

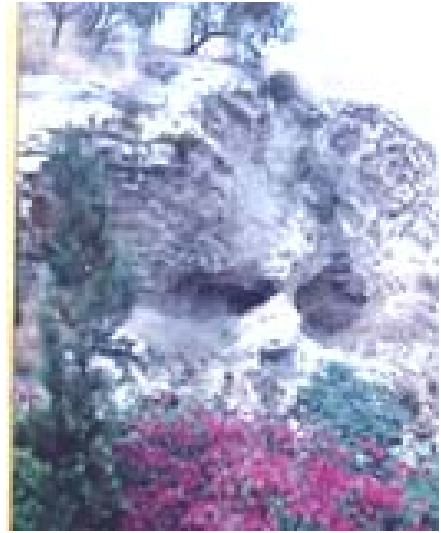
Garden Tomb and Skull Hill



If you visit Jerusalem, don't miss the Garden Tomb, a quiet place of worship and reflection. Guides explain the site. There are no entrance fees. The garden and its ministry are supported by the voluntary gifts of its visitors and supporters. The site is preserved by the **Garden Tomb Association, PO Box 19462, Jerusalem, 91193 ISRAEL**, a British charitable trust.

(Latin), near a rock quarry. See **John 19:17-18**. In 1842, Otto Thenius proposed that this was Calvary (Golgotha) — the place of the skull — the site of the crucifixion of Jesus. This proposal was given prominence by the British General Charles Gordon in 1883 in combination with the nearby Garden Tomb that had been discovered in 1867. (Catholics disagree, claiming that their Church of the Holy Sepulchre was the actual tomb of Jesus.)

Most evangelical Christians believe that Skull Hill is the place where Jesus was crucified, and the Garden Tomb is the place He was buried. The hill is part of Mount Moriah and overlooks the ancient main road that led to Jericho and Damascus in New Testament times. Romans traditionally performed executions in places where as many people as possible would pass by close enough to see their suffering victims and read the charges against them, yet far enough away so the stench would not overpower the city. The location and physical features of Skull Hill correspond exactly to the Biblical description. Additionally, it is less than a hundred meters from the Garden Tomb. Are these the bona fide sites? Quite possibly.



Jesus' body was placed in a nearby tomb of a rich man in a garden. Not all archaeologists agree about the Garden Tomb's date, but many have described it as a Jewish tomb of the First Century A.D. In later years, it was probably used for Christian worship. The vineyard's owner was a wealthy man, as his tomb was cut out of the solid rock, with a large weeping chamber, and a channel for a rolling stone.

Jesus' uncle, Joseph of Arimathaea took the body, wrapped it in a linen cloth, and placed it in his own new tomb that he had cut out of the rock, rolling a big stone in front of the entrance, **Matthew 27:59-60**. John's account adds, "Now in the place where He was crucified there was a garden; and in the garden a new sepulcher, wherein was never man yet laid. There laid they Jesus therefore because of the Jews' preparation day; for the sepulcher was nigh at hand," **John 19:40-42**.

The Garden Tomb and Skull Hill are reminders that the tomb is empty; we serve a risen Savior. The Son of God died for our sins, and was dead in the grave for three days and three nights, rose to eternal life, ascended to Heaven, where He is our Advocate and High Priest, and soon to return to rule the earth as King of kings and Lord of lords.

Music: Our Weakest Link?

Music is a great spiritual tool, along with Bible Study, prayer, fasting, and meditation. Yet all too many in the Churches of God do not avail themselves of spiritual music.

USA Today reports that Americans have drastically reduced their time spent listening to recorded music. Personal observation indicates that learning how to play a musical instrument is a declining skill. It is often difficult to obtain a pianist to play hymns for Sabbath Services.

The lead article in this issue, "Biblical Music," lists some of the many scriptures on the topic of music. The Bible is full of music, yet we sometimes sing hymns without emotion or joy. The purpose of music is not to entertain ourselves, but to praise and worship the Almighty.

Someone said, "to sing is to pray twice." The point is, music is more powerful than prayer! Let us not neglect godly music, which is a wonderful tool to worship and praise our Creator.

Should music and art have restraints? Should they follow structure and rules, or be "free" to uninhibited human expression? The history of the arts shows a conflict between the Apollonian and Dionysian elements. A 15-page article by Wilber Berg, "**Should Artistic Creativity Have Restraints?**" shows that true artistic freedom can only exist within the confines of God's laws. To read this article, see www.giveshare.org/music/creativity.html, or send us \$3 for a printed copy.

