. And God in His foreknowledge knew that Samuel believed and that's why the Word said and the Lord stood. That's right.

**I Samuel 3:10**

And the LORD came, and [the LORD] stood, and called as at other times, Samuel, Samuel. Then Samuel answered, Speak; for thy servant [what?] heareth.

Oh glory! Isn't that something? Speak, speak who? Tradition, elders? No, who? The LORD. For thy servant, what? Hearth. Man when we get to that place that we say, "LORD speak for I your servant to my fellow man, I am willing to listen and I will carry out your orders." I want to tell you God will stand again. Speak for thy servant, what? Hearth. Isn't it a wonderful day? To live when we can hear. Boy oh boy. And to be able to again know the Word of the LORD. Speak for thy servant, what? Hearth. Man oh man.

**I Samuel 3:11**

And the LORD said to Samuel, Behold, I will do a thing in Israel, at which both the ears of every one that heareth it shall tingle.

They are going to get a ringing in their ears. Do you know why? Because the Word is going to live. And boy when the Word of the Lord lives it blows your ear balls. It gets you tingling on the inside, it turns you on. I don't know what words you can use but it's just the greatest that God has. You know what He said in Jeremiah, you all know it, at least those of you who have been digging the Word, in Jeremiah 15:16.

**Jeremiah 15:16**

Thy word was found and I did [what?] eat it;...

—The word was what? It was lost, that's why they finally found it. It's like Samuel's day, there was no Word. The Word was precious, costly; like between Malachi and Christ, no Word. Then one day there was the Word and when that Word was found he did eat it and the Word was the joy and rejoicing of his, what? {heart.} That's right. The Word, not tradition, not custom; the Word, the Word and nothing but the Word. And the Word was the joy and rejoicing of his heart. And joy is an inside deal and when you joy

and you joy and you joy you are rejoicing. Because rejoicing is joy, joy, joy, joy, joy. That's rejoicing. That's right. He ate it; he ate it. He ate it, which means he assimilated it, he digested it. Speak the Word for thy servant heareth. He digested it. A man could hear the Word and it could go clean through. That's not hearing. He rejoiced as they found the Word, he ate it. He ate it. It doesn't mean that he chewed on the book, but he assimilated the Word. He believed that the Word of God was, what? The will of God that it meant what it said and said what it meant, that's right. In Psalm 119:162, a very familiar verse where it says: I rejoice at thy word as one who finds great [what?] treasure. That's right. They rejoice at it and always remember that to rejoice you have to joy first. It's not a one-time deal, it's an in depth move, where he said, "I rejoice at thy word." Rejoice at the Word and that's why you're here at camp.

You are not here at camp because I look so pretty or because our staff is so handsome or because we're so loving. You are here two reasons. Number one is God has his hand on you and number two you want to hear the Word. The Word is the joy and rejoicing of your heart. That's why you are here. The Word, the Word, the Word – is the joy and rejoicing of our hearts. Remember in Matthew 4:4 it says that man shall not live by what? {Bread alone.} But by every word that proceedeth out of the mouth of God. Again, it's what? The Word, the Word, the Word. Man shall not live by bread alone but by the Word. And people you can't live by the Word until you first hear it. And it's not just a matter of hearing, it is a matter of hearing that Word rightly divided as II Timothy says. And that word is called in the Word the word of truth. But we only have the true Word in the proportion and to the extent that it is rightly divided. That wonderful matchless Word is the word of truth and it is that Word which is the joy and rejoicing of our heart, it is that Word that sets men and women free.

In Acts 8 a man had been at the tradition place, he had been to the great temple in the city of Jerusalem where all the traditions were being accurately observed. The hand washing, the foot washing, the dipping, all the rest of it, counting their beads at the right place at the right time I suppose, having flowers on the altar at the right place, or having the microphones all just set perfectly. He had been at that great religious center. But somehow or another, he again like most men had left empty. Let me read it to you. Some place around the 28<sup>th</sup>...verse 26.

**Acts 8:26**

And the angel of the Lord spake unto Philip, saying, Arise, and go toward the south unto the way...

See, he told Phillip to go to the way too, didn't see that before. [LAUGHTER] Some place between Jerusalem and Gaza must be the way. It's out there in the desert. Just like this little place [LAUGHTER].

**Acts 8:27**

And he arose and went: and, behold, a man of Ethiopia, an eunuch of great authority under Candace queen of the Ethiopians,...

He was not an uneducated stupid ignoramus. He was a smart cookie; he had charge of all her treasure.

**Acts 8:27b, 28, 29**

...He had come to Jerusalem for to [what?] worship,

[But he was what?] Was returning, and sitting in his chariot read Isaiah the prophet.

Then the Spirit [the spirit] said unto [what?] Philip, Go near, and join thyself to this chariot.

And Philip said, “Three weeks from now, when I have time, I will go”? What does it say?

**Acts 8:30**

And Philip [what? And Philip what?] ran

Did you ever see that? He didn’t just perambulate, he didn’t just say, “I will take my time and walk over”.

The Lord said, “Go join in that chariot with that Ethiopian eunuch.” And when the Word of the Lord came to Philip, Philip didn’t argue about it, he didn’t fight about it, he didn’t even walk, the Word said he did 100 [yard dash] in 9.3 [seconds], he ran. Right. When we hear the Word of God what do we do? We evaluate it, “now let’s see, is that really the Word? Now, I wonder, I wonder if He answers prayer, if I pray today would I get it a year from now,” see? When you hear the Word – this is what I mean when I say in the class, “When God says jump you don’t ask how high, you just jump.” When the Lord says do something, you don’t ask Him how to do it, you just start doing it. For the moment you start doing it then the next door opens and the next door opens. When he said to old Phillip that fellow in the chariot, old Phillip turned it loose. And he ran, he ran, he ran – doesn’t say he was pushed. He ran by the freedom of his will, he had heard what the Lord wanted him to do and he ran. He heard him read from the Prophet Isaiah. And then Philip said to him:

**Acts 8:30b**

...Understandest thou what thou readest?

And this man was honest. And he was hungry, that’s why God sent Phillip all the way from Samaria down there to get this thing done.

**Acts 8:31**

And he said, how can I, except some man should [what?] guide me?

That’s right. How can we know the Word of God unless somebody teaches us the Word of God. But if you think you know the Word of God and don’t know the Word of God you are still not going to be taught. And people if it’s God’s Word, it will have to fit all the way through from Genesis to Revelation, every scripture will have to be God’s Word or none of it. Therefore if you got one scripture, or if you run into people across the country who even have one scripture that they can’t fit, they still need to be taught. Because if it’s God’s Word, it will fit all the way through. How can I except some man guide me or teach me. And then he also made a wonderful statement.

**Acts 8:31b**

...And he desired [he implored] Philip that he should come up and sit with him.

And do you know what Philip did, verse 35? It said Philip opened his what? {mouth.} That’s right. He witnessed, he talked. He did what I say he talked the walk and he walked the talk of the Word. He just opened his mouth and witnessed. He began at

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that same scripture that he had been reading from Isaiah and he preached Christ to him. He showed him the son of God who is the Word. It is Jesus Christ, who is the way, the truth, and the light, and no man come unto the Father except by him. Well, bless God, if they're not going to get there except by him and you and I have that Word, then we got to hold it fast, we got to hold it forth with all the strength and all the power we have got. And all we do is just witness, we just talk, the greatness of the Word. And that's why this wonderful camp on how to enjoy the Bible is simply designed to give you those wonderful little keys and to help you with the greatness of this wonderful Word, which is so precious in our day and time that you may be God's child to hold forth the greatness of it. That's my prayer and that's my desire for you.

**[Prayer]**—*Our Father and our God, let this desire, this prayer of mine, for our people this week come into complete fruition because of the greatness of Your presence and power. And I thank you for Your love to each and every one of us, that your Word may again live in this day, time and hour because we believe Your Word. Amen*





## LESSON TWO

There are two books that we have in the store which I selected for this family camp. I have said to people everywhere in our classes that I believe I could build for any person for \$200 or less, the only materials (the research materials and study materials) that they would ever need in a life time on the Word of God. In that category, I would have to place this book by E.W. Bullinger *How to Enjoy the Bible*. I think this is the finest piece of work that I have ever seen in extent. And it was this book that was given to me by my friend Dr. E Higgins in Chicago. One night after a class at the LaSalle hotel, when she said to me, "Did you ever read E.W. Bullinger?" And I said, "I never heard of him." She said, "Well, you teach like he wrote." And I said, "I sure would like to see it." And she said, "I'll give you a copy."

So, we went upstairs and into her office, into her quarters where she lived, and she gave me her copy of E.W. Bullinger. If I thought about it this morning I would have brought it along. I'll think about it next time and show it to you. It will just amaze you the condition it's in. I read it completely the night she gave it to me. I read it completely the next day and I read it completely the third day. I read it three times completely from beginning to end. It just fascinated me you know why? Because I've been told so often I didn't know anything about the Word and that I was handling it facetiously and that I wasn't right, that to find somebody who agreed with me was like getting a drink of water in an oasis.

Here was a man who back in the nineteen hundreds, 1910-1920 had worked out through the Word some of the things that I was teaching; he had already worked back there. And he had come up with the same conclusion. Like the four crucified with Jesus, that Jesus died on Wednesday instead of Friday. He had worked all of this stuff too from the Word. And to find this book, I can't tell you how much it meant to me; it just blessed my heart. Because here he had worked all of this stuff, he had seen the same thing that I was teaching and seeing and to find him who had worked it out before and had agreed with what the Word said, it just blessed my heart.

There are some things in here of course that we would change. Then, the other book which I believe will be real helpful and we have chosen it for this particular time. It's called *Life Is Tremendous* by Charles Jones. Wherein he discusses that leadership is for you, and we believe that our people as they understand the Word, they are God's chosen for the leadership of our day and our time and his working through is right along the principles or the line of the Word of God on the positive approach, and which we use. And we believe that this is very valuable and very helpful. So, those two copies are available in our bookstore.

How to enjoy the Bible, the first thing I would say to you is simply read it. That's how to enjoy it. Most people just never get around to really reading it to enjoying it. Those of course who have no concern for the accuracy like we do at the Way in the

Ministry of the Way. They approach it from an entirely different angle anyway. But even our people, they never just read the Bible, just enjoy it. Sit down and read it just like you would read *Life* magazine or an article in *Time*, or any other thing that you read for the joy of reading. The reason so many people of course never read for the joy of reading is because about everything we read today we're dogged. Like you're in Chemistry or History, you always got to read to get the right answer that you hand back to the professor or the teacher.

But reading is an art. And we in the Way Ministry ought to just read because we love to read. And the thing for us to read is the Word. I'm going to show you before this session terminates this morning, what this will do. How it gives you an overall knowledge of the Word. Now, you can take one word descriptor and get a specific knowledge of it but that's all you know then. The idea is in how to enjoy the Bible is to get that overall vista, picture in your mind. What does the Bible teach all the way through? So, don't try to work it out.

Just get that overall picture, and if you're going to start reading, you start with the book of Ephesians. That's the one you read and you just read it straight through. Or you read a chapter then you read another chapter but you just don't stop to figure out the word Jesus Christ or Christ Jesus; how many times is it inverted, why and so forth. You read it to get the impact in your heart, exactly what it's all about. I'd say after you read Ephesians, you go to Acts; after you have read Acts you go back to Ephesians and after you have read Ephesians you go to Romans, and after you have read Romans you go back to Ephesians. After Ephesians you go back to Corinthians, then you go back to Ephesians, then you go back to Galatians, then you go back to Ephesians. Just saturate yourself with Ephesians, because it is the greatest revelation that has ever been given to the church, the body of believers. But now, you have to get the whole picture, so never get to reading the book of Revelation. For a long time. Until you got the impact of the church epistles, first to you, understand? And in order to get to the church epistles you got to read Acts, because Acts is the record of the rise and the expansion of the Christian church and Acts ties in with Romans, ties in with Corinthians, ties in with Ephesians. Therefore, you go like those seven major church epistles: Romans, Corinthians, Galatians, Ephesians, Philippians, Colossians and Thessalonians.

Those are the primary epistles addressed to the whole body, the church. Then you get into the ministry type of epistles like Timothy, Titus, and Philemon. Then you get into the legalistic, who people born again of God's spirit, however not fully convinced within themselves that Jesus Christ was the completion of it all, when you get to Hebrews, James; I and II Peter; I, II & III John. Those are the next in line that you ought to read and get the full impact.

Then when you read the book of Revelation, by the time you read the book of Revelation you will have read all of the Old Testament before you read Revelation. Because Revelation is simply the complement or the culmination of the book of Genesis. So, finally you have to go back and you begin with Genesis and you just keep reading. You just read through to get the impact of what's the whole Word trying to say.

The Word of God has one great subject from Genesis to Revelation and that subject of course is Christ. Christ is the all-pervading subject, therefore every place where you

are reading, you look for him. That's how you get to enjoy the Bible. You look for him, what he is, what the Word says he has done. What he has accomplished, what he has given us because whatever he is, we are. We are what Christ is. Why? Because it's Christ in you the hope of, what? Glory. So, all through the Word he is the pervading subject so you look for him and his meaning. Then you appropriate this to yourself because that's exactly what you are. You never go to the Word to explain Christ, because it is Christ who explains to us the Word, the Father and His Word.

**John 1:14**

And the Word was made flesh,...

God's communication to man was made flesh. And this word in the flesh is Jesus Christ, the living word.

**John 1:14b**

...and dwelt among us, (and we beheld his glory,...

We simply behold his glory. We don't explain to him, we just behold his glory.

**John 1:14c**

...the glory as of the only begotten of the Father,) full of grace and [of] truth.

Look at verse 18

**John 1:18**

No man hath seen God at any [what?] time; the only begotten Son [who is Jesus Christ], [who] is in the bosom of the Father, he hath declared *him*.

He hath made him known, *exēgeomai*, he has expounded the Father unto us.

Another way to enjoy the Word is never to explain God's explanations. If God gives an explanation, don't try to explain the explanation; just enjoy God's explanation. I have said consistently you simply receive it as it is written and believe it. Receive it and believe it. The other way I have utilized in some of our classes is the little phrase "either believe it or leave it." It's as simple as that. You take God's explanation, when it says, "in the beginning God created the heavens and the earth," that's what? That's the explanation. You don't endeavor to explain God's explanation. So, people we just accept it, we either believe it or we leave it. You see, Christ is the living word. The written word that I have here before me (and you have), this written word, makes known Christ, that's why he is the subject. Now, the taught word or the preached word simply makes known the written word. So, to enjoy the Bible you must know the written word. You cannot just know one segment of it here and another segment there; you must just read the Word to get the full impact, the overall picture of what it's really saying about Jesus Christ who is the subject from Genesis to Revelation. And this written word makes known the living word. So, if I understand the written word then I know the living word. Then when I teach or share with people, I share with them only the written word. That's why in the Foundational class I think it is set up like the preached word makes known the written word, the written word makes known the living word. That's right.

Now, the ending of the Word of God indicates how the beginning all worked out. It's all tied together, the Bible is, from Genesis to Revelation. And Revelation is simply a complement; I think grammatically that's a good word. It's complementary to Genesis,

not supplementary, complementary. So, everything that was started in Genesis is completed in the book of Revelation. And you know how I show you this in the Foundational class that with the death of the king, the kingdom is held in abeyance until his return. And then finally in the book of Revelation everything which is promised in the Old Testament, and of course I put the gospels there, everything that culminates there in the gospels, all of that is completed in the book of Revelation; not one jot or tittle is omitted. So to enjoy the Bible you have to get the overall picture of it. And class there is no way to get that picture except to study. And to study does not just mean to take one little word and work it down; it means to study the whole thing. Read it to enjoy it and after you read it you get the picture in your mind of what that whole word is about.

Now, I think I will show you some of these things from Genesis just to show you how the Bible really works and you can really enjoy it if you just read it. We will get to Genesis 1:1 and we go back to Revelation 20. (So we might as well get our fingers in both places.) For instance Satan's first rebellion against God, for he tried to usurp the throne of God, is set between Genesis 1:1 and Genesis 1:2.

**Genesis 1:1**

[For] in the beginning God created the [heavens] and the earth.

Then comes verse 2,

**Genesis 1:2**

And the earth [became]...

So, Satan's first rebellion is set between those two verses. And if you look at Revelation 20, you will find out his last rebellion is noted in verses 7-9, of chapter 20.

**Revelation 20:7-9**

And when the thousand years are expired, Satan shall be loosed out of his prison,  
And shall go out to deceive the nations which are in the four quarters of the earth,...

And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them.

That's the culmination, that's the final rebellion and what happened? The doom of Satan is pronounced in Genesis 3:15 where God said:

**Genesis 3:15**

And I will put enmity [separation] between thee [Satan] and the woman, and between thy seed [the seed of the serpent] and her seed [which according to Galatians is Christ – he is the all-pervading, living reality through the Word.]; it shall bruise thy head [the head of the serpent shall be bruised by Christ], and thou [Satan] shalt bruise his heel [Christ's heel].

And of course this took place at the time of the crucifixion, we know these things. But there you have this doom that was pronounced and this is accomplished, by the way, in completion, Revelation 20:10.

**Revelation 20:10**

And the devil that deceived them was cast into the lake of fire and brimstone,

where the beast and the false prophet *are*, and shall be tormented day and night for ever and ever.

In Genesis 1:1 for instance, God created the heavens and the earth. This is the first heaven and earth. If you'll look at II Peter 3:6, you have the record of that particular earth and heaven and so forth, that record of [Genesis] 1:1.

**II Peter 3:6**

Whereby the world that then was, being overflowed with water, [did what?] perished:

Keep your finger here in Peter and just refresh your mind on Genesis 1:2.

**Genesis 1:2**

And the earth [became] without [what?] form, and void:...

And back in II Peter 3:7 you have the record of that particular heaven and earth. And it says:

**II Peter 3:7**

But the heavens and the earth, which are now [that's the one we're living in].

And in II Peter 3:13.

**II Peter 3:13**

Nevertheless we, according to his promise, look for new [what?] heavens and a new earth, wherein dwelleth [what?] righteousness.

That's the third heaven and earth which is the complement of Genesis. And in Revelation 21:1 you see its ultimate fulfillment.

**Revelation 21:1**

And I saw a new heaven and a new earth: [for the former – the word “first” is “former” – the former heaven and the former earth] were passed away...

Isn't that wonderful. And in Genesis 1:10.

**Genesis 1:10**

And God called the dry *land* Earth; and the gathering together of the waters called he [what?] Seas:

And in Revelation 21, the last part of that verse which I just didn't read a while ago says, what?

**Revelation 21:1b**

...there was no more sea.

Genesis tells you there was; Revelation tells you the time when there is no more. In Genesis 1:16:

**Genesis 1:16**

...God made two great lights; the greater light to rule the day,...the lesser light to rule the night:...

I'm interested in that word “night” because in Revelation 22:5 it says:

**Revelation 22:5**

...and there shall be no [what?] night there.

In Genesis you have the night but in Revelation it is all over with. There is no more night. In Genesis 1:16, 17 we read about these two great lights; the greater to rule the day and the lesser to rule the night. And verse 17:

**Genesis 1:17**

And God set them in the firmament of the heaven to give light upon the earth,

And in:

**Revelation 21:23**

And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb *is* the light thereof.

Chapter 22:5 saying:

**Revelation 22:5**

And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever.

You see how the whole Bible ties itself together just so magnificently and so beautifully. In Genesis 3:16:

**Genesis 3:16-17**

Unto the woman he said, I will greatly multiply thy sorrow [the word “sorrow” is “labor”] and thy conception; [in labor, not sorrow] in labor thou shalt bring forth children; and thy desire *shall be* to thy husband, and he shall rule over thee.

And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed *is* the ground for thy [what?] sake; in [labor] shalt thou eat *of* it all the days of thy life; [thorns also thistles shall it bring forth, so on]...

If you go to Revelation 21, all of this sickness, all of this sin, all of this sorrow, all of this suffering, all of this death, all of this labor, in Revelation 21:4.

**Revelation 21:4**

And God shall wipe away all tears from their [what?] eyes; and there shall be no more [what?] death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are [what?] passed away.

Isn't that wonderful? And in Revelation 22:3.

**Revelation 22:3**

And there shall be no more [what?] curse: but the throne of God and of the Lamb shall be in it;...

No more curse. In Genesis you have the curse, in Revelation you have it lifted. In Genesis 3:22ff, you have the banishment from paradise, the tree of life.

**Genesis 3:22-24**

And the LORD God said, Behold, the man is become as one of us, to know good

and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live forever:

Therefore the LORD God sent him forth from the garden of Eden [*paradeisos*], to till the ground from whence he was taken.

So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life.

Now in Revelation 22:2.

**Revelation 22:2**

In the midst of the street of it, and on either side of the river, *was there* the tree of life, which bare twelve *manner of* fruits, *and* yielded her fruit every month: and the leaves of the tree *were* for the healing of the nations.

There in Revelation people are welcomed back into paradise and back to the right of the usage of the tree of life. It's just fabulous how you enjoy the Bible, enjoy reading it, and as you read it you get light. The reason that I am able to put lots of this stuff together is because of my overall knowledge of the Word from Genesis to Revelation. So, somebody comes along and they pick out one little item and they dog you with it. Immediately you will know whether that fits with the whole revelation or whether they are just taking it out of context and lifting it up out of the Word. Why? Because you have read the Word to where you have an overall picture and the little picture has to fit into the overall picture. That's why you get to be real sharp in the understanding of the Word when you begin to enjoy the Bible in just the reading of it. You know in the book of Nehemiah.

**Nehemiah 8:5**

And Ezra opened [the what?] the book...

Right. He opens the scroll, the book. Well, if we are going to enjoy it we have to do what? Open it. We got to read it for ourselves. And he, of course Ezra being the man of God, the prophet, he opened the book:

**Nehemiah 8:5b**

...in the sight of all the people; (for he was above all the people);...

That means he was up on his stand like this and he opened it and all the people could see that he opened the book.

**Nehemiah 8:5c**

...and when he opened it, all the people [did what?] stood up:

Doesn't that tie in beautifully now, with Jesus' ministry and Nazarus of Galilee? Where it says in Luke when they brought to him the scroll of Isaiah and he found the place where it was written and when he read the scroll they all what? Stood up. And when he began to teach he sat down; and he sat down and taught them. You see, you're overall enjoyment of the Word makes it possible for you to know that when they read the Word they stood up, when they taught the Word they sat down. This is an oriental custom.

The mannerism of the Word, the Bible is an oriental book. And this morning in your hours of power, you're going to be talking about some of those Orientalisms I believe. I

have a copy of the whole outline for all of the leaders of the hour of power and she [Mrs. Wierwille] just worked days on getting that thing tied together and it's fabulous. It's the most comprehensive thing I've seen for a week's work in how to enjoy the Word is right in that hour of power. And you're going to be on Orientalisms, I think you are going to be hitting that scripture that I hit last night where you ate the Word. And enjoyed it because there is a way of eating the Word that it sours in your stomach. That's an orientalism. In other words, a man can put it here and wrongly divide it and what happens? It sours on him. I think all of these things will be coming up.

That is why you get the overall picture and you keep looking for it, because like Genesis now is back to the complement of it, is back to Revelation. But when you get to Luke, for instance, and you read about Jesus standing up to read the Word and sitting down to teach, you will have had to have read Nehemiah to get the whole picture of it. See it? That's how I enjoy the Bible. It's just a living book for me. It's just right down where man lives.

Now, when I get in to those long genealogies I don't enjoy them too much. I got trouble pronouncing most of them but there is the red thread there and genealogy is very important. The old Sanskrit word is the *gothram*. Abraham came back and he paid tithes to Melchizedek wasn't it? And he said the King of Salem who had no beginning and no what? {End.} You know what people, they have a real problem with that because they happen to think, well Dr. V.P. Wierwille had a beginning and he had an ending, coming. But the King of Salem had no beginning or no ending so who did he pay tithes to? They don't understand the whole Word. To have no beginning and no ending is to lose track of your family tree. He lost the one thing, the one thing, that to most people is real terrific, that was gone; he had no beginning and no ending. They didn't know where he really came from. Oh they could trace his dad and mother, or grandmother and grandfather then somehow the whole thing got lost. And it's a remarkable thing while this thing is flipping up in my mind I might as well teach it to you. That it's tremendous to me that Abraham paid tithes to him who had no family tree, who couldn't trace it. Which means that God must have elevated that man in his believing to make him so tremendous that Abraham had to pay tithes to him, no matter what he had a family tree or not. And people think of what that message would mean in our day and time where there are many kids born who don't even know their dads. And then they have no family tree because moms had sixteen thousand-eleven kids by seventeen thousand different men and so there is just no family tree left. The message in the Word to them, that type of message would really help some of our people across the country. Because God doesn't really look upon your family tree, he looks upon the heart as to what you are. You see, that's the greatness of it, but when you read the names of those people through there, like in Genesis and these other places. They are there for a purpose, to show you that great red thread, the great *gothram*, that line, that all pervading Christ all the way through. That's how I enjoy the Bible. And when I read it to enjoy it then I get all of this information because I just lodge it up here and retain it and when finally, here is another explanation of it further on in the Word and then another one, I just remember all of those things and then I tie them all together. And that's why the Bible is a real joy and rejoicing of my heart.

Now better get back here. The only one who is number one and has a right to be number one is God. Everything else comes far below. I don't even know if it starts with five or six yet.



**Nehemiah 8:6**

And Ezra blessed the LORD, the great God. And all the people answered, Amen, Amen, with lifting up their hands:...

And here is where the Pentecostals and Assemblies many times get their lifting up of holy hands. Well bless God we love them.

**Nehemiah 8:6b, 7b, 8**

...And they bowed their heads, and worshipped the LORD with *their* faces to the ground.

...[verse 7] and the Levites, caused the people to understand the law: and the people *stood* in their place.

So they read in the book [the scroll] in the law of God [they read] distinctly, [clearly].

The how of enjoying the Bible is to learn to read it distinctly and clearly. I think you have noticed in my classes how I just dog you. I just dog people to read what is written. Remember? Thoroughly. And when you and I read the word to others in public let's read it distinctly that they can understand it. And after he had read it distinctly, he gave the sense of it. To give the sense of it is to give the overall picture of it, just like I'm doing with you this morning. Like I showed you from Revelation and from Genesis. I'm not dogging you to take the minute details; I'm just giving you the sense of the overall thing to get it to bubble, to effervesce within you. That people again love to read the Word, just love to read it. Give the sense of it. And when you get the sense of it you'll get the understanding. To understand the reading, isn't that a beautiful verse? Amen. You see, it's tying the whole Word together that makes it tremendous. There is one in Genesis I want to show you.

**Genesis 10:8, 9**

And Cush begat [who?] Nimrod: he [Nimrod] began to be a mighty one in the earth.

He was a mighty hunter before [the what?] the LORD:...

And people think this means that he hunted pheasants, or deer or rabbits; you know, that he took his bow and arrow or sling shot. No, no, no, no. He was a mighty hunter of the sons of men, to get men to believe wrongly. To get men to trip out on the true God, because Nimrod is the one who really dogged the sons of men with his spiritualism and the rest of the baloney he had and took them all away from the LORD. And the reason I know that is because I read the Bible, and I've enjoyed the reading of it, and understanding comes as you get the sense of the Word. Well, he was a mighty hunter of the sons of men before the LORD. And then you get down to verse 24.

**Genesis 10:24**

And Arphaxad begat Salah; and Salah begat Eber.

And the word "Eber" is the word "Hebrew." That was his name, Hebrew. And the word "Hebrew" simply means crossed over.

**Genesis 10:25**

And unto [Hebrew] were born two sons: the name of one *was* Peleg;...

And the word "Peleg" means divided.

That's how you just read the Word to get the sense of it. And as you get the sense of it, you get the understanding; and as you get the understanding, you enjoy it. How to enjoy the Bible is to read it, to get the sense of it again and as you get the sense of it, you understand it; and as you understand it, you get to enjoy it. Because anything you really understand you can enjoy, right? That's why we need to read the Word.

**[Prayer]** *Father, thank you for the morning, for the greatness, for the wonderful presence and power and your goodness to us. Amen.*

# LESSON THREE

Right now in this camp of how to enjoy the Bible, I would like to take you into the sixth chapter of Genesis. And show you some of the things that I have worked out of here, simply because I enjoy the Bible and I enjoy working it. And I enjoy the greatness of the light that's in the Word of God.

## **Genesis 6:1**

And it came to pass, [verse 1] when men...

The word "men" here is the man. And whenever the Bible talks about THE man, it's always talking about Adam.

## **Genesis 6:1b**

[When THE man Adam, his progeny, his offspring] began to multiply on the face of the earth,...[Genesis 4:26 tells what happened.]

## **Genesis 4:26**

And to Seth, to him also, there was born a son; and he called his name Enos: then began men to call upon the name of the LORD.

This verse bothered me for years, I wanted to know who Adam was calling on before this. But the in depth text reads, the accuracy of it: "Then began men to call upon their gods by the name of Jehovah." They began to call upon the name of the Lord. They began to call their gods, their pagan gods, their devil gods, they called them by the name of Jehovah. And the word "Enos" means the weak one. When Enos was born, he was the weak one and at that time is when they started to call their devil things that they were worshipping, their pagan gods, they called those gods the true God Jehovah. And this came to pass in verse 1 of chapter 6 when they began to multiply in wickedness under Enos. Verse 2 says:

## **Genesis 6:2**

...the sons of God saw the daughters of men that they *were* fair,...

And I've worked this in a text in one of the booklets showing you that the sons of God represented the believers, the believers line; and the daughters of men, the unbelievers. That they took them wives of all which they chose and the LORD sayeth in other words the believers got married to the unbelievers. And whenever a believer marries an unbeliever, I guarantee you nine chances out of ten the unbeliever is going to win the ball game. Because you can try as much as you want to, to put a rotten apple into a bushel and keep the bushel good and it's almost impossible to do so. And the Word of God instructs us that if a Christian boy wants to get married he marries a Christian chick and vice versa. (Cats and chicks or whatever you want to call them [laughter]. That's right.)

**Genesis 6:3**

[Now the LORD says], my spirit, [my breath of life] shall not always strive...

The word “strive” is remain or dwell.

**Genesis 6:3 continued (not KJV)**

...my spirit, my breath of life will not always remain with man, [Man who? Adam. ...will not always remain with Adam] for that he also *is* flesh: yet his days shall be an hundred and twenty years.

The reason I bring this up is because people teach that back in those days the span of life that you could believe for was a hundred and twenty. Later on they got it shortened to threescore years and ten, seventy. That's not true. But if you teach people they can only live to seventy, when are they going to die? That's right. You see, you can see by the logic of the Word there has to be something wrong because there is no place indicating in God's Word that a person believing ever stops him from receiving. So we live just as long as we believe. When we quit believing we die, that's why people die at 35, 40, 45, 50, 60, 70, 80, 90. Sometimes the people who live the longest are the meanest devils you ever did see. You know why they live so long? They're so mean; they believe to continue to be mean and to beat everybody so their believing big to live long. I could document this to you from fields of business, government and every other field. It's all conditioned upon believing. But this 120 is beautifully set because it tells us that God said to Adam, you are not going to live forever. Because Adam, when he was originally formed, made, and created in Genesis, the first part, he knew what he had and he knew that if he just could move ahead he'd just live, live, live, live, live. But old Adam blew it. He tripped out and he lost that spirit and finally God said to old Adam, look you've lived, you've lived 810 years, I'll give you just another 120 and that's it. That's why it's written like it is. Yet his days, Adam's days, shall be a hundred and twenty years. The reason I knew the 810 is because the Bible said he was 930 when he died. 120 less 930 gives me 810. But isn't that beautiful? Now verse 4.

**Genesis 6:4**

There were giants in the earth in those days;...

Just reading what King James [Version] says here without the understanding of what it said previously in Genesis and what follows. You just get the picture because of what you have been taught that these were 10 foot men, or 8 foot men, weighing 500 or something. That's not at all it. We are talking about when men, the people, the progeny of Adam began to multiply in wickedness upon the face of the earth. Then in those days there were giants, giants of wickedness in the earth. That's the giants that were here. Men who were just wickeder than hell, that's right. Just like we're living today, great men of wickedness living today who continuously think evil in their hearts.

**Genesis 6:4b, 5**

...and also after that, when the sons of God came in unto the daughters of men, and they bare *children* to them, the same [this offspring from the believers and the unbelievers] *became* mighty men [of wickedness] which *were* of old, men of renown [for their evil, for their wickedness in that time.]

And God saw that the wickedness of man *was* great in the earth, and *that* every imagination of the thoughts of his heart *was* only evil continually.

They really had moved, hadn't they? All they thought about is that which was evil. Now, here you will have all of these figures of speech that we talk about in the Foundational class, *anthropotheia*, the *condecensio*, and so forth.

**Genesis 6:6, 7**

And it repented the LORD that he had made man on the earth, and it grieved him at his heart.

And the LORD said, I will destroy man whom I have created from the face of the earth; both man, and beast, [the man whom I have created]...

When he created him he created him body, soul and what? Spirit. Right.

**Genesis 6:7 continued**

...and the fowls of the air; for it repenteth me that I have [what?] made them.

How did he make them? He made them body and soul.

**Genesis 6:8**

But Noah found grace in the eyes of the LORD.

Hallelujah, somebody found grace in the sight of the Lord. Do you know why he found grace? Well the next verse tells you.

**Genesis 6:9**

...Noah was a [what?] just man *and* perfect in his generations, *and* Noah walked with [who?] God.

Boy that takes something. If you put yourself in Noah's shoes and think that thing through. All the people round about him, what did they do? Nothing but thinking evil constantly. All of the imagination of their hearts and right in the midst of that cesspool of baloney sat Noah and his wife; and Noah found grace in the eyes of the Lord for he walked with God. People, that's why you and I can walk with God right in the midst of hell, in your community, in your city, in your town. It doesn't make any difference whether it's Wichita, Timbuktu, Mill Valley, San Francisco, or New Knoxville. That's right. In the midst of this we can still walk with whom? By golly Noah did. If old Noah could do it, we could do it too, because we got something better in Christ than he had in his day, right? You bet your life it's right. Well, look the reason he was a just man and perfect – the word “perfect” is without blemish. And the reason he was without blemish was because he was a pure blood line. He hadn't married himself off to a chick who was one of those daughters of men, an unbeliever. He had been married to a believer. That's why the word “perfect” is used in verse 9. Perfect in his generation is that he was perfect in blood line in purity, without blemish. He didn't get himself hitched up to an unbeliever. He got himself married to a believer and he laid the Word on the line. Well...

**Genesis 6:10-14**

And Noah begat three sons, Shem, Ham, and Japheth.

The earth also was corrupt before God, and the earth was filled with violence.

And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth.

And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth.

Make thee an ark of gopher wood; rooms shalt thou make in the ark [nests; rooms], and shalt pitch it...

It's not a ball game: "Now pitch it." He was to seal it; not with pitch but with resin. Entirely different word used for pitch, you know. But he was to seal it.

### **Genesis 6:14 continued**

...within and [what?] without with pitch.

I wish I could think of the Hebrew word. I can't think of the Hebrew or Aramaic word for this. It's a real tremendous word, if I could think of it I would tell you, but I can't right now. The greatness of the word simply means...what did it say?

Oh, *kaphar*, it's transliterated over into our word "coffin." He was to seal it tight that nothing could get out or in, and he was to do this. And it reminds me of a tremendous truth as you will see later on that the water never got to him. And it's the only thing that protected him inside from the elements on the outside. And when we have this protection of Christ within us, boy, are we protected inside and outside? You bet your life. We can really walk. Well, see what else he says.

### **Genesis 6:15-18**

And this *is the fashion* [this is the way you are supposed to build it] which thou shalt make it *of*: The length of the ark *shall be* three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits.

A window shalt thou make to the ark, and in a cubit shalt thou finish it above; and the door of the ark shalt thou set in the side thereof; *with* lower, second, and third *stories* shalt thou make it.

And, behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein *is* the breath of life, from under heaven; *and* everything that *is* in the earth shall die.

But with thee will I establish my covenant; and thou shalt come into the ark, thou, and thy sons, and thy wife, and thy sons' wives with thee.

At some place it says the LORD shut the door. Oh, that's way up in the seventh chapter in verse 16. Noah finishes everything God commanded him and the LORD did what? Shut him in. Got a tender heart and if the LORD sometime didn't shut the door you would take every nincompoop along that you could. The LORD shut the door and I guess he put the key in his pocket or something. That's right.

I'm going to tell you a little bit about the ark because everybody's interested in the ark. I've read two or three articles in recent publication, where they are up there this summer looking for the ark. And if they find the clues, it's sixty, seventy feet below the ice, I guess. And they have the greatest scientists up there this summer looking for it; and if they find it next summer they are supposed to dig it up according to the archeological works that I read. Well, whether they find it or not, I don't know much about it but I know what the Word says and I can tell you a little bit about this. The length of that ark was five hundred and twenty six feet and six inches. That was a pretty good size little boat; 526 feet and 6 inches. The breadth of it was 98 feet and 6 inches. 98 feet wide is as wide as the Wierwille Hilton is long, because that's a hundred feet. The height of it was 56 feet and 3 inches high. I think the barn, the Wierwille Hilton, out there is that 50 feet?

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It's about two sections of 20 foot boards and then there is a stretch up above it. So, it was higher than that. And it's interesting to note that the great battleship Oregon is built according to this scale, only it's 1/6 smaller.

Inside of this ark, there were three million seven hundred and fifty cubic feet of space. It would carry as much cargo as a freight train 13 ½ miles in length. And then the people wondered, the critics say how in the world could he have gotten all of those animals on there? Well, first of all it doesn't say he took all of the animals. He only took two of a kind, to promote the species or the genus and species, two of a kind. Of the clean animals which were used for sacrifice while he was afloat, he took seven. Now, I think in 13 ½ miles of freight cars you could put a few little animals, right? And I imagine a flea could ride along on an animal's ear and not take up too much room. But isn't it remarkable how the critics always come to the Bible to belittle it. According to the reports of the United States Navy, every ship which is manufactured and which brings forth the best that the United States Navy has to this day, 1970, is built according to the scale of Noah's ark. Would you expect God to be wrong on his proportions?

Now, Noah worked for years and years and years. I think if I remember correctly he worked about 120 years (or some) building the ark (had it all figured out once). And all the while he was working he was preaching the word, but he didn't get one person to believe him. I tell you, sometimes people get discouraged. They witness to somebody and they get no results tomorrow and they say, "Well we might as well trip out on this one." Doesn't work. The Word is the Word if nobody believes it so you just keep speaking the word. And Noah found grace in the eyes of the LORD because he stood for the Word, and he kept preaching the Word. And can't you just remember, just picture in your mind what the neighbors said? What's that silly fellow Noah up to now, again? You know he sort of freaked out all the time anyway. Now, he's really gone off. Look what he's doing? He's building something up here on a hill. There's not even any water around the place, mind you. There's not even a pond. No, water whatsoever and he's setting something up on a hill and it's called a boat, or a ship, no water. That guy's really off. And they would come up to him, "Hey Noah, how are you going to get a bucket full of water up here and get that thing down." See. And they were just all the time, just needling him and yet Noah kept right on working away at it. And he kept teaching the Word best he could; nobody believed him but he would share it.