Additional music resources from G&S: Handel's *Messiah*, *Israel in Egypt/Chandos Anthem No. 10*, *There is a Redeemer* by Sharon See, *Our Everything, Every Knew Shall Bow* by Robin Todd, and more. To order, see our website at www.giveshare.org/music.

Instead of being our "weakest link," music can be a powerful spiritual tool to connect with the Almighty. Let every thing that hath breath praise the Lord! The Lord is my strength and my song; He has become my salvation!

Giving & Sharing Newsletter

Number 76, June, 2004

"Freely ye have received, freely give," Matt. 10:8.

Subscription: Free. info@giveshare.org

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The following is a listing of some of the scriptures which pertain to music. Music is a major theme of the Bible. In the past, the present, and the future, music is an essential part of godly life, a wonderful spiritual tool.

Genesis

- 4:21 And his brother's name was Jubal: he was the father of all such as handle the *harp* and *organ*.
31:27 that I might have sent thee away with mirth, and with *songs*, with *tabret*, and with *harp*

Exodus

- 15:1 Then *sang* Moses and the children of Israel this *song* unto the Lord, and spake, saying, I will *sing* unto the Lord
15:2 The Lord is my strength and *song*
15:20 And Miriam the prophetess, the sister of Aaron, took a *timbrel* in her hand; and all the women went out after her with *timbrels* and with dances.
15:21 And Miriam answered them, *Sing* ye to the Lord
19:13 when the *trumpet* soundeth long
19:16 and the voice of the *trumpet* exceeding loud
19:19 when the voice of the *trumpet* sounded
20:18 and the noise of the *trumpet*
32:18 but the noise of them that *sing* do I hear

Leviticus

- 23:24 a memorial of blowing of *trumpets*
25:9 Then shalt thou cause the *trumpet* of the jubilee to sound . . . in the day of atonement shall ye make the *trumpet* sound

Numbers

- 10:2 Make thee two *trumpets* of silver
10:3 And when they shall blow with them [refers to silver trumpets in verse 2]
10:4 And if they blow but with one *trumpet*
10:5 When ye blow an alarm [refers to silver trumpets in verse 2]
10:6 When ye blow an alarm [refers to silver trumpets in verse 2]
10:8 the priests, shall blow with the

trumpets

- 10:9 then ye shall blow an alarm with the *trumpets*
10:10 ye shall blow with the *trumpets*
21:17 Then Israel *sang* this *song*, Spring up, O well; *sing* ye unto it
29:1 It is a day of blowing the *trumpets* unto you.
31:6 and the *trumpets* to blow in his hand

Deuteronomy

- 10:21 He is thy praise [hymn], and he is thy God
31:19 Now therefore write ye this *song* . . . that this *song* may be a witness
31:21 that this *song* shall testify
31:30 the words of this *song*
32:44 all the words of this *song*

Joshua

- 6:4 seven *trumpets* of ram's horns . . . the priests shall blow with the *trumpets*
6:5 a long blast with the ram's horn . . . the sound of the *trumpet*
6:6 seven *trumpets* of rams' horns
6:8 the seven *trumpets* . . . and blew with the *trumpets*
6:9 priests that blew with the *trumpets* . . . and blowing the *trumpets*
6:13 bearing seven *trumpets* . . . and blew with the *trumpets* . . . and blowing with the *trumpets*
6:16 when the priests blew with the *trumpets*
6:20 when the priests blew with the *trumpets* . . . the sound of the *trumpet*

Judges

- 3:27 he blew a *trumpet* in the mountain
5:1 Then *sang* Deborah and Barak
5:3 I, even I, will *sing* unto the Lord; I will *sing* praise to the Lord God of Israel.
5:12 awake, awake, utter a *song*
6:34 and he blew a *trumpet*
7:8 So the people took victuals in their hand, and their *trumpets*

7:16 and he put a *trumpet* in every man's hand
 7:18 When I blow with a *trumpet* . . . then blow ye the *trumpets* also
 7:19 and they blew the *trumpets*
 7:20 And the three companies blew the *trumpets* . . . and the *trumpets* in their right hands to blow withal
 7:22 And the three hundred blew the *trumpets*
 11:34 his daughter came out to meet him with *timbrels*