One day that old, little ark was finished and God said, Noah get yourself in there. And do you know who traveled with Noah? His wife, his three sons and their wives. And I want to tell you something those sons and those kids would have gone along if they hadn't amounted to hill of beans in a hail storm because one man was righteous. And the family went with the man. Boy, when I think of Corinthians, "else were your children," what? [Unclean – I Corinthians 7:14]. You see how back even then, and if you read the record in Genesis after they get off, it isn't too long after that, old Ham really dogs his dad. Yet, to begin with Shem, Ham, and Japheth, their three wives and Noah's wife all went in the ark. Because it doesn't say in the Word of God that Shem, Ham and Japheth were the ones who were righteous and perfect in their generation, it says Noah was. And they went along in the ark because their seed in them, seed in them. Well bless God if we're born again of God's spirit having Christ in us, we're going to go along with him. Because of what God wrought in Christ, not because of what you are or I am but because

of what he has made us what he is in us. You could really take this section and put the spiritual emphasis in it if you brought Christ into it. Which I told you this morning that Christ is the red thread; he is THE one all the way through the scriptures that you have to look for.

Well, it says in verse 19: he took two of every sort, two of every kind [Genesis 6:19]. And he brought all of these into the ark. And then finally the seven were brought in, so he'd have something to sacrifice and in that 16th verse it says: the LORD shut the door [Genesis 7:16]. And I told you why he shut the door is because man is tender hearted. We run into this all the time, so do you people who minister and unless you get revelation from God, you always trip out. For the tenderheartedness of man is usually influenced by the society of our times and the society is controlled by the devil. Therefore, we need to walk by revelation and when Father says, open the door, we open it. And if Father doesn't say anything, we just leave the door closed. That is love; the love of the greatness of God's Word and the accuracy of it. So no matter how much they laughed at Noah, no matter how much they laugh at the Way Ministry and this community or any other community, we are doing what the men said here tonight, holding forth the Word. And that Word of God is God's will. That Word fits; that Word works. And there is a day coming when the Lord is coming back just like at that time, he closed old Noah in and shut the door and it started to rain. The neighbors had said it can't rain, we've never had any, it's impossible but it still rained. That's right. They said everything else, they laughed at him, but when the pressure was on and the time was there, God was still right and Noah, the one man who had believed God, was still right and he and his wife and household were saved because they believed God.

But I just get so blessed when I see the joy of the Word and this camp on How to Enjoy the Bible. You see, we enjoy this Word because it's so wholesome and it relates to our day and our time. And it's so perfect in all of its pattern and the way in which it fits, that the greatness of this Word just makes it possible for us. Because we found grace in the sight of the LORD to so walk as sons of God, to be perfect in our generation, to be perfect in our believing before Him and just stay put on God's Word because the LORD always shuts us in. He closes the door. Scripture says: a thousand can die as one hand and ten thousand on another but it shall not come nigh you. He forgives all of thine iniquities and heals all of thy diseases. I will never leave thee or forsake thee. Lo I am with you always.

There are just precious promises by the barrel full, all given to us. And surely, if God did that for Noah in his day and time, how much more He will do for us, his sons through Christ Jesus, right? Shall we pray.

**[Prayer]**—*Our Heavenly Father, how we enjoy Your Word and the greatness of that Word and the power of it. And how we thank You tonight Father, that this Word lives and abides forever. How we thank You for our people everywhere across the nations of the world who are holding forth that Word. We just thank You Father for the great goodness of the wonderful presence and power unto us again this night, through Your lovely Word, through Christ Jesus our Lord. Amen.*



## LESSON FOUR

In dealing with how to enjoy the Bible in this camp, I gave you yesterday what I think is the foundation of all biblical work and that is simply to read, to enjoy it. I wouldn't even mind if you read other translations at times, but I think there is one translation you ought to read or one version, and that is the King James. But it doesn't hurt you when you are really interested in getting into the in-depth accuracy of the Word to read Phillips, to read Goodspeed and Smith, Dr. Lamsa's Bible. Because the more you read, the more the whole of the Word of God gets into you because you're not just paying attention to the individual specific word. After you have an overall feeling of the Word, what I would call a spiritual perception of the whole Word. And when you read the Word, let me say, you never read the Word without prayer before you read it. You never read without thanking the Father that He will enlighten you and give you understanding. Like it said Jesus walked with the two to the road to Emmaus and he opened their understanding that they might understand the scriptures. You know, you can read the Bible a lifetime just as words and never get an understanding; you got to get God to blow your mind and get rid of those negatives and all of that tradition and all of that baloney, I guess. Especially the adults have put up there and you young people aren't far behind because you've been trained by us adults. So, we have to get rid of all of that. And I always pray to the Father that my mind will be sharp, that it will be quick, that I will be able to perceive and understand what he has written. Because when we in the Way Ministry come to the Word to read it's not like reading a newspaper or a book, it's like reading God's Word. For the Word is as much God as God is God.

Once you have that overall picture, then I begin working what I call the scope or the context. Dr. Bullinger calls it the scope, and if you have *How to Enjoy the Bible*, you might want to read along the line of the scope, he makes a differentiation between scope and context; I do not. He says that the scope is what it is all about and that the context simply is the sense of the passage. I do not go along with that, although the breakdown is okay as far as my own way of thinking. Put the context and the scope — The scope, what's it all about, what's [the] sense of the passage so that I can enjoy the actual meaning of the separate words. But Dr. Bullinger is very good in that section and you ought to read it. You see there is an immediate context; there is a remoter context. And when I speak of remoter context in my mind always flips the word remoter, remoter, remoter context. Which in my thinking means having read the whole Bible and enjoyed the whole Bible, I remember what it says in Genesis 3:15 so when I get to I Peter, I found out what it says in I Peter it is built upon what it said in Genesis 3:15, that's what I mean by the remoter, remoter, remoter context. I suppose in truth I could say in line with what the whole Bible says. I think I say that in the class on those foundational principles on how the word interprets itself.

When it comes to the Word of God, the disciples, the followers of the Lord Jesus

Christ, like Ananias, their primary responsibility is simply to read the Bible to enjoy it. Their first obligation is to read it, just read it to enjoy it. They are never given by God to work out the Word in its accuracy. The accuracy of the Word has to be worked by men who are called of God who have been given ministries in the Body. That's why the men with ministries have a far greater responsibility than hardly any of them realize. It is his job if God gave him the ministry of teaching, it's his job to rightly divide that Word; he is responsible before God for every soul he leads astray, every one of them. In II Timothy 2, in this chapter is that great scripture that we hit so hard in the Foundational class where it says we:

**II Timothy 2:15**

Study to shew thyself approved unto [who?] God, a workman that needeth not to be ashamed, rightly dividing the word of [what?] truth.

Now I want to show you this morning specifically to whom it is addressed. That is why — Father just showed it to me because again it's in the since, the Ananias' carry out the Word, they read the Word to enjoy it and they simply are obedient to God's Word. But it's men of God who have been called with ministries who have to study to show themselves approved unto God, in the minute accuracy of the greatness of the Word.

**II Timothy 2:1**

Thou therefore, my son, be strong in the grace that is in Christ Jesus.

And to be strong in the grace is in the renewed mind.

**II Timothy 2:2**

And the things that thou hast heard of me among many witnesses,...

Paul taught him the word. he says you Timothy do what with?

**II Timothy 2:1 continued**

...the same [he says you Timothy, do what with?] commit thou to [what?] faithful men,...

Faithful men are men who don't trip out on the Word every two seconds and go start their own fellowship; and start their own little group out in left field some place in competition with the what the body of believers is endeavoring to do. Now, to find these faithful men in our country is a job because of the type of freedom of mind that our country teaches. But that's what the Word says, that's what it means. That we who teach are supposed to teach the Word to faithful men and women, that's why you hear me say in the classes time and time again, I only want to teach people who want to utilize what I teach. And the reason we do these things in the Foundational class is because I believe in my heart that God has raised us up at this time that a lot of you boys and girls, young men, young women and adults, you are the ones that God is called to teach the Word. We are to commit this to:

**II Timothy 2:1 continued**

...faithful men who shall be able to teach others [what?] also.

Amen. Faithful, who are able to teach others. Thou therefore — Timothy had a ministry, I hope I don't have to read that all to you. You know how they laid hands on him and prophesied this was his ministry.

**II Timothy 2:3, 4**

Thou therefore [Timothy, you] endure hardness, as a good soldier of [of whom?] Jesus Christ.

[That's why verse 4:] No man that warreth entangleth himself with the affairs of *this* life; that he may please him who hath chosen him to be a soldier.

That's our job, we don't entangle ourselves with the affairs — We only get those things which we need and we let the devil have the surplus which entangles people. And most people are still entangled in the material world. I said to someone recently who was complaining about his life, I said, "Well why don't you give it back to the credit company." That's right. He has the automobile mortgage where he has to pay \$97.50 a month, they got the washer machine mortgage he's got to pay \$13.50 a month, they are so mortgaged to the finance company I said, "Well, give them the whole lousy stuff." That's right. Then buy yourself an automobile that gives you the transportation that you only have to pay \$10 a month on. But you get entangled in the affairs of life and then you can't war a good warfare. If you're going to be a soldier for the Lord Jesus Christ you got to stay untangled. You got to travel fast and far and to do that, you got to travel how? Light. Amen, you can't get entangled. And if a man also strive for mastery remember he is not crowned except he strive how? Lawfully. And that's according to the Word. Striving according to the Word.

**II Timothy 2:6**

The husbandman that laboureth must be first partaker of the fruits.

How do you know the peas are good unless you have eaten the peas? How do you know the Word of God is good unless you first have eaten yourself and you're walking on it? Don't try to teach it to anybody else unless you are walking on it. You have applied it, you've made it work, that's what that verse means.

**II Timothy 2:7**

Consider what I say;...

By the way, these words "consider what I say" are the most accurate translation of that word in the Old Testament, you see it at the end of some verses, called *selah*. That's what the word means at the end in Old Testament; *Selah* means "consider what I say."

**II Timothy 2:7b**

...and the Lord give thee understanding in all [what?] things.

It says the Lord gives you understanding, not people.

**II Timothy 2:8, 9**

Remember that Jesus Christ of the seed of David was raised from the dead according to my gospel:

Wherein I suffer trouble, as an evil doer [he suffered trouble; they said he was an evil doer], *even* unto bonds [threw him jail]; but the word of God is not [what?] bound.

Even where? In jail.

**II Timothy 2:10**

Therefore I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory.

What a man!

**II Timothy 2:11, 12**

*It is a faithful saying:* For if we be dead with *him*, we shall [absolutely] also [what?] live with *him*:

If we suffer, we shall also reign with *him*: if we deny *him*, he also will deny us:

That doesn't mean we will lose our salvation; we just won't get the rewards.

**II Timothy 2:13**

If we believe not,...he abideth faithful: he cannot deny himself.

His word is his will. It will stand if nobody believes it.

**II Timothy 2:14**

Of these things put *them* [the people, the disciples, the followers of the Lord Jesus Christ; you put them] in remembrance [remind them of these things], charging *them* before the Lord that they strive not about words to no profit,...

Boy, how a group of Christian people can sometimes get together and still argue about words that have no profit, you know, don't do anything for you; you just spend till three o' clock in the morning "tripping out" as I call it. And next morning you are tired and you wonder why. Well, you weren't on the meat of the Word, you were out in left field. If you're on the meat of the Word, the Word is your strength, it's your life, it's your meat.

Then comes this great verse:

**II Timothy 2:15**

Study to show thyself approved...

Who is it addressed to? Specifically who? [Timothy.] That's right, and he had a ministry in the Body, the man of God. And he says to the man of God, study. Then if the man of God studies and rightly divides the Word and teaches it to the believers then the believers will believe the right Word, and they will carry it out. That man of God has the greatest responsibility in the whole world. He's got to be right; he's got to be right. Then he say:

**II Timothy 2:16**

But shun profane *and* vain babblings: for they will increase unto more ungodliness.

You know they are running off with the mouth.

**II Timothy 2:17-19**

And their word will eat as doth a canker: of whom is [this old fellow] Hymenaeus and Philetus;

Who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some.

Nevertheless the foundation of God standeth [how?] sure, having this seal, The Lord knoweth them that are his. And, let [man] that nameth the name of Christ depart from iniquity.

Well, it's a tremendous book, but I just wanted to show you the difference between the followers of the Lord Jesus Christ and men with ministries. And by the way, you know that is over in Ephesians 4:11.

**Ephesians 4:11, 12a**

And he gave some [what?], apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;

For the perfecting of the [what?] saints,...

The body of believers, to perfect them. Not spiritually, because if they're believers, they are already spiritually perfect right? But where aren't they perfect? Right, the trouble is never with the Lord, it's with the above the ears place with believers, born again. So, we have to train them, it's for the edifying, the building up strengthening of the body of Christ.

**Ephesians 4:13**

Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ:

And that's at his return, so until his return there are five ministries and it's our job to perfect the saints to edify the body.

**Ephesians 4:14**

That we [the believers] ... be no more [what?] children [not kids], tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, *and* cunning craftiness, whereby they lie in wait to deceive;

So, when you go to the scope and the context of the Word of God to enjoy it there are a number of other things that perhaps you ought to know. First of all, there are two words for the word "word" or "words" in the Bible. One is the word *logos*, the other is *rhēma*. Now, the minute distinction between just these two words is that like the word *logos* it's simply a word made up of letters, L-O-G-O-S. It's just made up of letters, while the word *rhēma* is a saying made up of words. And seven times in the word of God Jesus Christ declares himself as giving the truth of God not as the *logos* because he was the word but as the *rhēma*, the saying, never as the *logos*. I think I will give you those this morning. I checked them out. John 7:16, (Now let's pick up different ones then I don't have to look them all up – then you read them loud enough so I can hear them.) John 7:16, 8:28, 47, John 12:49, 14:10, 24 and John 17:8. These are the seven times they are used in the word and if you got them differently I will listen to what you have to say. John 7:16, who has it?

**John 7:16**

Jesus answered them, and said, My doctrine is not mine, but his that sent me.

Right, he declares that his doctrine, his teaching was not his own but it was the one who what? Sent him. It was God's Word then that he was speaking. That's the declaration of that particular scripture, and you'll see it develop.

**John 8:28**

Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am *he*, and *that* I do nothing of myself; but as my Father hath taught me, I speak these things.

Right, the Father taught it and he spoke these things of the Father. Now read verse 47.

**John 8:47**

He that is of God heareth God's words: ye therefore hear *them* not, because ye are not of God.

Right because he was speaking who's word? God's Word. Now, look at chapter 12:49. Who has it please? Alright.

**John 12:49**

For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak.

I have not spoken of my, what? Myself. He spoke the words which God wanted spoken. Now, 14:10 – who has that?

**John 14:10**

Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works.

Right, the words that speak I speak not of myself but of the Father, it's the *rhēma*, the saying, understand the words? The saying. All of these are along this line. Verse 24.

**John 14:24**

He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me.

Right, and the words which you hear are not mine but the Father, which what? Sent me. Now, chapter 17, verse 8.

**John 17:8**

For I have given unto them the words which thou gavest me;...

Right, again the saying, the *rhēma*. He as the *logos*, the word, always gave sayings. And the sayings were God's W-O-R-D-S. Now, what about the critics then that take a crack at Jesus? Well, they can go pop because this stuff over here tells us exactly from the inherit accuracy of the Word that whenever Jesus spoke, he didn't speak of his own, he spoke W-O-R-D-S, the sayings that God wanted what? That's right. In I Corinthians 2:13, read it to me, alright.

**I Corinthians 2:13**

Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual.

Right, they are words which the holy ghost, what? Teaches, they are sayings; not just individual letters but sayings which the holy ghost teaches. Well, now people, when we are dealing with sayings that the holy ghost teaches we better be right. If we're going to teach someone else. And we better study that so we can communicate it. That's why you have to go in your how to enjoy your Bible to reading everything in the scope or in the light of its context, what is it all about? What is it trying to say? I want to show you one of the very difficult ones in the Word of God, in I Peter 3:19. Now, working the

principles of the foundation that I've just laid with you here this morning to make this now applicable to this particular verse 19, because it's a very difficult verse for most people.

**I Peter 3:19**

By which also he went and preached unto the spirits in prison;

This verse 19, is usually taught and used by people in the sense that Jesus went and preached to those who had died who were evil people therefore they had a second chance. It's used by the second chance boys, that's right, who teach that everybody will be given a second chance and this is the verse they use as their proof text. First of all if you just flip up one verse, 18, what does that verse start with? [audience response] No it doesn't. It starts with one word, what? For. That word alone – that word alone, tells me that verse 19, cannot stand by itself in an isolated form. Those of you have been in *Keys to Research* know that when the “for” precedes it, it ties together something, right? Okay, now you go back to verse 17, what does it start with? For. Okay, you just keep going back to finding where does the immediate context really start? Where does it really begin? Well, it goes back to the immediate context, it goes back to verse 14 and that's where I want to start because it deals—

**I Peter 3:14-17**

But and if ye suffer for [what? It's suffering for] righteousness' sake, happy *are ye*: and be not afraid of their terror, neither be troubled;

But sanctify the Lord God in your hearts: and *be* ready always to *give* an answer to every man [who] asketh you a reason of the hope that is [where?] in you with meekness [with humility and reverence] and fear:

Having a good conscience; that, whereas they speak evil of you, as [what?] of evildoers, they may be ashamed that falsely accuse your good conversation in Christ.

For [here it is:] *it is* better, if the will of God be so, that ye suffer for well doing, than for [what?] evil doing.

That's the whole context, the whole scope is suffering for well doing rather than suffering for what? Evil doing, right.

**I Peter 3:18, 19**

[Therefore] Christ also hath once suffered for sins, [did he suffer for the well doing or evil doing?] the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by [what?] the Spirit:

By which also he went and preached unto the spirits in prison;

You see, verse 19 is not isolated, it is a part of the reason. For the suffering for righteousness sake. If you suffer for righteousness sake, then you get what verse 18 talks about.

**I Peter 3:18**

For Christ also hath once suffered for sins the just for the unjust, that he might bring us to God, being put to [what?] death in the flesh, but [what?] quickened by [what?] the Spirit [quickened by God]:

He was made what? Alive. Jesus Christ was resurrected and we (the dead in Christ) shall rise and the believers living at the time shall be changed. That's why it's better to suffer for just than unjust because God did what for him? Raised the lord Jesus. There is the guarantee of the resurrection in Christ. Being put to death in the flesh, but God what? Raised him, God quickened him in the spirit. God quickened him by his own spirit. God raised him. By which—by which what? By the resurrected body, that quickened body, by which his resurrected Body. See the context? The word “preached” is not the word. The word is proclaimed or witness. I think the Greek word is *kerusso*, I believe it is. When they blow those big long horns, you know, they are witness to the race starting. That's called *kerusso*, just proclaiming – just proclaiming. It wouldn't do any good to preach to those because these birds we're going to read about you can't convert. No use at preaching the Word to somebody you can't convert; God wouldn't be that stupid. He had Jesus Christ in his resurrected body, by the which his resurrected body, he went and witnessed unto the spirits in where? Prison. Now, who or what are those spirits that are in prison. In II Peter 2:4.

#### **II Peter 2:4**

For if God spared not the angels [the spirits] that [what?] sinned, but cast *them* down to [*Tartarus*],...

How's it spelled? You got it in Bullinger, there I'm sure, in the margin. The word for hell in verse 4 of II Peter. [T-A-R-T-A-R-U-S] Right. *Tartarus* – *Tartarus* is the only place where the Bible mentions where spirits are kept in chains, where they are in prison. It says He:

#### **II Peter 2:4b, 5**

...delivered *them* into chains of darkness to be reserved unto [what?] judgment;  
And spared not the old world, but saved Noah the eighth...

These are the imprisoned spirits that Jesus went to witness to. In Jude, now you see how I am working context and scope. But this scope is really fabulous, because in order to work this Word accurately I have to remember perhaps about as far as I can remember. This is perhaps one of the most extensive scopes or contexts in the whole Word, I will show you after a bit; it starts way back in Genesis 1. And we're now in the book of Jude, and we are in verse 6.

#### **Jude 6**

And the angels [the spirits] which kept not their first estate, [those who did not stay loyal to the Lord God], but left their own habitation, he hath reserved in everlasting chains [unto] darkness unto the judgment of the great day.

Now, the judgment of the great day, I know, is in the book of Revelation, where those great judgments are. Therefore, these imprisoned spirits of verse 19 of Peter, Jesus Christ in his resurrected body by which he went and witnessed unto those imprisoned spirits who were imprisoned since God placed them in chains at the time of Noah. It says so in verse 20.

#### **I Peter 3:20**

[The imprisoned spirits, or spirits in prison which—the spirits] which sometimes were disobedient, when once the longsuffering of God waited in the days of



---

Noah, while the ark was preparing, wherein few, that is, eight souls were saved by [what?] water.

Now, those spirits are in chains, those specific spirits who were responsible for all the wickedness and the big overthrow at that time, God put them in chains. That means they are simply bound not to roam the old earth today and hurt people. So, when we talk about devil possession, the spirit world, that bunch should never have any trouble with it. Because God has already (because of what they did) reserved them for future judgment according to Word. Knowing this from Genesis chapter 1 and 2 and 3 where the serpent really got to Eve, knowing then about their rejection in heaven, you know, and their overthrow between [Genesis] 1:1 and 1:2 and that they were booted, then they became the devil spirits, evil spirits, some of those that were cast out (1/3 of the spirit world) some of those are the ones that really went to work on Noah and that whole gang of people. And the reason Satan worked so hard is because he knew the promise of [Genesis] 3:15, he knew this already. And Satan knew that God would have to bring this child through a human being. So, what does he do? He trips up every human being he can, and he trips up everybody except one man, who? Noah. That's how close he got, that's why last night when I was teaching some of this stuff in six, you know, I knew where I was going this morning. I was just getting you ready for this morning. See, I didn't tell them all of that but I knew where it was going because—It says it came to pass when, the man Adam, his progeny began to multiply. Well, what did they multiply in? Wickedness. Who caused this? Satan. Because he's after God. If he can get everybody to trip out, then God doesn't got anybody to bring that promised seed of Genesis 3:15.

So, he really worked on them and he got everybody and some of you have been in the Foundational class, you have that chart that I made up where I showed you how many people there were don't you? I tell you Satan had a good old day didn't he? He had millions upon millions of people he tripped out. And only one man stood and how long did he stand? For 120 years, I know while the ark he was preparing, for 120 years he stood alone and nobody believed but he. Boy I want to tell you, I understand this imprisoned bit, I understand this 6th chapter, and so forth, of Genesis and I understand the greatness of a man standing. Well, now I think you'll appreciate 19 a little more [I Peter 3:19]. In his resurrected body, he went down and showed himself to those imprisoned spirits and he said here you are you so and so and so. You tripped up everybody except old Noah, and you thought you were going to beat the true God, but here I am, God raised me from the dead, here is my spirit body which is indicative that your head has been injured. That's why God sent him down to the place where the spirits are bound. Not where dead people are, no. It's where the spirits were kept and just those spirits that had so enslaved all of those people and turned them all toward the devil except Noah; there it is. And they are still there reserved until the day of judgment. To those who went down, he didn't preach to them, he couldn't get them converted, you know, he simply witnessed in his resurrected body that God had what? Putting that together with what you know about Corinthians had Satan known this he would not have what? See it? When I tie all of that together, this is about the remoter, remotest context I know. Then the whole thing just meshes and I have an overall beautiful enjoyment of the picture that God sets in His Word.

**I Peter 3:20**

Which sometime were disobedient [which sometime ago, you know, years ago

were disobedient], when once the longsuffering of God waited [He sure waited] in the days of Noah, while the ark [is] preparing wherein few, that is, eight souls were saved by [what?] water.

How the poor Baptists can use this for immersion, I just for the life of me, isn't that pitiful? It's really pitiful. Because they use [verse] 21 with it saying: the like figure which also baptism does also now save us. Not water baptism, but what? Christ in you the hope of glory. Baptized in the name, what he is in you. Is a guarantee that if you suffer for righteousness sake, if you got killed for righteousness sake, you would be where? In the gathering together, don't you see it? That's why it's better to suffer for righteousness sake than evil. Because they suffered for evil and they're held in chains, that's why it's set in that context, isn't that beautiful? That's why it's better for us to suffer even to die for righteousness sake, because we have baptized with his presence, not water, Christ in us, which guarantees us the gathering together.

You know, I wouldn't even have to go so far back but I did it just for you to show you how to enjoy the Bible in that overall scope. But boy, it's even in the book. Remember how we teach this principle but much more simply in the Foundation class, when we read about the resurrection. Abraham, Isaac and Jacob, you know, that scripture in Matthew, what's it saying? "God is not the God of the dead but of..." what? [Living.] In the Foundational class, dig the people, and say let's go back and read the verses and it's talking about the resurrection (see) and show them that Abraham is dead, Isaac is dead and Jacob is dead. God is not the God of the dead but of what? Therefore Abraham, Isaac, and Jacob have to someday what? At what time? I do this but only, simply and easily not in the greatness of what I am doing it here with you in this *How to Enjoy the Bible Class* this morning. We do the same thing on the fields, the wheat and the tares, remember? I trip everybody up and I say what's the field and they guess like crazy. You know. But right here in chapter 1 of Peter, let me show you suffering for righteousness sake, got it? That's why it's better to suffer for righteousness sake than for evil, I Peter 1:7.

**I Peter 1:7**

That the trial of your [believing], being much more precious than of gold that [what?] perisheth, though it be tried with [what?] fire,...

**I Peter 1:11 (not KJV)**

Searching what [searching out or seeking out] unto the time the spirit which was upon them which did signify, of Christ which testifies beforehand the sufferings of [what?] Christ, and the glory...

There you are, suffering for righteousness sake and glory again.

**I Peter 1:19-21**

But with the precious blood of Christ [suffering], as of a lamb without blemish and without spot:

Who verily was foreordained before the foundation of the world, but was manifest in these last times for you,

Who by him do believe in God, that raised him up from the dead, and gave him glory; that your believing and hope might be in [who?] God.

Look at chapter 2:20.

**I Peter 2:20**

For what glory *is it*, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer *for it*, ye take it patiently, this *is* acceptable with God.

Again talking about suffering.

**I Peter 2:21-23**

For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps:

Who did no sin,

Who, when he was reviled, reviled [what?] not again; when he suffered, he threatened not; but committed *himself* to him that judgeth righteously:

There you might note, Luke 23:46 in connection with that 23rd verse; I guarantee you most likely it's not in your center reference.

**I Peter 2:24**

Who his own self bare our sins [suffering for righteousness sake]...

See how I go to context all the way through? I always go to context. You can't – you can't ever understand the words (W-O-R-D-S) in a verse unless you relate the individual word to the words in that verse, the verse to the context, the context to the remoter context, you just keep working it. Because if it's God's Word, it will have to fit all the way through like a hand in a glove. And the other phrase you know too. Chapter 4 is a dandy. Boy it's beautiful, 4:6. For this cause—

**I Peter 4:6**

For for [not “to for” but “for for”] this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but [they] live [again] according to [the will of] God in...spirit.

That's why they suffered, because they'll live again.

I gave you the accurate translation of the latter part of it.

**I Peter 4:13**

But rejoice, inasmuch as ye are partakers of Christ's [what?] sufferings;...

**I Peter 4:19**

Wherefore let them that suffer according to the will of [what?] God...

Sure. Chapter 5:1.

**I Peter 5:1**

The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of [what?] Christ...

Sure.

**I Peter 5:10**

But the God of all grace, who hath called us unto his eternal glory by Christ Jesus,

after that ye have suffered a while, make you perfect, establish, strengthen, [and what?] settle *you*.

Grounded. Suffering for righteousness sake is the whole tone of the whole thing, rather than suffering for evils sake. That's why those imprisoned spirits who are reserved for what? That's why verse 19 of that Peter section is so beautiful.

I'd like to close with giving you the greatness of the epistles of this truth in Colossians. This one you all know it, but you will love it again. Colossians 2:14.

**Colossians 2:14, 15**

[When Christ was nailed to the cross, remember, he blotted out] the handwriting of [what?] ordinances that was [contrary to us which was] against us, which was contrary to us, [he] took it out of the way, nailing it to [the what?] his cross;

*And* having spoiled [put off from himself] principalities,...powers, he made a shew of them [what?] openly...

He made a show of them. He showed himself unto them, how? Openly in his resurrected body, which is the record in I Peter. He showed himself openly in his resurrected—

**Colossians 2:15b**

...triumphing [what?] over them [what?] in it.

That's right. He went and witnessed to the imprisoned spirits in his resurrected body and he said well here I am what are you going to do about it. See. God has raised me from the dead. See. He triumphed over them in it and if he triumphed over them in it, this is good teaching now, Christ is in us and we have the power to triumph. See. That's the great way in which to enjoy the Bible when you do the scope or the context and handling it so that the whole thing fits.

**[Prayer]**—*Father I thank You for the morning and for the greatness of Your Word again. And how we love You and we love Your Word; and how we love the simplicity of it and that we can understand it. Through Jesus Christ our lord, Amen.*

# LESSON FIVE

In the Foundational class we teach our people that we must be very careful to separate the Word as to whom it is addressed. This is one of the great principles of enjoying the Word of God. It is to rightly divide it, as to whom it is addressed and then to see the different developments along these lines. One of the reasons people do not understand the return of Christ is because they have not rightly divided the Word to enjoy it from the gospels and the epistles and from the Old Testament like the Book of Daniel and from the New Testament, like the Book of Revelation. Tonight, I would like to take you into II Thessalonians 2:1.

## **II Thessalonians 2:1**

Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and *by* our gathering together unto him,

There cannot be a gathering together unto him until he comes. Now, why in the world would he have to come if there is already a gathering together? If people who have died are Christian believers, who have died, are already with him why should he have to come to have a gathering together, because he already has them up there, right? So, this coming of our Lord Jesus Christ, the word is *parousia* and this coming has basically two great phases in it that I want to open with you tonight from the Word and let you read it yourself. It's the coming of Christ, FOR the church the body of believers and then later the coming of Christ WITH the body of believers the saints upon the earth. Here we are talking about his coming at the time of our gathering together unto him. That's the best word I know to use regarding the return of Christ and the Christian believers, simply the words our gathering together unto him.

## **II Thessalonians 2:2**

That ye be not soon shaken in mind, or...troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand.

In other words, what was happening, people were already saying at that time that the day of Christ was coming tomorrow morning at seven or tomorrow afternoon. And Paul by divine revelation says to the church don't get shook over that thing, neither by spirit where some devil spirits controls a person's mouth and says he will be here next Christmas nor by other word nor by a letter, they were saying that Paul had sent a letter saying that Christ was coming.

## **II Thessalonians 2:3**

Let no man deceive you by any means: for *that* [the day of Christ] *shall not come*...

"...for *that day shall not come*" is rather accurately supplied in verse 3 although it is italicized in your Bible. You have to go back to the last phrase of verse 2 to supply it.

**II Thessalonians 2:3**

Let no man deceive you by any means: for [the day of Christ] *shall not come*, except there come a falling away first,...

The words “falling away” are the words the departure (not a falling away at all); “except there come the departure first.” Some place in a Way magazine or in an article or in a Study in Abundant Living we have this written. There come the departure, well the departure is the one of verse 1 the gathering together of him, that’s the departure. When the Christian believers, those who are alive and those who have preceded in death, when these are gathered together unto him, that’s the departure.

**II Thessalonians 2:3b**

...and that man of sin be revealed, the son of perdition;

Now, in I Thessalonians 4:13.

**I Thessalonians 4:13**

But I would not have you to be ignorant, brethren, concerning them which are [what?] asleep, that ye sorrow not, even as others which have no hope.

And the reason, death is called sleep here, is because there is no consciousness in death and when there is no consciousness there is no time. Time is always relative to consciousness. Where there is no consciousness, there is no time. So, the moment of a person’s death, would be the moment of the gathering together. This is why it’s called sleep. Like if you’re real tired and you go to bed, and you’re not filled with fears, worries, anxieties and frustrations, the next moment the alarm clock goes off (with some of you kids don’t hear very good. Even those girls out there don’t hear them too good because yesterday or two mornings ago I heard that alarm clock run for at least ten minutes and nobody seemed to shut it off, see; it’s good sleep. Well, we expect you to sleep well at the Way Headquarters.) So, this is why it’s called “sleep” because the moment you go to sleep, lo and behold the next moment the alarm clock rings. Now, taking this into the depths of the Word, where there is no time consciousness; there is no time. So, the moment of a person’s death is the moment of his return.

**I Thessalonians 4:13b-15**

...that you sorrow not even as others which have no hope.

For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.

For this we say unto you by the word of the Lord, that we which are alive [at the time of the gathering together] *and* remain unto the coming of the Lord shall not [precede] them which are asleep.

At the time of the gathering together.

**I Thessalonians 4:16**

For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:

You watch your nouns, your verbs; you watch your time. I teach you all of this in the Foundational class, like the then and so forth. So, you watch this very carefully, your

time business. The dead in Christ shall rise first. They are not going to be resurrected; they are just going to what? Rise first.

**I Thessalonians 4:17**

Then [then, then, then, then] we which are alive [at the time of the gathering together] *and* remain shall be caught up together with them [those who have just been raised from the dead] in the clouds, to meet the Lord in the [where?] air:...

So, the first part of return of Christ, the gathering together, is not Christ coming upon the earth, it's only coming for the body of believers, the church. So we will meet the Lord in the air.

**II Thessalonians 4:17b, 18**

...so shall we ever be with the Lord.

Wherefore comfort one another with these [what?] words.

And for most people, the Word has never been a comfort. Yet these are the words that are to comfort God's people. Now, he says in contrast.

**I Thessalonians 5:1, 2**

But of the times and the seasons, brethren, ye have no need that I write unto you.

For yourselves know perfectly that the day of the Lord [the day of the Lord] so cometh as a thief in the [what?] night.

Now, the day of the Lord is not the gathering together; the day of the Lord is the Lord's day. This gathering together is something else; the day of the Lord's is something else. So, when you read the Word of God to enjoy it, read it with a sharpness of mind. Read the newspapers when you're tired and so forth, but you just don't read the Word like that. The day of the Lord, this is what John was on or in when he saw the revelation which is recorded in the book of Revelation where it says the day of the Lord or the Lord's day. He was in the spirit on the Lord's day. It doesn't mean Sunday; it means the day of the Lord, that time period when the book of Revelation and the reality and truths in it will come to pass. Now it says:

**I Thessalonians 5:2b, 3**

...the day of the Lord [shall] cometh as a thief in [what?] the night.

For when they [people] shall say, Peace and safety [everything is peaceful and we're all safe]; then suddenly destruction cometh upon them, as travail upon a woman with child; and they shall not escape.

But, in contrast, in verse 4.

**I Thessalonians 5:4-6**

But ye, brethren, are not in darkness, that that day should overtake you as a [what?] thief.

Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness.

Therefore let us not sleep, as *do* others; but let us watch and be sober.

Now, why won't that day overtake us as a thief? Because we will already have been gathered together unto him. For we are children of light and we will already have gone to

be with him. So, it's not going to overtake us as a thief, but for those that are remaining it will hit them like that, like a ton of bricks. Now, in I Corinthians 15, this is all there is in here by the way. Perhaps one of the great, great magnificent chapters in the Word along this line.

### **I Corinthians 15:1-9**

Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand;

By which also ye are saved, if ye keep in memory what I preached unto you, unless ye...believed in vain.

For I delivered unto you first of all that which I also [did what?] received, [How did he receive it? Revelation.] how that Christ died for our sins according to [what?] the scriptures;

And that he was buried, and that he rose again the third day according to the scriptures:

And that he was seen [by] Cephas, then of the twelve:

After that, he was seen of above [more than] five hundred brethren at once; of whom the greater part remain unto this present [time], but some [of those] are fallen asleep.

After that, he was seen of James; then of all the apostles.

And last of all he was seen of me also, as of one born out of due time.

For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of [what?] God.

Now you will remember from Acts, this will fit in here telling what happened on the road to Damascus to him.

### **I Corinthians 15:10**

But by the grace of God I am what I am: and his grace which *was bestowed* upon me was not in vain; but I laboured more abundantly [diligently; with much of himself put into it; I labored more abundantly] than they all: yet not I, but the grace of God which was with me.

Is what caused him to be so dynamic and so enthused and so concerned about the outreach.

### **I Corinthians 15:11-13**

Therefore whether...I or they, so we preach, and so ye believed.

Now if Christ be preached that he rose from [among] the dead [the word among has to be placed in there], how say some among you that there is no resurrection of the dead?

But if there be no resurrection of the dead, then is Christ not [what?] risen:

You see, what he is building here is by revelation God's setting the greatness of the resurrection of Christ. Remember Romans 10:9? 'If thou confess with thy,' what? '{mouth} the Lord Jesus and believe' one thing, what? {'That God raised him from the



dead.’ } ‘Thou shalt be saved.’ Everything is contingent upon the resurrection. That’s why this chapter is just out of this world, almost; just fabulous.

**I Corinthians 15:14-19**

And if Christ be not risen, then is our preaching vain, and your [believing] faith [your believing also is] vain.

Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise [what?] not.

For if the dead rise not, then is not Christ [what?] raised:

And if Christ be not raised, your [believing] *is* vain; ye are yet in your [what?] sins.

Then they also which are fallen asleep in Christ [perish].

If in this life only we have hope in Christ, we are of all men most [pitied], miserable.

Pitied, verse 20.

**I Corinthians 15:20-21**

But now is Christ risen from the dead, *and*...the firstfruits of them that [what?] slept.

For since by man [this is Adam] *came* death, by man...

By whom? Not God. Jesus Christ was not God, Christ Jesus is not God, he is man.

**I Corinthians 15:21b, 22**

...by man, [Jesus Christ,] *came* also the resurrection of the [what?] dead.

For as in Adam all die, even so in Christ shall all be made [what?] alive.

So, everybody is going to get up whether they like it or whether they don’t. Right. Believers and unbelievers, God rejecters, the toughest guys and gals you have ever known, the crookedest man you have ever thought of or heard of, they are going to get up. You see, all of this is basically written, regarding Israel and the unbelievers. Because I just read to you a little while ago in Thessalonians that the church, the body of believers, shall not all, what? Die. Here you just read for as in Adam all, what? {die.} That’s right can’t then refer to me. The body of the church, because there is no guarantee that the Lord won’t come in the next two minutes. If he did I’d be living so would you; so we’re not all going to die. It’s really interesting in here if you rightly divide this and see the greatness of it.

**I Corinthians 15:22**

For as in Adam all die, even so in Christ shall all...

All who? All who have died, and the only people who will all have ever died that this refers too are either all Israel are or unbelievers, never the church, the Body. It says the same thing in verse 51 here of the same chapter some place.

**I Corinthians 15:51**

...[I tell you] I shew you a mystery; We shall not all [what?] sleep...

To sleep is to die, so here in this part we are talking about all who? Died, verse 22 [23].

**I Corinthians 15:23**

[But every one, each one] But [each one] in his own order [in the order]: Christ the first fruits [and he was resurrected; God raised him from the dead]; afterward[afterward. After what? After the church; the Body] they that are Christ's [with] his coming.

Not "at", verse 24.

**I Corinthians 15:24a**

Then *cometh* the end,...

And the word "end" is the word *telos*. It's the end resurrection.

**I Corinthians 15: 24b-26 (not KJV)**

...when [he] delivers up the kingdom to the Father...when he shall have put down [or brought to nought] all rule and all authority and power.

For he must reign, till he hath put all enemies under his feet.

The last enemy [the last enemy, not friend; the last enemy] to be destroyed is [what?] death.