I Samuel

10:5 with a *psaltery*, and a *tabret*, and a *pipe*, and a *harp*
 13:3 And Saul blew the *trumpet* throughout all the land
 16:16 who is a cunning player on an *harp*... he shall play
 16:17 a man that can play well [refers to verse 16-to play the harp]
 16:18 cunning in playing [refers to verse 16-to play the harp]
 16:23 David took an *harp*, and played
 18:6 *singing* and dancing, to meet king Saul, with *tabrets*, with joy, and with *instruments of musick*
 18:7 as they played [refers to verse 6]
 18:10 and David played [refers to 16:23]
 19:9 and David played [refers to 16:23]
 21:11 did they not *sing*
 29:5 they *sang* one to another in *dances*

II Samuel

2:28 So Joab blew a *trumpet*
 6:5 And David and all the house of Israel played before the Lord on all manner of *instruments* made of fir wood, even on *harps*, and on *psalteries*, and on *timbrels*, and on *cornets*, and on *cymbals*.
 6:15 with shouting, and with the sound of the *trumpet*
 15:10 As soon as ye hear the sound of the *trumpet*
 18:16 And Joab blew the *trumpet*
 19:35 the voice of *singing* men and *singing* women
 20:1 and he blew a *trumpet*
 20:22 And he blew a *trumpet*
 22:1 And David spake unto the Lord the words of this *song*
 22:50 I will *sing* praises unto thy name
 23:1 the sweet *psalmist* of Israel

I Kings

1:34 blow ye with the *trumpet*
 1:39 they blew the *trumpet*
 1:40 the people *piped* with *pipes*
 1:41 when Joab heard the sound of the *trumpet*
 4:32 his *songs* were a thousand and five
 10:12 *harps* also and *psalteries* for *singers*

II Kings

3:15 But now bring me a *minstrel* . . . the *minstrel* played
 9:13 and blew with *trumpets*, saying, Jehu is King
 11:14 and the *trumpeters* by the king, and all the people of the land rejoiced, and blew with *trumpets*
 12:13 Howbeit there were not made for the house of the Lord bowls of silver, snuffers, basons, *trumpets*

I Chronicles

6:31 And these are they whom David set over the service of *song*
 6:32 And they ministered . . . with *singing*
 6:33 And these are they . . . Heman a *singer*
 9:33 And these are the *singers* . . . for they were employed in that work day and night.
 13:8 And David and all Israel played before God with all their might, and with *singing*, and with *harps*, and with *psalteries*, and with *timbrels*, and with *cymbals*, and with *trumpets*.
 15:16 to appoint their brethren to be the *singers* with *instruments of musick*, *psalteries* and *harps* and *cymbals*, sounding, by lifting up the voice with joy
 15:19 So the *singers* . . . were appointed to sound with *cymbals* of brass
 15:20 with *psalteries* on Alamoth
 15:21 with *harps* on the Sheminith to excel
 15:22 was for *song*: he instructed about the *song*, because he was skilful
 15:24 the priests, did blow with the *trumpets* before the ark of God
 15:27 and the *singers*, and Chenaniah the master of the *song* with the *singers*
 15:28 and with sound of the *cornet*, and with *trumpets*, and with *cymbals*, making a noise with *psalteries* and *harps*
 16:5 Jeiel with *psalteries* and with *harps*; but Asaph made a sound with *cymbals*

16:6 Benaiah also and Jahaziel the priests with *trumpets*
 16:7 David delivered first this *psalm* to thank the Lord
 16:9 *Sing* unto him, *sing psalms* unto him:
 16:23 *Sing* unto the Lord, all the earth
 16:33 Then shall the trees of the wood *sing* out at the presence of the Lord
 16:42 And with them Heman and Jeduthum with *trumpets* and *cymbals* for those that should make a sound, and with *musical instruments* of God.
 23:5 and four thousand praised the Lord with the *instruments*
 25:1 prophesy with *harps*, with *psalteries*, and with *cymbals*
 25:3 prophesied with a *harp*
 25:5 to lift up the *horn*
 25:6 All these were under the hands of their father for *song* in the house of the Lord, with *cymbals*, *psalteries*, and *harps*
 25:7 So the number of them, with their brethren that were instructed in the *songs* of the Lord, even all that were cunning, was two hundred fourscore and eight.