Right. The most difficult time in all of my years of research was to be able to understand death and have an explanation for it which the Word gives and would fit with life. And it says very plainly here that the last enemy that shall be destroyed is death. So, no matter what the poets do with it, it still's an enemy and the very poets who always wrote about it being so friendly hated to go that direction when the time came. If it's such a lovely friend, you ought to be holding hands and say "let's trip out" on it. But everybody does just the opposite basically right? Even when they are deathly sick they still endeavor to hold on to life by engaging the best physicians, surgeons, anything else. We should have known all through the years without getting dogged by the so called Christian church that death was a real friend; we should have known that death was an enemy just from plain logic, sense, without even the Word.

**I Corinthians 15:26-29**

The last enemy *that* shall be destroyed is death.

For he hath put all things under his feet [that's Christ's feet]. But when he saith all things are put under *him*, *it is* manifest that he is excepted, which did put all things under him.

And when all things shall be [subjected] unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in [what?] all.

Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?

Punctuation is terrible in verse 29, I will give you the punctuation like it should be.

**I Corinthians 15:29 (not KJV)**

Else what are they doing which are baptized? It is for dead body, if the dead rise

not at all. Why are they then baptized? For the dead?

Do I do it again? [REPEATS]

**I Corinthians 15:29 (not KJV)**

Else what are they doing which are baptized [QUESTION]? It is for dead body, if the dead rise not at all [PERIOD]. Why are they then baptized [QUESTION]? For the dead [QUESTION]?

Would you get baptized for the dead if you never got up, this is what the argument is.

**I Corinthians 15:30**

And why stand we in jeopardy every hour?

You know if there is no gathering together, if there is no resurrection, if there is no return, why should we hazard our lives for the gospel?

**I Corinthians 15:31**

I [affirm] by your rejoicing which I have in Christ Jesus our Lord, I die daily.

Which simply means that he just laid his life on the block for the Lord. He dedicated himself, day by day. Moment by moment, because tomorrow you may trip out on the Lord. You never what you're going to do tomorrow. Today is the day you know what you're doing. You never know what tomorrow brings.

**I Corinthians 15:32**

If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not?

What advantage would it have been to him if he fought with beasts at Ephesus in the arena and socked it to him and the time came for the beasts and he walked out of that place a free man. What advantage was it to him to go through all that jeopardy, if the dead rise not? If there is not something *really* to live for now and to look forward to in the future. You see so many people today ask, well what am I here for? I think the young people are really asking this in our day and time, what is the purpose of life. What am I here for? Well first of all you are here for: to glorify the Lord God and secondly you got the guarantee that you are not doing it for not. Because he is coming back to gather you. It's a good trip coming and going. Else he said:

**I Corinthians 15:32b**

...let us eat and drink; for tomorrow we die.

So, you live it up. And this is quite the philosophy today, isn't it? Just eat and drink, today is the only day anyway.

**I Corinthians 15:33**

Be not deceived: evil [associations] corrupt good [morals.]

The Word of God—didn't write the book. Evil associations corrupt good what? {morals.} Now, remember this when you get out there's a verse of scripture you couldn't have it any plainer, and I've given you the accuracy of the text and the simplicity of it.

**I Corinthians 15:34-40**

Awake to righteousness, and sin not; for some have not the knowledge of God: I

speak *this* to your shame.

But some...will say, How are the dead raised up? [Or] with what body do they come?

*Thou* fool, that which thou sowest is not quickened, except it [what?] die:

And that which thou sowest, thou sowest not that body that shall be, but [naked] grain,...of wheat, or of some other *grain*:

But God giveth it a body as it hath pleased him, and to every seed [its] own body.

All flesh *is* not the same flesh: but *there is* one *kind of* flesh of men, [one] flesh of beasts, [one] of fishes, and [one] of birds.

*There are* also celestial bodies,...bodies terrestrial: but the glory of the celestial *is* one, and the *glory* of the terrestrial *is* another.

You see the argument he is building? the logic, the truth? Using these different illustrations so that we can understand.

### **I Corinthians 15:41-43**

*There is* one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from *another* star in glory.

So also *is* the [what?] resurrection of the dead. It is sown in [what?] corruption; it is raised in incorruption:

It is sown in dishonour; it is raised in glory: it is sown in weakness;...

Put in the ground you know, sown in weakness, because of man's weakness, death. But when—

### **I Corinthians 15:43b-44**

...it is raised [this glory body is raised, in what?] in power:

It is sown a natural body;...

Body and soul of man. It's sown a natural body (body and soul man, a natural body). It's sown this way but when God raises men it becomes a what? {A spiritual body.} Right, a spiritual body.

### **I Corinthians 15:44b, 45**

...there is a natural body, and there is a [what?] spiritual body.

And so it is written, The first man Adam was made a living soul; the last Adam *was made* a quickening spirit.

And this is Christ Jesus when God raised him from the dead, he had what kind of body? Spiritual body. That's the beauty of this.

### **I Corinthians 15:46, 47 (not KJV)**

Howbeit that *was* not first which is spiritual, but that which is natural [was first, the natural body]; and afterward [after the natural body is, the what? Spiritual.] that which is spiritual.

The first man [the physical man] *is* of the earth, earthy; the second man *is* from heaven.

“...*is* the Lord...” is not in the text. The second man is the one from heaven, that's the spiritual man whom God raised.

**I Corinthians 15:48-50**

As *is* the earthy, such *are* they also that are earthy: and as *is* the heavenly, such *are* they also that are heavenly.

And as we have borne the image of the earthy, the physical, we shall also bear the image of the [whom?] heavenly.

Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption [automatically do what?] inherit incorruption.

God will have to raise all Israel and all unbelievers, the whole business, have to get up and to the believers those who have corrupted, he gives what kind of a body? An incorruptible, and that spiritual body, that glory body and that body of power. Now verse 51.

**I Corinthians 15:51**

Behold, I shew you a mystery;...

Well if he showed it to us, it is no longer, a what? Mystery. Now, here we shift to the church, the Body.

**I Corinthians 15:51b (not KJV)**

...We shall not all be sleeping [is the text] but we shall all be changed.

Not everybody in the church, the body of believers, is going to be sleeping, at the time of the return of Christ on the gathering together. But everybody at that time, the body of the church, is going to be, what? Changed.

**I Corinthians 15:52**

In [an atom; the word “moment” is atom – you know A-T not A-D], in the twinkling of an eye, at the last trump [remember we read that from Thessalonians a little while ago.]: for the trumpet shall sound, and the dead shall be raised [how?] incorruptible,...

Why? Because who has died, they’ve corrupted, and the corruptible has to put on what? By sheer logic. And we, we who? Those who are alive, not all sleeping. Those who are alive shall be what?

**I Corinthians 15:52b, 53**

...changed.

For this corruptible must put on [what?] incorruption, and this mortal *must* put on [what?] immortality.

Right. So, as long as I am living, I am a mortal. For Christian believers who have died, they’re not mortal, they’re corrupted. Now, the corrupted must put on what? And the mortal must put on what? {immortality.} Right. All must be changed, because flesh and blood cannot, what? {enter.} That’s why we have to be changed. We have to get a glory body, a spiritual body.

**I Corinthians 15:54, 55**

So when [watch your time here now] this corruptible shall have put on [what?] incorruption, and this mortal shall have put on immortality, then [then, then, and not until then,] shall be brought to pass the saying that is written, Death is swallowed up in victory.

O death, where *is* thy sting? O grave, where *is* thy [what?] victory?

We read a little while ago the last enemy to be destroyed is what? {death.} And here it talks about the sting in death. Death is swallowed up in victory.

**I Corinthians 15:56**

The sting of death *is* sin;...

The reason there is death is because of what? That's what it says, that's the stinging. If there would be no sin, there would be what? And the reason, the reason, death came if you go back to Genesis is because of the sin of Adam and Eve, when they were kicked out of the paradise the Garden of Eden. In paradise there was no sin, there was no sickness, there was no death, none of that stuff. That's why the sting of death is sin, literally what he is saying, "Due to sin you get stung by death." That's the ultimate of sin. Remember Romans says the wages of sin is what? Death. But the gift of God is what? Eternal Life.

**I Corinthian 15:57**

But thanks *be* to God [thanks be to God], which giveth us [or "who giveth us"] the victory...

The victory over what? Death. Both the corruptible and the mortal who is living, he gives us the victory over all...

**I Corinthian 15:57, 58**

...through our Lord [what?] Jesus Christ.

Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the [what?] Lord,...

That's what it says. Abounding in it, not just tripping out every other day or you know, blowing big while you're at camp and then a week later get all unseated. Steadfast, unmoveable, make up your stupid mind. In other words are you going to stand or aren't you going to stand. Then you get power coming down. Because he's coming. Boy.

**I Corinthians 15:58b**

...be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in [who?] the Lord.

And not once in here does it say that the church is going to be resurrected. Resurrection is for Israel, and all unbelievers from the beginning of time till the end, all people who are resurrected will have had to die. Israel is dead, Abraham's dead, Isaac's dead, Jacob's dead, Israel's dead; those will have to be resurrected. That's why the word "resurrection" is used regarding those who have died and not once used regarding the church of the body. Looking at it from a human point of view I can see why we got into the error because here's a person who has died, we believe that in order for that person to get up he has to be resurrected. But when you use that word "resurrected" you have introduced an extraneous word which is not in the Word and you have introduced a confusion that you cannot solve. Because the Word says the dead in Christ shall rise, what? {first.} Not be resurrected, they shall simply rise. Looking at it from a human point of view, people might call it a what? {resurrection,} but not God. And the reason He doesn't call it a resurrection is because not everybody will be dead. And to have a resurrection, literally everybody has to be dead. And Jesus Christ did not come to start

the church, he came to redeem Israel. That's why he the first fruits is called the resurrection. Revelation 20, remember now some of the things we read tonight on how that day of the Lord shall not overtake you as a what? Right, now I'm going to read with you in the book of Revelation in 1:10.

**Revelation 1:10**

I was in...Spirit on the Lord's day,...

I told you it was in Revelation earlier tonight, but that's the documentation if you need it, chapter 1, verse 10.

The book of Revelation deals with the Lord's Day, the Day of the Lord, and that's the book of Revelation period, and in this book of Revelation period you have all of the sorrow and suffering and all of the plagues and all of that baloney, all the tribulation. And I want to read with you now in the 20th chapter, almost at the end of the whole period of the book of Revelation. It says:

**Revelation 20:5**

But the rest of the dead [verse 5, the rest of the dead] lived not again until the thousand years were [what?] finished. This *is* the first [what?] resurrection.

If that is the first resurrection at that time and if the church is to be resurrected, then the church would have to go through all the tribulation of Revelation. If that's the first resurrection. And if the church is going to be resurrected, they would have to go through all the tribulation. But the Word says that, that day shall not (the Lord's day shall not) overtake you as a what? For the church, of the body, is going to be gathered together unto him before. Now, if you say that the church is resurrected, you got to go all the way through the tribulation to Revelation 20 and then you forget everything you read in Thessalonians and over in Corinthians. That's why the Word says, as we read it tonight: that the dead in Christ shall rise first, then we which are alive and remain shall be changed and gathered with him to meet the Lord, where? {in the air.} That's the beauty of it, then after that the tribulation begins, after that old Satan gets the treatment. And lots of other people get treatments too. But we won't be around for it because we have already been gathered together unto him. We don't go through that tribulation wherefore it says comfort yourselves, comfort one another, what kind of comfort is there? If you tell people, well boy you better get ready you might get through this thing tomorrow, where's the comfort? No comfort; the comfort is that you and I have Christ now. We have all of his abundance available to us now, and we got the guarantee of the gathering together before that great and notable day comes to pass, therefore we ought to stand people, unmoveable, always abounding in the work of the Lord, knowing that our labor is what? Not in vain. That's the greatness of two great subjects, the gathering together and the resurrection. And we will not be in the resurrection; we will be in the gathering together. Only Israel and Old Testament believers and all unbelievers will ever be in the resurrection. And there are two: the resurrection of the just and the resurrection of the unjust. Perhaps I ought to just show you Hebrews 11:35.

**Hebrews 11:35**

Women received their dead raised to life again:...others were tortured, not accepting [what?] deliverance....

Could they have been delivered? Had they what? Believed, right. That's how long you and I could live, just as long as we believe. When we quit believing is when we die, in the church of the body age. And nobody has ever believed that big to live forever. Even men like the apostle Paul.

**Hebrews 11:35**

...not excepting deliverance; that they might obtain a better resurrection:

Isn't that beautiful? They sure get all screwed up on that one. Thinking that these people could have been delivered but they didn't, they died a martyrs' death so they could be saintinized or something. Because they're going to have a better resurrection. Because they died martyrs therefore they are going to have something better than those that didn't die martyrs. No, no, no. There are two resurrections: the resurrection of the just and the resurrection of the what? {the unjust.} And the better is which? {The resurrection of the just.} That's what it says. It's the resurrection of the just, that's the better one. And if you follow through, these people all received righteousness because they believed. They were men who believed God.

Now, this is part of the joy of the Word. How to enjoy it is to just keep things separated and don't let your past teaching and words trip you up. Just stay put on the Word. And you have to be able to get your context, your immediate, remote, all the way through, the very thing (and scope), the very thing we're talking about today.

[Prayer] *Father, I thank you for the night. Thank you for the Word, and the greatness of it, and for our people. Amen.*

Good night. God bless you. I love you.



## LESSON SIX

To enjoy the Bible, we enjoy it from the inside out, not the outside in. We do not come to the Word of God, with our preconceived ideas, all made up as to what it must say here, there and yonder. We let the Word speak from inherent integrity; it speaks from the inside out to us. Most people come to the Word of God from the outside in. They've already got their minds made up as to what it ought to say, so they come from the external to the internal and try to find that scripture which says what they think it ought to say. That's not the way you can work the Word if you're going to enjoy it. To enjoy the Word, you have to let it speak from the inside out.

Now chapter 11 of Hebrews, is one of the great chapters that helps us much in enjoying the Bible because it really sets the accuracy and the greatness of much of the Word which you have previously read, it sort of synthesizes it, it correlates it. Because we happen to know from Galatians that faith, came with whom? Jesus Christ, and before faith came, then there must have been a time when there wasn't any. They could only have believing because they were men of body and soul. Therefore, any time before the day of Pentecost, whenever the Bible speaks of someone having faith, it is impossible. Because it wasn't available until the day of Pentecost. The confusion has come into the translations because of the word *pistis*. This word maybe translated believing, or to believe or it may be translated faith. It all depends on the context, both immediate and remote as to which one of those two you would have to use, whether you would use the word believe, or believing or faith. Now, here in the 11th chapter of Hebrews we have the Old Testament people, all of them. Therefore the word "faith" can never be used here because it was not available.

### **Hebrews 11:1 (Literal)**

Now believing is the title deed [substance, title deed] to things prayed for, the evidence they are yours before they are seen.

That's the accurate translation of that first verse. Would you like me to give it to you again?

### **Hebrews 11:1 (Literal)**

Now believing is the title deed to things prayed for, the evidence they are yours before they are seen.

Believing is the title deed. That's the word "substance," it's the title deed. The title deed entitles you to the product. You have a title deed to an automobile, you can't ride the title deed home. You have to have the automobile, but without the title deed you never get what? That's it. Now, look at the beauty of that: believing is the title deed. That's your signed document that it belongs to you. It's the title deed to what? Believing is your title deed to things that you pray for, and you can only pray for things which are told you in the Word of God you have a right to pray for; the promises of the Word,

things that belong to us in our day and time according to the Word that we have a right to pray for. Now, our believing, not God's, our believing and believing is renewed mind according to the pattern of the Word. Believing is the title deed to the things that you pray for; it's your guarantee that those things you are praying for are already yours before they are seen.

If somebody brought us here this morning a title deed for a new Harley Davidson 74, wouldn't that be beautiful? Green and white too. Oh man, [LAUGHTER], you see that one I could understand. Ok. A title deed, you would have it all signed and sealed, all paid for, that's my evidence. That it's already mine; I haven't even seen it. I haven't even seen it, but it's already mine, right? But you can't ride the title deed. Now the way I'm going to find out whether that motorcycle is really mine, is I go down and pick it up. Because I have the title deed, I go over, I get the motorcycle. Without that title deed they might throw me out. They might send me to jail, because they might say that I stole it.

Now, in the Word of God, believing is our title deed; believing equals receiving. Everything is conditioned by believing and our believing is conditioned by the promises of the Word to us. Now, I'm going to show you men who had never even come to Pentecost and what they did with believing. We who have more than what they have should get a good lesson, that for the most part the Christian church has lived so far below par, that it would have been better had Christ never come, because some of these Old Testament fellows believed more without Christ having come, than we believe with the fullness of the holy spirit in our day and time. But believing is the title deed of things prayed for; believing (believing) is something you do until the evidence comes into manifestation. Once the evidence is there that you're believing for you no longer have to believe. The moment I get the motorcycle, I can forget about it; because I've arrived, got the product. Now, verse 2.

**Hebrews 11:2**

For by it [by it what? by believing] the elders obtained a good report.

The elders were made witnesses. For by believing the elders were made witnesses. We looking back today can say of them that these witnesses are only believers who have died. They are believers who have passed away, but before they died, these elders, were some mighty witnesses to people and to us in our time for our learning.

**Hebrews 11:3**

Through [believing] we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which what do appear.

Through believing, this is what we believe. Can you prove it? No, I simply believe it. Now, my proof for this does not lie in that I can prove the worlds were framed but because I can prove other things, by the process of logic and deduction, I conclude then what God said in Genesis 1:1, had to be right. You follow? For instance when I can speak of tongues, I have got the proof that God must have raised Jesus from the dead. That I have confessed with my mouth the Lord Jesus God raised him from the dead. It must be the proof that I have made him Lord in my life, and you just take a leap out into space and start speaking in tongues, because you don't feel anything, you don't smell anything, you don't taste anything, is it in there? God said it was, so to make him Lord is to believe and just start jumping, which means to simply start speaking in tongues. Through

believing, only by believing, do you understand that the worlds were framed, and that believing is conditioned by other records in the Word that you can bring into concretion which will finally tie the whole Word together, verse 4.

**Hebrews 11:4**

By [believing] Abel offered unto God a more excellent sacrifice than [what?] Cain, by which he [Abel] obtained witness that he was righteous, God testifying of his gifts: and by it, Abel [by it] by his believing Abel being [what?] dead yet [what?] speaketh.

Through some little gal with a little light on? No, no, no – not in a séance. Because it says very plainly that Abel was being, what? Dead. That's the opposite of what they teach; the spiritualist teach that they are not dead they are up there and they are sending these messages back to us. Abel is dead yet he, what? Speaketh. But he doesn't speak back from the great beyond; he speaks by his believing. That which he believed and produced while he was here is what speaks to us regarding one subject what? You know in I John 3:12. You all got it? You will need it. Because boy this will answer a lot of questions in your mind and help you to put the whole word together.

**I John 3:12**

Not as Cain, *who* was of that [what?] wicked one....

He was of the wicked one, if you're of someone you have what in you? Who was he born of? [Satan.] That's what it says that's what it means.

**I John 3:12b**

...and slew his [what?] brother...

That's why he slew him. Well, it says so.

**I John 3:12 continued**

...and wherefore slew he him? Because his own works were evil, and his brother's [were what?] righteous.

There you got it, just sharp. One is evil and the other is righteous. And the evil one slew the righteous one because the evil one got possessed. He was born of the seed of the serpent. Back to Hebrews.

Now you will understand why.

**Hebrews 11:4**

By [believing] Abel offered unto God a more excellent sacrifice than [what?] Cain,...

Because Cain could not have offered an excellent sacrifice to God because he was born of the wrong, what? {seed.} Now, this will explain the Cain record in Genesis completely when you remember what I've just set before you.

**Hebrews 11:5**

By believing [Enoch] was translated that he should not see [what?] death; and was not found, because God had translated him: [but] before his translation he had this testimony, that he [Enoch] pleased [who?] God.

And the only way you can please God is to walk before Him by believing. It says so in verse 6.

**Hebrews 11:6**

...without [believing] *it is* impossible to [what?] please *him*: for he that cometh to God must believe that he [what?] is, and *that* he [God] is a rewarder of them that diligently seek him.

Who stay put on the Word. Now, this verse 5 has really been a thorn in the flesh to people. And the teaching is that Enoch was translated that God took him to heaven that he never saw death, that he never died, God just picked him up translated him from here, up to there. That's not true. To be translated simply and basically means transported. The word "translated" is used whenever a bishop in the church is given an appointment. It says that the bishop of Antioch was translated to New York; that simply means that his bishoprick has been transported from the sea at Antioch to the New York territory; they use it in every consecration of a bishop to this day. Same word, I should have known this from the verse but I was stupid like everybody else. Because I was taught that Enoch never saw death, God took him up there and he's flitting around up there with God enjoying it while us poor suckers are down here working our fannies off. You know. So, I had this opinion, but I should have known this from the verse, because Enoch was translated and was not found. Was not found; well somebody went looking for him and I doubt very much if they went looking this way. Right? If you were going to go looking for me which direction would you go? Not this way. You would go this way, right? Well, after Enoch apparently went that way according to their teaching, a whole bunch of people looked for him this way for three days or something. The Word says.

Now, you don't mean to tell me they're that stupid. If you people here all saw me go up this way until I completely disappeared, I doubt if you would go this way looking for me. You might as well go over here to Armstrong in Wapakoneta and say, "Hey can we borrow that thing that you use to go to the moon, can we look for Dr. Wierwille?" [LAUGHTER] Well, class let me ask you something, this is where it just turns me on, it's simple. Death is of whom? The devil, right. And old Enoch so pleased God he had walked before him. God said I will never let him see, anybody die. And Enoch, if you'll check the record in the Word, never S-A-W, he never saw with his eyeballs, he never had seen, he never saw anybody die. That's what it says, that he should not see what? And we have confused it to thinking that he should not die. It simply means what it says and it says what it means, he had never seen what? How many of you in here have never seen anyone die? Hold up your hand. Boy a lot of you. There are a lot of young people, you have a day coming. Maybe. But maybe you will please God so you will never see dying. I don't know. But this is why God translated him. God took him from here, over to another place over here and over here Enoch died. But he had never personally seen anybody else, what? {die.} That's what the Word says. And by the way Enoch, Moses, the other fellow I can't think of, those three that's talked about in the Bible; they are all generally buried in the same place. Awaiting the Lord's resurrection. Do you know why, I know Enoch died? Well, I know it from the Old Testament, but I also know it from verse 13 of Hebrews 11: these all, what? {died.} If they all died then they all, what? {died.}

Now, if they all died with the exception of Enoch, then he would have said so. They

all died except who? It doesn't say that. It says these all, what? died. And Enoch was one of them, so what happened to Enoch? That's right. Now, we're ready for verse 7.

**Hebrews 11:7**

By [believing] Noah, being warned of God of things not seen as yet, moved with fear, [reverence, respect] prepared an ark to the saving of his house; by the which [believing] he [Noah] condemned the world, and [Noah] became heir of the righteousness which is by [believing.]

Because he was the only one left. You know, top-man. Now [verse] 8.

**Hebrews 11:8**

By [believing] Abraham, when he was called [by God] to go out into a place which he [Abraham] should after receive for an inheritance, obeyed;...

Because believing is always indicative of obedience.

**Hebrews 11:8b**

...obeyed and he went out [Abraham went out], not knowing whither he [what?] went.

Sure, he knew which direction he was going. That's right. Not knowing where he went I think in people's mind means he didn't know where he was going. He started one day this way, another day went that way, third day went that way. No, no he knew where he was. But he didn't know what tomorrow would hold; "not knowing whither he went" he didn't know what tomorrow would bring. What two years from now would bring. He only knew what God had said, and upon what God had said he started walking. That's right.

**Hebrews 11:9, 10**

By [believing] he sojourned in the land of promise, as *in* a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise:

For he [Abraham] looked for a city which hath foundations,...

Most things people build up on has no what? Foundations, that's right. Old Abraham looked (looked) for a city which has foundations. A city...

**Hebrews 11:10b**

...whose builder and maker *is* [who?] God.

Really remarkable, when is that city coming? An old Abraham back there, even before the birth of Christ, was already looking for that new city, whose builder and maker is God which is the record recorded in the book of Revelation. Boy, don't tell me that people down through the centuries have not had the same God. Why sure, the same God that's our God is the same God that is God to Abraham. And so he was already feeding believers back [then]. You see they looked forward to the day of Christ's coming, to promise, understand? They looked forward because Christ had not yet come, because no gal had ever believed to bring him to pass. You and I sit here and we look back at it. But believing is basically the same Old Testament and New, when you believe you do what? And old Abraham believed; he looked forward to that day. He saw that city coming and in the light of what he saw in the future he moved with power today, that's the key.

With the light of what you know the future is guaranteed to be, you move with power in your life today, else you're going to be frustrated a lifetime. I keep telling my Corps and my staff that we here at the Way Headquarters, the greatest danger we have is to be tempted by Satan, to look at our tasks rather than the goal. We become task oriented rather than goal oriented. And then you flip out. But when you look at the immediate task in relationship to the total goal then you stay happy. And most people in life are simply task oriented not goal oriented. And in the Way Ministry we got to be goal oriented. We have to see the greatness of where we're headed and not just a little job where you bleed your heart out. Where you mow grass, where you, I don't know, throw a ball over the building, just not those little tasks, but those little tasks is what makes possible the great goal of the future. We must be goal oriented and not task oriented. And yet it's the task that brings the goal. And most people want to go to the goal, they don't want to do anything along the line; we like to sleep in. and I suppose you know how I hate people who like to sleep in, that's right. That's my biggest fight with young people, and with most adults, they can't get their fannies out of bed in the morning. They can stay up all night and rap about nothing, they call it the Word but it's usually just counterfeit. I have recorded some of those sessions where they sit till 3:00 in the morning and rap then I take it back in my office and really listen to it. They haven't said a lousy thing that's amounted to anything since 11:30p.m., but then next morning they're tired, they can't get out. See. Well you want to tell me you're a man of God or a woman of God? You're too lazy to be a man of God or woman [of God], that's right. I'll tell it to you straight. You're never going to learn anymore of what I'm going to teach you and it's most likely you're going to forget in 48 hours. Anybody that's lazy doesn't get anything from God. I can read it to you from the Word. That doesn't mean that there aren't people who sleep in till noon because they work and really work their jobs till 4:00 in the morning. I know this. What I'm talking about people who want to be leaders or are people who think they want to be leaders in the so called Way Ministry who can stay up and rap till 2:30, 3:00 in the morning and then not be able to get up. That's right. When you tap this ministry and really believe it, you can really talk the Word and walk the talk until three o' clock in the morning and still be back on the job fresh as a daisy at 8:00. I did it, for years and years and can still do it, if I have to, or if I want to, that's right. But you see, you have to put first things first, but we use God as an excuse, we're not really believing, we're just talking about it. Verse 10 says:

**Hebrews 11:10**

For he looked for a city which hath [what?] foundations, whose builder and maker *is* [what?] God.

And people if they could do that in the Old Testament just looking forward, they certainly were not just task oriented they were goal oriented. Well, what are you looking for? You see, when I read the Word, to enjoy the Word, I always see it in the light of what the future holds, for the believer today. Not just what can I have today. I thank God for the day, as somebody said last night it gets the whole thing together. That's beautiful, but have you ever stopped to think that this thing is so big it not only gets the whole thing together today, but it's got the whole thing together for tomorrow and for the day after that, and it's the only thing that has everything together. Man if they can do it without Christ, what can you and I do filled with the power of the holy spirit?

**Hebrews 11:11**

Through [believing] also Sara herself [*lambanō*] strength to conceive seed, and was delivered of a child when she was past age, because she judged him [God] faithful who had [what?] promised.

[Repeats:] "...she judged him faithful who had promised." If I remember correctly Sarah, was 90 years old. Wasn't she? Wasn't Abraham 100? Right? Well, he was 100 when Isaac was born. Now, I don't want to take anything away from people's believing. But I want to tell you something, it took Sarah a long time to get there in Abraham. God had given this promise to them many, many years before. Now the reason I teach you this is so you never get critical of other people. Because I just thank God when anybody gets to the place of believing. If you teach the Word to them, like now, you teach the Word to them in 1970, let's say they wouldn't believing until 1990, if the Lord tarried, well praise the Lord they still did what? {Believed.} That's the greatness of it. And it's not your responsibility or mine to make them to believe, it's our responsibility to rightly divide the Word and hold it out there so they have an opportunity to believe. Now old Abraham and old Sarah really freaked out on God many times. But when she finally got around to being about 90 years of age she really began to believe, and when she believed she conceived. Now, not all believing is conceiving. [LAUGHTER] This believing here was conceiving. Isn't that wonderful? And in the process if you know your Old Testament, Abraham really blew it. Because, Ishmael was born and Abraham interceded with God, that Ishmael might be that seed. And the Ishmaelites were nothing but a thorn in the flesh all through the years. He really blew it. But thank God, they finally got to the place and that tremendous statement in verse 11, the tail end: "...she judged God faithful who had what? {promised.}" Boy to get to that place is really something.

**Hebrews 11:12**

Therefore sprang there even of one, and him as good as dead,...as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable.

Out of Abraham, a beautiful figure of speech. Just means oodles and oodles of people were born out of that relationship.

**Hebrews 11:13**

[Now] these all died in [believing; they died according to believing is the ancient text] not having received the promises,...

The fulfillment of the coming of Christ and the promises that were made to Abraham were not fulfilled. Yet they looked forward.

**Hebrews 11:13b**

...having seen them afar [what?] off, and were persuaded of *them*, and embraced *them*, and confessed that they were strangers and pilgrims on the earth.

Just simply said well, were just a passing through, my treasures are all laid up, remember?

**Hebrews 11:14, 15**

For they that say such things declare plainly that they seek a country.

And truly, if they had been mindful of that *country* from whence they came out, they might have had opportunity to have returned.

They could have gone back and lived it out here upon earth, you know eat drink, and be merry, but they weren't mindful to do that because they had seen the promise ahead and they stayed put on that promise.

**Hebrews 11:16**

...now they desire a better *country*, that is, an heavenly: [where] God is not ashamed to be called their God: for he, God, hath prepared for them a [what?] city.

Wonder which one, New Jerusalem.

**Hebrews 11:17**

By [believing] Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten *son*,

If you have not read our research work on Abraham and Isaac you ought to read it. Because it is one of the great problems of the Old Testament and I believe that we have given the most accurate solution to it. If we ever learn anymore one of our other people will certainly share it, but it even indicates that at that time Abraham went beyond what God requested of him.

[The research work that Dr. Wierwille referred to is Studies in Abundant Living Volume 3, chapter 8 "Of Human Sacrifice."]

**Hebrews 11:18-21**

Of whom it was said, That in Isaac shall thy seed be [what?] called:

Accounting that God *was* able to raise *him* up, even from the dead; from whence also he received him in a figure.

By [believing] Isaac blessed Jacob and Esau concerning things to come.

By [believing] Jacob, when he was a dying, blessed both the sons of Joseph; and worshipped, *leaning* upon the top of his staff.

Beautiful orientalism.

**Hebrews 11:22**

By [believing] Joseph, when he died, made mention of the departing of the children of Israel; and gave commandment concerning his bones.

Where they were to be buried.

**Hebrews 11:23**

By [believing] Moses, when he was born, was hid three months [by] his parents, because they saw *he was* a proper child;...

They saw he was a proper child, you know; they saw that he was just a perfect child and would be just that type of child. This they must have seen by revelation.

**Hebrews 11:23b**

...and they were not afraid of the king's commandment.

Which said all of the male children were to be killed.

**Hebrews 11:24-26a**

By [believing] Moses, when he was come to years, refused to be called the son of Pharaoh's daughter;



Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season;

Esteeming the reproach of Christ greater riches...

“Esteeming the reproach” – it stands for looking for the coming of the Christ.

**Hebrews 11:26b**

...greater riches than [all] the treasures in Egypt: for he had respect unto the recompense of the reward.

Which is still future. That Moses was quite a guy, a real fellow. Now, when I see these things written, like here in Hebrews, and I read the records of their life in the Old Testament, I learn so many things about human nature. Now, Moses killed a man, right? One of the Egyptians if I remember correctly and yet did God hold this against him? Never once mentioned when it comes to the believing side here that he killed someone, but it does set forth that Moses believed God.

**Hebrews 11:27**

By [believing] he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible.

That's his first coming, right? You and I as the epistles say look for his second coming. If Abraham, Isaac, Jacob, Moses can so believe God and so walk, looking for his first coming, how much more don't we have now to look for his what? {Second.} Yeah, see it? Now, Moses could have really ruled Egypt. He had access to the throne of Egypt and this was in the day when Egypt was a great nation, but he never accepted that. But his training was fabulous Moses was not some old ignoramus, stupid bird, not a fellow who quit school in 6th grade. He was trained under the court; he was trained in all of the sciences, all the arts, that man was a highly educated man. As a matter of fact he was trained in the king's court, if I remember correctly, for 40 years. And he was 40 years old (wasn't he?) when he got in trouble and killed and had to skidoo the country. Then he was out for 40 years, AWOL [absent without leave] from Egypt or something. Then he returned to Egypt and for the next 40 years, he was the leader of the children of Israel.

**Hebrews 11:28**

Through [believing] he kept the Passover, and the sprinkling of blood, lest he that destroyed the firstborn should touch them.

Boy now, that must have been a real step; where God simply said just sprinkle the blood on the door posts, the lintels and so forth. Eat the flesh of the lamb and if you'll sprinkle the blood, the old devil won't touch you. And if you eat the flesh of the lamb and you believe it, you won't get sick. Two and a half million people did this. They left Egypt with all the wealth Egypt had; it was given to them, they didn't steal it. They were so tickled to death to get rid of them, they brought them all of their possessions their gold, their money and everything else and they said get gone, fellows, take her along, just as long as we get rid of you. That's right.

I say to people move your lips, your throat, your tongue, make the sounds make the words. All you have to do is do that Christ is already in there if you have confessed with your mouth the Lord Jesus, believe God raised him from the dead and you will speak in tongues. And sometimes I find people who have difficulty believing to do this. What

would you have done in that day, when nobody else had ever sprinkled any blood on the door post? And nobody had ever eaten the flesh of the lamb. Old Moses must have really believed, and he was able to get two and a half million people to believe with him. And they walked under the most adverse conditions and as the Psalmist says: there was not one feeble knee among them. Not one sick person. And today you can't find a Christian church with twenty people in it who haven't been sick for 20 years. Everybody's sick in most of the places, right? You see something has happened some place people. And it cannot be in God, for God is the same yesterday, today and forever. I am the LORD I do not change, he says. Then it can only be in whom? People, men, that's right. We are just not rising up to our believing privileges. And one of the great reasons for this is that we have never been taught properly. And secondly we have been talked out of the great power of God and believing. Well, I think the Way Ministry has a real place to stand today. At least we're beginning to lift people up again, at least we're getting people to start believing and every time they start on that road, they're going further and further and further. We have people in the Way ministry, who before they took the class on *Power for Abundant Living* were spending between six and eight hundred dollars a year on just doctor bills. Immediately after the class is all terminated and they haven't spent a dime on doctor bills. Well, why not? This is why when I read this and I see the believing, everything we do or you know that Satan does in this world, is primarily designed to get people out of believing. And if you're honest, he's sure done a pretty good job with the so called church, (hasn't he?) the Christian people. He has got us just about as pagan as the unbelievers when it comes to believing. We have got more faith in the banker, more believing in the banker, more believing in the doctor, more believing in the hospitals for the most part than we have in God, right? I have nothing against doctors, that's right. I can believe that old boy can set my arm, praise the Lord, but as long as I can believe, I don't need him. And one of the things we got to start practicing is to endeavor to believe more. There is a rule, I might as well tell you; this has to go in your life. No matter what happens to you, that first place you have to turn is Father. And with everything you got, you go to Him first. And then if your believing isn't big enough then you better go the other way. Boy, we as believers ought to at least go to the Father. So, these are tremendous things in here, much deeper than just off of the top of a person's spiritual head.

**Hebrews 11:29**

By [believing] they passed through the Red sea [like as if it was dry ground.]

Suppose even the dust was flying, I don't know.

**Hebrews 11:29b**

...which the Egyptians assaying to do...

Got a real Baptist's baptism. They drowned. That's right.

**Hebrews 11:30**

By [believing] the walls of Jericho [did what?] fell down.

And have you ever read that record in the Word of God? It's so funny, you just have to sit there and laugh till your tummy hurts, that's right. They paraded around that big wall of that city and it was 40 some feet wide. I've been there, I've seen the excavations. If I hadn't I'd still know it from the Word. That's right. And they parade around that big

wall, some big men, adults. Man, the people in town must have really had a laugh. Can you imagine. If they had had psychiatrist in those days, would they have had a conclusion on that one? Parade around once a day, get through, come home get in their bunk, one day is bad enough, but the Lord says do her a second day. So, the second day He takes them around there for six days, mind you. And I'll bet those fellows inside of town were just having the biggest laugh they ever had in their life. They said those crazy, Godly people, you know. Think they're turned on, they're off on their rocker. Seventh day the Lord said march around seven times. But boy they hot footed around that big old wall seven times, really tremendous.

**Hebrews 11:30b, 31**

...the walls [of the city] of Jericho fell down, after they were compassed about seven days.

By [believing] the [innkeeper],...

Not harlot, that's right; she wasn't a little red-light district gal. The innkeeper. She was an innkeeper. Her name was Rahab.

**Hebrews 11:31b**

...perished not with them that believed not, when she had received the spies [of Israel] with peace.

She's the only one that gave them hospitality and believed and she and her whole house was the only one that kept standing. All the rest of them went, down the drain.

**Hebrews 11:32, 33**

And what shall I more say? for the time would fail me to tell of Gedeon, and of Barak, and of Samson, and of Jephthae; of David also, and Samuel, and of the prophets:

Who through [one thing what? believing, they] subdued kingdoms, [they] wrought righteousness, [they] obtained promises, [and they] stopped the mouths of [what?] lions.

That's right. They threw old Daniel into the lion's den, remember? And old Daniel simply says, Leo go lay down. [LAUGHTER] He stopped the mouths of lions. How did he stop the mouths of a lion? By believing, that's right. And old Leo just couldn't do a thing about it except lay down. He couldn't have chewed him; he would have gotten indigestion, I suppose.

**Hebrews 11:34**

[They] quenched the violence of [what?] fire, [they] escaped the edge of [what?] the sword, out of weakness [they] were made strong, [by their what? believing, they] waxed valiant in fight,...

That's right, one man could lick 1000, by believing.

**Hebrews 11:34b, 35**

...[and they] turned to flight the armies of the [what?] aliens [by believing.]

Women received...dead raised to life again: and others were tortured, not accepting [what?] deliverance;...

Could they have been delivered? As long as they did one thing, what? Believe, that's the whole lesson. As long as they believing, they could have been delivered.

**Hebrews 11:35b**

...that they might obtain a better resurrection:

Which is the just, you know what happened? They just got tired of believing. So they died. Being in the just resurrection anyway. You might obtain a better resurrection; they just got tired of believing. This is what I said happens in our lives. You just have so many glorious things happen, yet you finally get to the place where you get tired of having to stand, to believe. So, death is of the devil, that's the end of it. But boy, the next moment is the gathering together. I don't get discouraged along that line.