II Chronicles

5:12 Also the Levites which were the *singers* . . . having *cymbals* and *psalteries* and *harps* . . . and with them and hundred and twenty priests sounding with *trumpets*
 5:13 as the *trumpeters* and *singers* were as one . . . and when they lifted up their voice with the *trumpets* and *cymbals* and *instruments* of *musick*
 7:6 the Levites also with *instruments* of *musick* of the Lord . . . and the priests sounded *trumpets*
 9:11 *harps* and *psalteries* for *singers*
 13:12 and his priests with sounding *trumpets*
 13:14 and the priests sounded with the *trumpets*
 15:14 And they sware unto the Lord . . . with *trumpets*, and with *cornets*
 20:21 he appointed *singers* unto the Lord, and that should praise the beauty of holiness
 20:22 And when they began to *sing* and to *praise*
 20:28 And they came to Jerusalem with *psalteries* and *harps* and *trumpets*
 23:13 the *trumpets* by the king . . . and sounded with *trumpets*, also the *singers* with *instruments* of *musick*, and

such as taught to *sing* praise
 23:18 with rejoicing and with *singing*
 29:25 And he set the Levites in the house of the Lord with *cymbals*, with *psalteries*, and with *harps*
 29:26 And the Levites stood with the *instruments* of David, and the priests with the *trumpets*
 29:27 the *song* of the Lord began also with the *trumpets*, and with the *instruments* ordained by David king of Israel
 29:28 and the *singers sang*, and the *trumpeters* sounded
 29:30 commanded the Levites to *sing* praise unto the Lord with the words of David, and of Asaph the seer. And they *sang* praises with gladness
 30:21 and the Levites and the priests praised the Lord day by day, *singing* with loud *instruments* unto the Lord
 34:12 all that could skill of *instruments* of *musick*
 35:15 And the *singers* the sons of Asaph were in their place
 35:25 and all the singing men and the *singing* women spake of Josiah

Ezra

2:41 The *singers*: the children of Asaph
 2:65 and there were among them two hundred *singing* men and *singing* women
 2:70 and the *singers* . . . dwelt in their cities
 3:10 they set the priests in their apparel with *trumpets*, and the Levites the sons of Asaph with *cymbals*, to praise the Lord
 3:11 And they *sang* together by course in praising and giving thanks
 7:7 And there went up some of the . . . *singers*
 7:24 that touching the . . . *singers* . . . it shall not be lawful to impose toll, tribute, or custom, upon them
 10:24 Of the *singers* also; Eliashib

Nehemiah

4:18 And he that sounded the *trumpet* was by me.
 4:20 In what place therefore ye hear the sound of the *trumpet*
 7:1 and the *singers* and the Levites were appointed
 7:44 The *singers*: the children of Asaph, an hundred forty and eight.

7:67 they had two hundred forty and five **singing** men and **singing** women
 7:73 and the **singers** . . . dwelt in their cities
 10:28 the **singers** . . . and all they that had separated themselves
 10:39 For the children . . . shall bring the offering . . . and the **singers**
 11:22 the **singers** were over the business of the house of God
 11:23 that a certain portion should be for the **singers**
 12:27 and with **singing**, with **cymbals**, **psalteries**, and with **harps**
 12:28 And the sons of the **singers** gathered themselves together
 12:29 for the **singers** had builded them villages round about Jerusalem
 12:35 And certain of the priests' sons with **trumpets**
 12:36 with the **musical instruments** of David
 12:41 And the priests . . . with **trumpets**
 12:42 And the **singers sang** loud
 12:45 And both the **singers** and the porters kept the ward of their God
 12:46 there were chief of the **singers**, and **songs** of praise and thanksgiving
 12:47 gave the portions of the **singers**
 13:5 which was commanded to be given to the Levites, and the **singers**
 13:10 for the Levites and the **singers**, that did the work, were fled

Job

17:6 and aforetime I was as a **tabret** [compare 30:9]
 21:12 They take the **timbrel** and **harp**, and rejoice at the sound of the **organ**.
 29:13 and I caused the widow's heart to **sing** for joy
 30:9 And now am I their **song**, yea, I am their byword.
 30:31 My **harp** also is turned to mourning, and my **organ** into the voice of them that weep.
 35:10 Where is God my maker, who giveth **songs** in the night
 38:7 When the morning stars **sang** together
 39:24 neither believeth he that it is the sound of the **trumpet**
 39:25 He saith among the **trumpets**, Ha, ha

Psalms

7:17 I will . . . **sing** praise to the name of the Lord most high
 9:2 I will **sing** praise to thy name, O thou

most High
 9:11 **Sing** praises to the Lord, which dwelleth in Zion
 13:6 I will **sing** unto the Lord, because he hath dealt bountifully with me.
 18:49 and **sing** praises unto thy name
 21:13 so will we **sing** and praise thy power
 27:6 I will **sing**, yea, I will **sing** praises unto the Lord
 28:7 and with my **song** will I praise him
 30:4 **Sing** unto the Lord, O ye saints of his
 30:12 To the end that my glory may **sing** praise to thee, and not be silent.
 32:7 thou shalt compass me about with **songs** of deliverance
 33:2 Praise the Lord with **harp: sing** unto him with the **psaltery** and an **instrument** of ten **strings**.
 33:3 **Sing** unto him a new **song; play** skillfully with a loud noise.
 40:3 And he hath put a new **song** in my mouth, even praise unto our God
 42:8 and in the night his **song** shall be with me
 43:4 yea, upon the **harp** will I praise thee, O God my God
 47:5 God is gone up with a shout, the Lord with the sound of a **trumpet**.
 47:6 **Sing** praises to God, **sing** praises: **sing** praises unto our King, **sing** praises.
 47:7 **sing** ye praises with understanding
 49:4 I will open my dark saying upon the **harp**.
 51:14 my tongue shall **sing** aloud of thy righteousness
 57:7 I will **sing** and give praise.
 57:8 Awake up, my glory; awake, **psaltery** and **harp**
 57:9 I will **sing** unto thee among the nations.
 59:16 But I will **sing** of thy power; yea, I will **sing** aloud of thy mercy
 59:17 Unto thee, O my strength, will I **sing**
 61:8 So will I **sing** praise unto thy name for ever
 65:13 The pastures are clothed with flocks; the valleys also are covered over with corn; they shout for joy, they also **sing**.
 66:2 **Sing** forth the honour of his name
 66:4 All the earth shall worship thee, and shall **sing** unto thee; they shall **sing** to thy name.
 67:4 O let the nations be glad and **sing** for joy
 68:4 **Sing** unto God, **sing** praises to His name
 68:25 The **singers** went before, the **players**