**Hebrews 11:36, 37**

And others had trial of *cruel* mockings and scourgings, yea, moreover of bonds and imprisonment:

They were stoned, they were sawn asunder, [cut in the middle, they] were tempted, were slain with the sword: they wandered about in sheepskins and goatskins;

Do you know what that means? They sowed them up in freshly slaughtered sheepskins and goatskins and what happens when that dries? Yeah, that's what happens to you when they put you inside one of those and sew it up. When it dries it just breaks your bones. That's what they did to them.

**Hebrews 11:37b-39**

...being destitute, afflicted, tormented;

(Of whom the world was not [what?] worthy:) they wandered in deserts,...*in* mountains,...*in* dens and caves of the earth.

And these all, having obtained a good report...

Their report card still was A+. That's a good report.

**Hebrews 11:39b**

...[They got their] good report through [what? believing], [yet they] received not the promise [of the fulfillment of the coming of Christ.]

But they saw his day.

**Hebrews 11:40**

God having provided some better thing for [what?] us...

A better thing for us; for we have seen Christ coming. We are filled with his power, we are born again of God's spirit. We do have his gift, some better thing for us:

**Hebrews 11:40b - 12:1**

...that they without us, should not be made perfect.

Wherefore seeing we [for whom there is something better, Christ in you the hope of glory; seeing we also] are compassed about with so great a cloud of witnesses,...

Who is the cloud of witnesses? We have just read their names, all the believers of the

Old Testament, who believed and by their believing wrought righteousness. Their believing is the cloud of witnesses with which we are surrounded. Are they alive? No, they are what? Dead. They are not a cloud of witnesses who are alive, they are dead. These all, what? {died.} It's their believing that is the witness to us. Therefore, let us, because of this—

**Hebrews 12:1b**

...let us lay aside every weight...

We got to lay it aside, you don't pray about it. You lay it aside.

**Hebrews 12:1 continued**

...every weight and the sin which doth so easily beset us, and let us run with patience the race that is set [what?] before us,

If they of the Old Testament could so believe and accomplish what the Word says they accomplished, then we having something better in Christ, certainly, we can walk so that we're not weighed down. So, that we're not beset with all kinds of sins, and we just run with patience, patience. Having done all, what? {stand.} That's right.

**Hebrews 12:2**

Looking unto [whom?] Jesus...

Looking unto whom? Not unto the world situation. When you keep your eyes upon the world's situation, you will never have believing in God for the world will beat you. As long as Peter looked up he walked on the water, when he looked at the water, he started going down. As long as you and I look at the Lord Jesus Christ and the greatness of his Word, we're going to keep going up. But when you start looking round about you at the world's situation and at people and you keep reading all of the newspapers and listening to all the television shows, you always go down. It will beat you people, because what you feed your mind is the only thing you can believe. And if we feed the greatness of God's Word to our minds, you got to go up. It's the law. You feed anything else to that mind, it's got to go down. We only rise to the end or the degree of our believing, and our believing is conditioned by what we send to the mind.

**Hebrews 12:2**

Looking unto Jesus the author and finisher of *our* [NO, he is the author and finisher of what?] faith;...

HE is the author and finisher of it. Look what he did.

**Hebrews 12:2b**

...who for the joy that was set before him endured the cross,...

It wasn't the joy of the cross he endured. Doesn't say that. But the JOY that was set before him, what he could see in the future of what he could accomplish if he endured the cross.

**Hebrews 12:2 continued**

...the joy that was set before him, he endured the cross, despising the shame, and is set down at the right hand of the throne of God.

Isn't that tremendous? And the scripture says in Ephesians that we are already seated

in the heavenly places in Christ Jesus. We're already seated there. Well bless God if we're already seated there, then we're just looking down at the stupidity of the world, because we're already looking from a higher altitude. That's right. We're seeing it from God's redemptive point of view, what we already have in Him. That's why this ministry and the word it represents gets people on the up and up. Now, they may trip out, but so did Abraham. There's a man mentioned in here by the name of David, he had a night out. You see, that's no excuse for you tripping out or for me, or having a night out, but he did. Yet, they believed God, they came back and they believed. That's why there can be no criticism in this ministry; there can be no judgment of one man to another. But there can only be a holding forth of the Word, for it's the Word that's profitable for right believing, for reproof, for correction, which is instruction in righteousness. And praise the Lord when there is just one believer. Just praise the Lord.

We've talked this morning in the meeting that I had with the men in California and Wichita, and so forth. As long as there is one of our believers in a city, that city is blessed. I don't care if it's New York, as long as there is one believer there, that city is blessed because God's there. That's right. And we were talking this morning and boy that stuff is hot on my soul. Let's split. That's right. Let's get out of Jerusalem, which means out of Way headquarters, out of Wichita, out of California, let's start learning the Word and then as soon as you know enough of the Word that you can trust yourself with it, or God can trust you, then hit some other place where there isn't a group and you start witnessing. Go in [groups of] four, five, six; walk down the street, slug them with the Word or do something. Then you get a half a dozen there. Then you get 40 or 50, we do a class, we start them rolling. Then they split again, we go to another city. We don't have to be together much. All we need to do is know that we're together in the walking of the fellowship of the greatness of the Word of our day and time. We got 100 people let's say in Wichita, all right, kick out 75 of them. They've sat around or heard so much of the Word they ought to be out some other city. That's right, keep the 25 there till you got them trained plus 75 others then kick out another 75. You know what I mean kick out, that means with love, it's not excommunication. It's just saying all right honey now get going. We can always find where the need is. Because wherever the people are, there is the need so we have no problem there. And this kind of thing will again be the very great power of our country. Why not talk to the governors of this state. They need the Lord. If you can't see them, see the secretary and tell them you're staying until you see the governor. Ain't got anything else to do, just sit in. When he does, tell him what God's doing. Didn't Paul do that? Old Felix Old Festus, and boy, just talk. People, there is more believing right here and now in this place then perhaps in the entire world, outside. That's right. More united you know, consolidated. All right, now we have to take that believing out into the world of need. And God has no hand but our hands, remember, with which to give them bread (bread of the Word). He has no feet but our feet with which to walk among the almost dead. We say that we are His and He is ours, deeds are the proof of that, not words. And these are the proving hours, right now. The hour is late. We've only got one life to live and one life to give. We might as well give our utmost for His highest. And not settle for that which is good when God offers us the best. And the best is God and the greatness and the wonderfulness of His Word. That's what believing accomplishes.

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**[Prayer]**—*Father I thank you for the great night and the greatness of your Word and the greatness of your love and power; and for your goodness unto us. And for sending us and raising us up men and women, young people, boys and girls who really stand for your Word. Wherever we go, whatever we do, we just stand for the Word; come hell or high water, Father, we just stand for the Word. So I thank you for this through Christ Jesus, Amen.*





# LESSON SEVEN

Take your Bibles and turn to I Timothy chapter 3.

## **I Timothy 3:1**

This *is* a true saying, If a man desire the office of a bishop, he desireth a good work.

Now, the word “bishop,” is the Greek word for which the Hebrew or Aramaic word is elder. Now—

## **I Timothy 3:2**

A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, [able or] apt to teach;

He has got to be able to handle the word of God, apt to teach.

## **I Timothy 3:3**

Not given to wine,...

That means you can't have an old topper as an elder. That doesn't say you can't have a drink of wine. But it's the idea that you don't set a gallon on the table and then you just keep sipping away all day long.

## **I Timothy 3:3b**

...no striker, not greedy of filthy lucre;...

Don was telling us yesterday, the thing that turned him off on money was because that the only thing he ever saw at home now, if they were uptight at home, dad and mom were always uptight over money. Am I telling it like it is? And so as he grew up, he just loathed money. He just hated the sight of money. Because anything that ever happened in their home always basically dealt with money. We don't have enough money for this, or we got this and then fight would start. Well, I think we ought to buy this, or we do this, and we ought to be in debt for this and he said money just got to be sort of an *anathema* to him. And I think what he said is really true in many families. About the only thing the family gets really uptight about is that they always want a barrel more money and so it's money, money, money, money, money, money That's always the talk. Now, after he got in the Way Ministry, he learned something. And what he learned was that you have to have a little money. But you don't have to be uptight about it. To eat you have to have a little money. And that's why perhaps in the Way Ministry when people first get into some areas they don't like the Word of God at those places, where it says: except a man work, he doesn't eat. Because they just love to eat without working. I wish the Lord put in there they also love to eat without getting up in the morning. But He didn't put that in there. But He's got something in there about getting up early and stuff.

But these are the things that sometime when you teach the Word of God as a leader,

as an elder, you got to teach the whole Word. Not just what you think they like to hear. You got to teach the Word that they need. And sometimes they need, really need how to be taught how to tithe. They need to be taught how to go out and get a job and make some money, so the ministry can move. So, the Word can go out. They need to be taught; that's why God put men like this in the Body. The ministries are all involved in here of apostles, prophets and so forth. This is addressed to men who move the ministry, who carry the Word. That's what it says in here; this is how we have not greedy of what? God will supply our need and the need varies among leaders. But you can always tell when it gets to the greed stage. You will know.

**I Timothy 3:3 continued**

...patient...

Patient, patient—you know what patient means? Patient. Okay, so don't get impatient, just get patient. "Having done all," do what? {stand.} That's it. Now, patient doesn't mean that people run over you, or that they tell you the score. That isn't patience, that's stupidity. Patience is in the helping of people, you got to give them time to grow up. Because many of the people in the Way Ministry, well most of us, had never heard the Word of God until somebody opened it to you who had already sat under the ministry of the Way. Therefore, they are like new babies. And when you got a new baby, you have to pants it awhile, you nurse it awhile, this kind of thing and you talk mama and dada and all the rest to it until you get them to talk, but remember they got to grow up.

**I Timothy 3:3 continued**

...not a brawler, not covetous;

Now, verse 4 is also the Word of God.

**I Timothy 3:4**

One that ruleth well his own [what?] house, having his children in subjection with all gravity;

If you can't keep your children in line, just resign from the ministry you think God's given you because you haven't got a rulership of an elder in the body. And this message needs to go because in many areas, our people are all enthused about the Word but the leaders can't even control their own kids. When you tell them to sit down, they still don't sit; they argue with you. When you tell them to be quite they still, don't be quite; they still talk back to you. That doesn't happen if you are what the Word of God says you are. And if you aren't what the Word of God says you are you better get to be it, if you are going to be a leader. This is how you can look at a family and you can say well there is a person who has got family in subjection. He takes care of his family and the Bible teaches that the man has to take care of his wife and of his kids, it's his responsibility to take care of his family. I can read you that too. But it's our responsibility as heads of the ministry to have our children in subjection. That simply means you don't start when they are sixteen, of course if you just got born again yourself you couldn't start any earlier, but the idea is that we bring up our children in the nurture and admonition of the Lord from the time they are born. And we teach them, their responsibility. Because children have a responsibility to their dad and mom, they wouldn't be here if dad and mom hadn't fathered and mothered them and I'm sure that mother had to nurse her at least for a year before she got old enough to go on her own trip. So, somebody, some place, along the

line picked up a few little bills. Somebody's heart went out to somebody. Let's not forget it. Because it is so easy to forget that when you are sixteen that somebody has supported you and taken you that far. Whether they did it badly or not, I'm not concerned but I think they must have done it halfway or you wouldn't be living at sixteen. At least you are still living. So, the parents must get their children in subjection with all gravity. Now, verse 5 is a parenthesis and it is put in here by way of explanation and it is still God's Word.

### **I Timothy 3:5**

(For if a man know not how to rule his own house, how shall he take care of the church of [what?] God?)

Amen. If a man cannot keep his own house in order, how could he ever keep the church of God in order? That's why people, you parents, on your kids, take the Word to them, set them down. See? I got to thinking yesterday the teacher was telling me, they had some trouble over in the children's camp. One of the children had said, well you are not my boss. Well by jiminy he ought to tell that to me once; not their boss. Anytime a child sits under my ministry, I am responsible for that child, at that moment and I am his boss. There is an old Oriental custom which ought to be applied, to every Christian believer that every older person has a right to make a correction of any younger person. But you see, we have built such freedom as we call it in the United States and the freedom is really enslavement, in the long run. We have where teachers are, women and men of God who teach the Word, you are responsible for those kids and for everybody. If they don't straighten up, you straighten them up. How are they going to learn unless you tell them? And if somebody said back to me I am not their boss. I would say the heck I'm not, I may not be your dad, thank God, but I am still your boss. See, and while I am teaching the Word, you shut up. That's right. You see, children, if you let them turn loose, they will just take advantage of you. That's like kids, you let them stay up to eleven, twelve o'clock at night, that's your fault if you get all nervous and frustrated. Put them to bed at 7:30. Oh, they don't like it, they're going to bawl, just pull the door shut. They aren't going to die. That's right, pull the door shut and say goodnight. They'll bawl until eleven o'clock, then they'll go to sleep. Next night they'll ball till ten, following night until nine, and sooner or later they'll finally decide you mean what you say and you say what you mean, now they're going to go to sleep. You'll feel better, they'll feel better, and the things of God's Word will move better. You got to get the whole picture of the ministry in your mind. And it's a sin to keep children up that late anyway. Because you're breaking down their physical body. Kids are made to go to bed. [MUCH LAUGHTER] It's about the truth. Because if a mother has two or three children and there is only about two years between them, I'm going to tell you she's got her hands full. And if she has them all day and then Dad comes home and he loves to play with them and keep them up to watch the "boob tube" or whatever that thing is till eleven o'clock at night, you can't be a leader of the ministry of God's Word and do it. I don't care what the world does but I do care what the Word says. And for my people, who are concerned about the outreach of the Word, you either go God's way or you flip out, you trip out. And we've got to get our children taken care of to the end that they are obedient to you. And that we walk according to the Word. Now, there is another thing about an elder.

**I Timothy 3:6**

He is not to be a novice,...

This is a pledge, or a fledgling. He is not someone who just got into the ministry and boy before he was born again, he was the most prominent banker in our town. Now, since he is born again and you know, just been through the Foundational Class first time, we better get him started in the ministry. We better give him the responsibility of running this outfit down here in this end of town. No, no, let him prove himself. Let the man take time to grow up. He's in the body of believers, he will get blessed. But if he's going to rule, if he's going to be responsible for people, he can't be a fledgling, a new comer. He has had to go through the process of learning the Word and learning the processes that are involved in God's Word to be a leader of God's people. Not a novice, got it? He must also—

**I Timothy 3:6 continued**

...lest being lifted up with pride he fall into the condemnation of the devil.

I've seen this at least a hundred times, where people after they have gotten the Foundational Class, without anybody saying to them, now let's move out and do this over here in the area. They have taken it upon themselves to start their little group here, or a little group there, and having no fellowship with the larger body whatsoever. They think well boy we know more than anybody else. And they're young at it and before you know it, their hearts get filled with pride and when you're filled with pride it's just a condemnation of the devil. It's a trick of the devil.

**I Timothy 3:7**

Moreover he must have a good report of them [that] are without;...

And that doesn't mean at all what the commentaries say. That the ruling elder has to have a good report of the people in the outside world. No, no – of the people of the body of believers, he has to have a good report from the body of believers. You can't expect the world to give you the sign of a good report. But inside of this body, if I were to lead this body, I'd have to have a good report from the people, passing grade spiritually speaking. That's what it is talking about.

**I Timothy 3:7b, 8**

...lest he fall into reproach and the snare of the devil.

Likewise *must* the deacons *be* grave, not double tongued,...

You know, not saying one thing with their mouth and doing something else; not double tongued.

**I Timothy 3:8b, 9**

...not given to much wine, not greedy of [what?] filthy lucre;

[And they hold] the mystery of the faith in a [sound mind.]

Pure conscience is sound mind. Isn't that beautiful? They hold the Mystery. You see, the Mystery has been revealed but once it has been revealed we have received it, we hold it, it's in our possession. And when we communicate it, people learn it. These deacons have to hold the mystery of the faith in a sound mind. Now, you can't have a sound mind until the Word occupies it. Renewed mind—Word, Word, Word in the mind is what

gives a sound mind. Anyone outside of Christ is insane. Did you hear what I said, I meant it. Anyone not born again of God's spirit, according to the Word does not have a sound [what?] mind and if you don't have a sound mind, you're what? {Insane.} That's right.

**I Timothy 3:10**

And let these also first be proved;...

In other words not a novice, not just somebody that stepped in today.

**I Timothy 3:10b-15**

...then let them use the office of a deacon, being *found* blameless.

Even so *must their wives be* grave, not slanderers, sober, [they have to be] faithful in all things.

Let the deacons be the husbands of one wife, ruling their children and their own houses [how?] well.

For they that have used the office of a deacon well purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus.

These things [I write] unto thee, hoping to come unto thee shortly:

But if I tarry long,...

Paul says to Timothy if I don't get there right tomorrow, I have written you this:

**I Timothy 3:15b**

...I have written you this, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the [what?] living God, the pillar and ground of [what?] the truth.

Boy, isn't that tremendous? And then to think to have the privilege of being an elder or a deacon in that work, to be a leader, man that's fabulous. That's a lot bigger than being called an ambassador to England. It's a lot bigger than being in service for the governor of the state of Ohio or any other state.

**I Timothy 3:16**

And without controversy, great is the mystery of godliness...

Great is the mystery, great; it's great and you and I hold it forth. In rulership as elders, and deacons who sit at the top of the local areas, to work. To sit at the top, simply means you're the greatest servant of all. You don't sit at the top and people serve you; you sit at the top because you are willing to serve others. Just the opposite of what the world teaches. If I am the leader of a group and something needs to be done and the rest of the people don't do it, then who does it? If they don't see it and I see it, I do it. That's right. It's a requirement of the Word that I must be a servant to all man. If nobody serves me I still would have to serve them. That's the requirement. Great, great—

**I Timothy 3:16b**

...great is [this] mystery of godliness [which we hold.]

Now, it says in King James "God." No word like God in that text. That's the boys, had to get [it] in there, because they got to get the trinity stuff. The word "God" in verse 16, is the pronoun "which."

**I Timothy 3:16b-4:1**

...the mystery of godliness [which] was manifest in the flesh, [who was manifested in the flesh? Jesus Christ, right? Sure.] justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, [and] received up [where?] into glory.

Now the Spirit speaketh expressly [specifically], that in the latter times some shall depart from the faith,...

Now, why are they going to depart from the faith, once you've taught them greatness of this mystery of Godliness. The Word tells you, they are going to listen, they are going to give heed. To just listen wouldn't trip you up, but it's when you listen and start believing. And the tendency is for human nature, they will listen. And when they listen, they start believing. And these things that we're reading about are really sly. They're just real sly. They give heed to seducing what? {spirits.} Right. So we were talking about devil spirits yesterday. This is a big one. A seducing spirit. And a seducing spirit is one that just takes God's people and draws them out, draws them away. Like it says here, [giving heed to]:

**I Timothy 4:1b**

...seducing spirits, and doctrines [teachings] of [what?] devils;

And devil spirits have real teachings that they set before people. We carry here among our people this, *The Challenging Counterfeit* which tells about a man who was deeply involved in spiritualism and how these seducing spirits led him. We used that thing in the Advanced Class as collateral reading, or something. Verse 2 says:

**I Timothy 4:2**

Speaking lies in hypocrisy;...

They tell you that you're a wonderful person when what they really mean is just the opposite, they are hypocrites.

**I Timothy 4:2b**

...having their conscience seared with a hot iron;

What a figure. Do you know what the conscience is? The conscience is nothing more than habit patterns that are built up by teaching. That's all conscience is. Conscience is not something God put in there. That's right. Conscience is the habit system which you have built up in your life because of what you have been taught. Now these fellows will lead you astray, verse 3 says, they even forbid to what?

**I Timothy 4:3**

Forbidding to marry,...

You see, forbidding to marry is out of context for life because the Word of God says if you can contain yourself sexually there is no need in getting married. But if you can't contain yourself sexually you better get married. And he didn't disqualify men of God. This is why the whole Word has to be put together. And when you get real honest in the greatness of this Word, there are very few negatives forbidding this or forbidding that.