- on *instruments* followed after; among them were the damsels playing with *timbrels*
- 68:32 **Sing** unto God, ye kingdoms of the earth; O **sing** praises unto the Lord.
- 69:12 I was the **song** of the drunkards.
- 69:30 I will praise the name of God with a **song**
- 71:22 I will also praise thee with the **psaltery**, even thy truth, O my God: unto thee will I **sing** with the **harp**, O thou Holy One of Israel
- 71:23 My lips shall greatly rejoice when I **sing** unto thee
- 75:9 I will **sing** praises to the God of Jacob.
- 77:6 I call to remembrance my **song** in the night
- 81:1 **Sing** aloud unto God our strength
- 81:2 Take a **psalm**, and bring hither the **timbrel**, the pleasant **harp** with the **psaltery**.
- 81:3 Blow up the **trumpet** in the new moon
- 87:7 As well the **singers** as the **players** on **instruments** shall be there
- 89:1 I will **sing** of the mercies of the Lord for ever
- 89:15 Blessed is the people that know the **joyful sound** [refers to Leviticus 23:24]
- 92:1 It is a good thing to give thanks unto the Lord, and to **sing** praises
- 92:3 Upon an **instrument** of ten **strings**, and upon the **psaltery**; upon the **harp**
- 95:1 O come, let us **sing** unto the Lord: let us make a **joyful noise**
- 95:2 Let us come before his presence with thanksgiving, and make a **joyful noise** unto him with **psalms**. [joyful noise refers to singing]
- 96:1 O **sing** unto the Lord a new **song**: **sing** unto the Lord, all the earth.
- 96:2 **Sing** unto the Lord, bless his name
- 98:1 O **sing** unto the Lord a new **song**; for he hath done marvelous things
- 98:4 Make a **joyful noise** unto the Lord, all the earth: make a loud noise, and rejoice, and **sing** praise.
- 98:5 **Sing** unto the Lord with the **harp**; with the **harp**, and the voice of a **psalm**.
- 98:6 With **trumpets** and sound of **cornet** make a **joyful noise**
- 100:2 come before his presence with **singing**
- 101:1 I will **sing** of mercy and judgment: unto thee, O Lord, will I **sing**
- 104:12 the fowls of the heaven have their habitation, which **sing** among the branches
- 104:33 I will **sing** unto the Lord as long as I live: I will **sing** praise to my God
- 105:2 **Sing** unto him, **sing psalms** unto him
- 106:12 they **sang** his praise
- 108:1 I will **sing** and give praise
- 108:2 Awake, **psaltery** and **harp**
- 108:3 I will **sing** praises unto thee among the nations
- 118:14 The Lord is my strength and **song**
- 119:54 Thy statutes have been my **songs** in the house of my pilgrimage.
- 126:2 Then was our mouth filled with laughter, and our tongue with **singing**
- 135:3 **sing** praises unto his name; for it is pleasant
- 137:2 We hanged our **harps** upon the willows
- 137:3 For there they that carried us away captive required of us a **song**; and they that wasted us required of us mirth, saying, **Sing** us one of the **songs** of Zion.
- 137:4 How shall we **sing** the Lord's **song** in a strange land?
- 138:1 before the gods will I **sing** praise unto thee
- 138:5 Yea, they shall **sing** in the ways of the Lord
- 144:9 I will **sing** a new **song** unto thee, O God: upon a **psaltery** and an **instrument** of ten **strings** will I **sing** unto thee.
- 145:7 and shall **sing** of thy righteousness
- 146:2 I will **sing** praises unto my God while I have any being.
- 147:1 Praise ye the Lord: for it is good to **sing** praises unto our God
- 147:7 **Sing** unto the Lord with thanksgiving; **sing** praise upon the **harp**
- 149:1 **Sing** unto the Lord a new **song**
- 149:3 let them **sing** praises unto him with the **timbrel** and **harp**
- 149:5 Let the saints be joyful in glory: let them **sing** aloud upon their beds.
- 150:3 Praise him with the sound of the **trumpet**: praise him with the **psaltery** and **harp**.
- 150:4 Praise him with the **timbrel** and dance: praise him with **stringed instruments** and **organs**.
- 150:5 Praise him upon the loud **cymbals**: praise him upon the high sounding **cymbals**.

Proverbs

- 25:20 as vinegar upon nitre, so is he that **singeth songs** to an heavy heart
- 29:6 the righteous doth **sing** and rejoice

Ecclesiastes

- 2:8 I gat me men *singers* and women *singers*, and the delights of the sons of men, as *musical instruments*, and that of all sorts.
7:5 It is better to hear the rebuke of the wise, than for a man to hear the *song* of fools.
12:4 and all the daughters of *musick* shall be brought low

The Song of Solomon

- 1:1 The *song* of *songs*, which is Solomon's.
2:12 the time of the *singing* of birds is come

Isaiah

- 5:1 Now will I *sing* to my beloved a *song* of my beloved
5:12 And the *harp*, and the *viol*, the *tabret*, and *pipe*, and wine, are in their feasts
12:2 the Lord JEHOVAH is my strength and my *song*
12:5 *Sing* unto the Lord; for he hath done excellent things
14:7 they break forth into *singing*
14:11 Thy pomp is brought down to the grave, and the noise of thy *viols*
16:10 in the vineyards there shall be no *singing*
16:11 Wherefore my bowels shall sound like an *harp* for Moab
18:3 and when he bloweth a *trumpet*, hear ye
23:15 after the end of seventy years shall Tyre *sing* as an harlot
23:16 Take an *harp*, go about the city... make sweet *melody*, *sing* many *songs*
24:8 The mirth of *tabrets* ceaseth . . . the joy of the *harp* ceaseth.
24:9 They shall not drink wine with a *song*
24:14 they shall *sing* for the majesty of the Lord
24:16 From the uttermost part of the earth have we heard *songs*
26:1 In that day shall this *song* be *sung* in the land of Judah
26:19 Awake and *sing*
27:2 In that day *sing* ye unto her, A vineyard of red wine.
27:13 And it shall come to pass in that day, that the great *trumpet* shall be blown
30:29 Ye shall have a *song*... and gladness of heart, as when on goeth with a *pipe*