**I Timothy 4:3b**

...abstain from meats which God hath created...

And he takes this word “created” way back to Genesis when God created soul life for the animals. All of this is:

**I Timothy 4:3c-4**

...to be received with [what? {received with thanksgiving}] of them which believe and know [the what?] the truth. [Amen.]

For every [creation or] creature of God *is* good, and nothing to be refused, if it be received with [what?] thanksgiving:

That’s right. Now it says “of God,” that doesn’t mean of man. It means what God has set here. And a lot of the stuff we are eating today, God never put here. It’s been just contaminated by man to kill God’s people off as quickly as possible. I believe that in the Way Ministry we continue to move deeper in our physical knowledge, in our spiritual knowledge, our mental knowledge. If you want the best spiritual food you got to get it quite direct from God’s Word. Right. If you want the best physical food, the more direct you get it from the earth as God gives it, the better it will be for us physically. But these people who say you can’t do this or you can’t do that, nuts to them. God set us free, people. Therefore, everything if it is received with prayer and thanksgiving, that God has set is okay. You see, into your mind to flip a record from the book of Acts, which one? Peter. Because Peter had been forbidding this meat, forbidding that. God showed him this stuff, Peter said I wouldn’t eat that stuff. The Lord said that which I have cleansed, call not thou defiled. Look at verse 5.

**I Timothy 4:5**

For it is sanctified...

Sanctified. The word “sanctified” is used in Corinthians regarding a Christian husband or a Christian wife, married to an unbelieving person. Their children, or that child born where one person is a Christian, that child is sanctified. The word “sanctified” simply means set apart. For it’s sanctified; it’s sanctified. Now I do not object, if you had food with lots of poisons in it, if you really thank God and believed God that food, you can take the poison out of it, and it will be set apart and made holy by your believing and by the Word of God and [what?] prayer. But why should I have to believe all the time when I can get better food. I have enough opportunities to believe for a lot bigger things than just a little physical food. You see, this is my point in opening the Word to you on this line. Therefore, I’m not going to be obstructed by somebody sets a piece of food. I won’t say well now, has this got a little of this stuff in it, a little of that stuff. I wouldn’t ask that, I’d just simply pray, thank God to take out what wasn’t good and I would eat it. But I watch myself that when I have the responsibility I try to get the best food as possible so I don’t have to pray all the time and believe for it. I just thank God it’s the best food I know. And therefore, you keep going because there are other things that need our attention as men and women of God. Now—

**I Timothy 4:6**

If thou put the brethren in remembrance of these things, [you are a good, what? {minister}]...

And if you don’t put them in remembrance of this you are not a what? Good minister.

**I Timothy 4:6 continued**

...nourished up in the words of faith and of good doctrine, whereunto thou hast attained.

Here it is, verse 7.

**I Timothy 4:7**

But refuse profane and old wives' fables, and exercise thyself *rather* unto [what?] godliness.

That's right. Now—

**I Timothy 4:8**

For bodily exercise profiteth little:...

It doesn't mean that it profits little, bodily exercise profits only for a little while. Because this physical body we are only going to have until we die or until the Lord returns, but the eternal life we are going to have, how long? {forever.} That's right. And you don't lay up for yourself treasures in heaven because you can run the 100 [yards] in 9 [seconds] flat. You lay up for yourselves treasures in heaven because you rightly divide the Word and minister that Word so that people get delivered. The walk, the walk, the walk. Nothing wrong with bodily exercise but just don't spend all day doing it.

**I Timothy 4:8**

...godliness is profitable unto all things, having promise of the life that now is, and of that which is [what?] to come.

Sure, a more abundant life now and future.

**I Timothy 4:9**

This *is* a faithful saying and worthy of all acceptance.

This is a faithful saying worthy for everybody to hear and to accept.

**I Timothy 4:10, 11**

For therefore we both labour [we] suffer reproach, because we trust in the living God, who is the Saviour of all men, specifically of those [who] believe [is the text].

These things command and teach.

It just doesn't say to teach, it says what? Command, to command is to say, do it. When the captain says take the shovel and dig, that's a what? Command. You don't turn around and say captain I don't like to shovel. Alright, look people, if we can follow commands of the world, you go into a shop and work and the man says work on this lathe, what do you do? Why can't we by the freedom of will and the love of God in our hearts just take the commands of the Word and walk on it without having somebody come along and beat us over the head. Sure.

**I Timothy 4:12**

Let no man despise thy youth; but be thou an example [in your youth be an example] of the believers, in word, [in behavior; "conversation" is behavior] in charity [the love of God in the renewed mind is—], in spirit [is not in the text], in [believing; "in faith" is "in believing"], in purity [and the word "purity" is uncontaminated].



So you walk, walk uncontaminated; you don't let the unbelievers contaminate you. You contaminate them with the Word of God, give them both barrels. How long?

**I Timothy 4:13**

Till I come, give attendance to reading,...

And I'm sure he wasn't concerned about reading *Playboy*.

**I Timothy 4:13**

...exhortation, to [right teaching.]

Then that great 14th verse.

**I Timothy 4:14**

Neglect not the gift that is in thee, which was given thee by prophecy,...

It wasn't given to him then, but it was declared; given in manifestation that he had this type of gift ministry.

**I Timothy 4:14**

...with the laying on of the hands of the presbytery.

The ruling elders laid hands on them and then in prophecy they simply corroborated in the senses world what God had spiritually already called that man to, and it was a gift ministry. Neglect not the gift ministry. A man could have a gift ministry and neglect it. If he neglected it, it would be just like tying his arm up in a sling. He'd still have the ministry but there is no fruit being produced. I don't care if God calls you of an apostle, prophet, evangelist, teacher or pastor; you got to put the "oomph" in it, you got to exercise, you got to work. You got to work harder than anybody else to keep that ministry out there moving. You don't neglect it; to neglect it is not to operate it, to put it into practice.

**I Timothy 4:15**

Meditate [meditate], think upon these things; give thyself wholly, [completely] to them; that thy profiting [that which you profit] may appear to all [men.]

Because you hold forth the gift ministry.

**I Timothy 4:16**

Take heed unto thyself, and unto the doctrine [the right teaching, right believing]; continue in them: for in doing this thou shalt both save thyself...

And the word "save" is the word[s] "be made whole."

**I Timothy 4:16**

...and them that [what?] hear thee.

If you pass out the greatness of God's Word, then the people who hear you get the wholeness of God's Word that you're manifesting. These are some of the responsibilities in the Word of God, for men of God who are responsible to lead people.

**[Prayer]**—*Thank you, Father, for your Word and the greatness of your Word, your love. And Father we just praise you and thank you for your goodness and for raising us up, men and women, who really understand the Word and who will stand on it. And I thank*

*You for making this word such a blessing and so simple again to the hearts of our people, through Christ Jesus our Lord. Amen.*



# LESSON EIGHT

Here is Dr. Wierwille's closing teaching from the July 1970 Way Family Camp on *How to Enjoy the Bible*.

The book of Micah, chapter 4. And in verse 4 it says:

## **Micah 4:4**

But they shall sit every man under his vine and under his fig tree;...

Now, he couldn't sit under his vine and under his fig tree unless he had a vine and a fig tree to sit under. Which simply tells you, whatever this is talking about, there is a day coming when somebody's going to have an abundance of everything. And that somebody is every individual who is going to have his own vine, his own fig tree.

## **Micah 4:4b**

...and none shall make *them* afraid...

And no one is going to throw any scare or fear into them.

## **Micah 4:4 continued**

...for the mouth of the LORD of hosts [has what?] spoken *it*.

Now, when will that day be? This day will come to pass for every person upon the earth after the gathering together, after the judgment after the world again becomes his paradise.

So, what about those of us who are living now? The same thing is true for us as individual believers today, which someday will be true for all people upon earth. But, we today as individuals, have this potential and this possibility of rising up to this great possession of the truths of God's Word and the magnificence of it but not as all the people but as individual believers. Understand? Not as a whole nation, but as individual believers in that nation. And the greatness of this of course is set in the proceeding verse of chapter 4, where it says:

## **Micah 4:3**

And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruninghooks; nation shall not lift up sword against nation, neither shall they learn war any more.

In the light of what I've just said, you know that is in the distant future. How distant, I do not know. But you know something I've learned, that in the individual life, in the boys and girls, in the young people, and in the adults who really know what it is to be born again, and then they renew their minds, for them the greatness of that verse is already a reality. We have beaten our swords into plowshares. We're not concerned about killing anybody; we're not concerned about warring against anybody. As far as my heart

is concerned I have nothing but love. I don't want to fight; I don't even want to argue with Dotsie, that's right. I don't want to argue with Sara, I don't want to argue with J.P., and we hardly ever do. I suppose if we had to argue and fight, then I wouldn't be able to carry the ministry that I must carry for Him. So, really in my heart, and I love everybody else, I may sometimes not sound like it, but that don't mean nothing. That's right. Love is not in the sounding; love is in the reality of life, and for us surely. And I can only speak for myself but I can speak for you when the Word is there. And surely, you love the word as much as I do. And therefore, I'm sure you don't want to hurt anybody as far as you're concerned, you have already beat all of your swords into plowshares, your spears into pruninghooks, which is simply to clean up the trees and stuff so you have wonderful fruit in your life. And as far as we are concerned, we don't want nations to fight against nations. You see, someday, what you and I have in our heart tonight, will be a reality among all of the peoples of the world. And that will only be after the return of Christ. But in the midst of this time in which we live before his return, you and I are those lights. We are exactly that. In the book of Malachi, where I would like for you to go please, this is the fifth last book of the Old Testament. Chapter 3 verse 11.

**Malachi 3:11**

And I will rebuke the devourer for your sakes, and he shall not destroy the [fruit] of your ground, neither shall your vine cast her fruit before the time in the field, saith the LORD...

Now, here this verse tells us that he is going to rebuke the devourer. Who is the devourer? Satan. So he is going to do the rebuking for our sakes. And the devourer shall not destroy the fruit of your, what? Grounds. He's not going to destroy them God says. He says he will rebuke the devourer for your sake so therefore we as believers have an absolute right to believe that our crops will be good, that the fruit on our vine will be good. That the fruit on our trees will be there. The business man has a right to believe that the fruit of his labor will come back, that he will have a good business, that he will have profits in that business. Because without profits, the business man cannot succeed in the Way Ministry. The men working in the shops and the factories will believe that nothing can touch them in their job. It's sort of a wonderful, wonderful life. And do you know where this [Malachi] 3:11 is set? It's spoken to people who have been cheating on God. Back in the 6th verse, he says:

**Malachi 3:6**

For I *am* the LORD, I change [what?] not; therefore ye sons of Jacob are not consumed.

But if I wasn't the LORD, I would burn, you see? That's what he was saying. He had promised Israel, He would hold fast, you know. But Israel didn't hold fast. God stayed faithful. That reminds me of scripture, you know, God is faithful. What He has promised He is not only able but what? {willing.} That's right. So, he says to Israel:

**Malachi 3:7**

Even from the days of your fathers ye are gone away from mine ordinances, and have not kept *them*. Return unto me, and I will return [to] you, saith the LORD of hosts. But ye people said, wherein shall we return?

We haven't done anything wrong LORD, what are we going to return to, we haven't

even left you? The LORD says you've been gone so far you haven't even seen me for years. That's right. But they didn't think they were off. The people we minister to when we start talking to them, they don't think they're off. John Townsend said to me, he really never was hungry for the Word until somebody dogged him with it. And when they started giving him the Word, then he found out that he was really hungry. Then he started eating more, getting more of the Word, then he really got into the depth of the word. Most of the people that you will be speaking to just will not admit to you that they really have a need in their life. They say, "Well, I'm a pretty good fellow, I don't trip out any more than anybody else. What difference does it make?" The youth age, and man, I just walk along with them, we're not so bad. Are we communicating? Isn't that true? That's exactly what Israel, or Jacob said to God. LORD, wherein shall we return? We don't know where to return to, we didn't even know we were out. Most people today don't know there out. Right. They don't know they are tripped out; they don't know they're way out in left field. They don't know what they are doing. All they know when they're sensible is they're full of fear, worry and anxiety and everything's going kitty wampus but they don't know why. And you become so acclimatized, everybody else is going kitty wampus therefore that must be the natural way to go. Isn't that right? Because everybody else is full of fear, therefore I'm full of fear, therefore it must be natural for everybody to be full of fear. Isn't it interesting how the devourer has really gotten to our day and our time. They say we don't know what we have done. You know what the LORD says?

**Malachi 3:8**

Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed [you]?

Where have we robbed you LORD, we didn't rob you?

Lord says:

**Malachi 3:8 continued**

...tithes and offerings...

And you know what He says in verse 9:

**Malachi 3:9**

Ye *are* [what?] cursed with a [what?] curse:...

They brought the curse upon themselves because they were cheating on God. They were robbing Him and what were they robbing Him? Of tithes and offerings. Do you know what they were doing? They were bringing second and third rate offerings and claiming first rate benefits. That's right. They brought, for instance, sheep that were maimed, which was against the law. These they were bringing as their offering, though they would get a first rate price, though it was a third rate animal. The Word says that whenever they brought that sheep it had to be without blemish and without spots. But they were bringing the blemished and the spotted ones. The injured ones. So, he says, "You robbed God." And they say, "Wherein have we robbed you?" He said, "...in tithes and offerings...*even* this whole nation."

Then he says in verse 10:

**Malachi 3:10**

Bring ye all the tithes into [what?] the storehouse,...

In this day in which this word was written, the “storehouse” was the synagogue or the temple. This particular Malachi record here refers to the temple. That was the “storehouse.” From the temple the word of God was to be meted out. He said, bring the tithes into the storehouse.

**Malachi 3:10**

...that there may be meat in mine house,...

Now, I know that the church of grace is not under law. I know that, but when a person comes under the church of grace, and does less than what they did under law, something's kitty wampus someplace. Something is out of order someplace very radically in our renewed mind thinking. We read where certainly (we as far as I'm concerned), we have taken our swords and hammered them into plowshares, haven't we? All right. If we say we have done this, that is under love, that is under grace. And certainly under grace, a man or a woman, or a boy or a girl wouldn't do less than they would have done under the legalism of the law of the Old Testament, would you? Therefore, we don't live under law but you certainly never start with less than ten percent of every dollar you get for the Lord's work. But the average person gets so good hearted when he gets saved, he wants to help the whole world. So, he thinks the storehouse is every place where there is a minister standing at a pulpit or sitting down. Or where there is a radio man or where there is somebody on TV. And so, they start sending a dollar here, 50 cents over there, 25 cents over there, and every month they get 30 letters from needy sources for help. You can't move the Word that way. You make up your mind on one place where you want to help and then put everything you've got into it, all of your mind, all of your physical ability, all of your money; put it at one place and you will help that one place magnificently. Well, make up your mind. Well, why not you and I take a stand for God's Word? God said, His people had cheated Him, robbed Him, because they were bringing not their tithes and offerings into the storehouse. But He said, if you'll do this, if you will bring your tithes, He said you can prove me, you can prove me. And I want to tell you when God says prove me, He means what? Prove me, try Him out. Find out if God's a liar or if He told the truth.

**Malachi 3:10 continued**

...and prove me now herewith, saith the LORD of hosts, [see] if I will not open you the windows of [what?] heaven [see, if I will not open you the windows of heaven], and pour you out a blessing,...

It doesn't say dollars and cents. In other words, you put your tithes in, it doesn't mean that God is going to turn right around and give you a twenty dollar bill if you put in a ten. He can, but it says blessing. And blessing is a lot more than a twenty. That's right. Suppose that the devourer is robbing you of health and you're just at the last stages, where either if God doesn't do it, you're done for. What's it worth? I'd call that a blessing if you got delivered, wouldn't you? I would call it a blessing this afternoon that nobody got hurt; nothing really happened except a little bit of rain. I'd call it a blessing that a group of people like this can live together all week and all we have is Jo stubbing her toe and that's all I can remember now. Isn't that just tremendous? You bring this many people together almost at any other place and they have a special place set up with a flag hanging out in front and a full time nurse. [LAUGHTER] Now, God supplies us

with a lot of nurses, but not to do that kind of work. They're here to learn the Word. Isn't that a blessing? Boy, oh boy, I think it's wonderful?

**Malachi 3:10 continued**

...[see] if I will not...pour you out a blessing, that *there shall not be room enough to receive it.*

Then He says and, and, and—in conjunction with that He said:

**Malachi 3:11**

And I will rebuke the devourer...

That's why the vine [is] not going to cast her fruit, that's right. That's why the apple trees are going to have apples. That's why in here it says the cows are going to calve properly. The chickens are going to hatch chicks and have lots of kitties [LAUGHTER] for the children to play with. It is God's Word and God's Word, class, is God's will. There's an interesting record in Leviticus, chapter 27. He says in verse 30:

**Leviticus 27:30**

And all the tithe of the land, *whether* of the seed of the land, *or* of the fruit of [what?] the tree, *is* the Lord's: *it is* holy unto [whom?] the LORD.

That's right. It's holy to the LORD. Whether it's fruit, whether it's grain, whatever it is, all of that is holy unto the LORD because really everything belongs to Him. Without God putting into order the form, the made stuff, and the created that we talk about in Genesis, and the Word says there would be no fruit to eat; there would be no grain. Therefore in everything in life God must come first. Ever since I began teaching out East and out West and so forth, things are beginning to dribble through here at Headquarters that just blessed my soul. Letters that come from you and other people, always have the word "God" right up at the top and that blesses my heart. I not only want God at the top of our letters, I want God at the top of our lives. Because, a man can put it at the top of a letter and still not put God at the top of his life. But it's a good thing to do, to write Him at the top. And I like the way you use the back side of the letters too. That's right, you might as well right something to the postman on the outside. He has to handle it, you might as well witness to him while he's doing it. Because, it goes at the same rate. You know, in the book of Psalms, Psalm 1:1. You know this one, huh?

**Psalms 1:1**

Blessed [blessed, blessed]...

You don't have to pray about it, it's already blessed.

**Psalms 1:1**

Blessed *is* the man that walketh not in the counsel of the [what?] ungodly, nor standeth in the [road or in] way of sinners, nor sitteth in the seat of [what?] the scornful.

Blessed is the man, remember that.

**Psalms 1:2**

...his delight [his delight, the blessed man, the blessed man's delight] *is* in the law of the [what?] LORD; and in the law [of the Lord, the truth of God's Word] doth he meditate day and night.



---

That's where his head is kids. That's where he thinks, that's where he lives, that's where he moves, that's where he believes, in the law of the Lord, the Word of God, day and what? {night.} And the person who does that, verse 3, shall be, no ifs ands or buts about it.

**Psalm 1:3**

And he shall be like a tree [like a tree] planted by the rivers of [what?] water, that bringeth forth [its] fruit in [its] season; his leaf also shall not wither; and whatsoever he doeth shall [what?] prosper.

Amen, he is like a tree , blessed is the man whose delight is in the Word of God— He's like a tree planted by the rivers of water, where it has got plenty of moisture. Guaranteeing that it will bring forth its fruit in season. Before you can get a man converted he has to hear the Word. Therefore, conversion is in season. Before they speak in tongues, they got to be taught the Word in season, understand? His leaf also shall not wither. Because he has enough moisture, it will not wither. And whatsoever he doeth, this person who delights himself in the Word of God, that person is going to prosper. And people, prosperity is a lot more than money. Now, money's part of it, I know that you got to have some because you can't pay the grocery with stones. There's a lot more to prosperity than just money. And His promise is: whatsoever he doeth shall prosper.

**Psalm 1:4-6**

The ungodly *are* not so: but [they] *are* like the chaff which the wind driveth away. Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation...

For the LORD knoweth the way of the righteous: but the way of the ungodly shall [what?] perish.

So, we're like a tree; a tree established by the rivers of water. And we'll bring forth the fruit in due season if we faint not. And whatsoever we do, will prosper. It has to prosper.