- 30:32 it shall be with *tabrets* and *harps*
35:2 It shall blossom abundantly, and rejoice even with joy and *singing*
35:6 and the tongue of the dumb *sing*
35:10 And the ransomed of the Lord shall return, and come to Zion with *songs*
38:20 therefore we will *sing* my *songs* to the *stringed instruments* all the days of our life in the house of the Lord
42:10 *Sing* unto the Lord a new *song*
42:11 let the inhabitants of the rock *sing*
44:23 *Sing*, O ye heavens; for the Lord hath done it: shout, ye lower parts of the earth: break forth into *singing*, ye mountains
48:20 with a voice of *singing* declare ye
49:13 *Sing*, O heavens; and be joyful, O earth; and break forth into *singing*
51:3 joy and gladness shall be found therein, thanksgiving, and the *voice* of *melody*
51:11 Therefore the redeemed of the Lord shall return, and come with *singing*
52:8 Thy watchmen shall lift up the voice; with the voice together shall they *sing*
52:9 Break forth into joy, *sing* together
54:1 *Sing*, O barren, thou that didst not bear; break forth into *singing*
55:12 the mountains and the hills shall break forth before you into *singing*
58:1 lift up thy voice like a *trumpet*
65:14 Behold, my servants shall *sing* for joy of heart

Jeremiah

- 4:5 Blow ye the *trumpet* in the land
4:19 O my soul, the sound of the *trumpet*
4:21 How long shall I see the standard, and hear the sound of the *trumpet*?
6:1 blow the *trumpet* in Tekoa
6:17 Harken to the sound of the *trumpet*
20:13 *Sing* unto the Lord, praise ye the Lord thou shalt again be adorned with thy *tabrets*
31:4
31:12 Therefore they shall come and *sing* in the height of Zion
42:14 we shall see no war, nor hear the sound of the *trumpet*
48:36 Therefore mine heart shall sound for Moab like *pipes*, and mine heart shall sound like *pipes* for the men of Kirheres
51:27 Set ye up a standard in the land, blow the *trumpet* among the nations
51:48 Then the heaven and the earth, and all that is therein, shall *sing*

Lamentations

- 3:14 I was a derision to all my people; and their **song** all the day.
3:63 Behold their sitting down, and their rising up; I am their **musick**.
5:14 The elders have ceased from the gate, the young men from their **musick**.

Ezekiel

- 7:14 They have blown the **trumpet**
26:13 And I will cause the noise of thy **songs** to cease; and the sound of thy **harps** shall be no more heard.
27:25 The ships of Tarshish did **sing** of thee in thy market
28:13 the workmanship of thy **tabrets** and of thy **pipes** was prepared in thee
33:3 If when he seeth the sword come upon the land, he blow the **trumpet**
33:4 Then whosoever heareth the sound of the **trumpet**
33:5 He heard the sound of the **trumpet**, and took not warning
33:6 But if the watchman . . . blow not the **trumpet**
33:32 And, lo, thou art unto them as a very lovely **song** of one that hath a pleasant **voice**, and can play well on an **instrument**
40:44 And without the inner gate were the chambers of the **singers**

Daniel

- 3:5 That at what time ye hear the sound of the **cornet, flute, harp, sackbut, psaltery, dulcimer, and all kinds of musick**
3:7 when all the people hear the sound of the **cornet, flute, harp, sackbut, psaltery, dulcimer, and all kinds of musick**
3:10 every man that shall hear the sound of the **cornet, flute, harp, sackbut, psaltery, dulcimer, and all kinds of musick**
3:15 ye hear the sound of the **cornet, flute, harp, sackbut, psaltery, dulcimer, and all kinds of musick**
6:18 neither were **instruments** of **musick** brought before him

Hosea

- 2:15 she shall **sing** there, as in the days of her youth

- 5:8 Blow ye the **cornet** in Gibeah, and the **trumpet** in Ramah
8:1 Se the **trumpet** to thy mouth

Joel

- 2:1 Blow ye the **trumpet** in Zion, and sound an alarm in my holy mountain [See Numbers 10 for reference to "sound an alarm."]
2:15 Blow the **trumpet** in Zion

Amos

- 2:2 with shouting, and with the sound of the **trumpet**
3:6 Shall a **trumpet** be blown in the city
5:23 Take thou away from me the noise of thy **songs**; for I will not hear the **melody** of thy **viols**.
6:5 That **chant** to the sound of the **viol**, and invent to themselves **instruments** of **musick**, like David.
8:3 And the **songs** of the temple shall be howlings in that day
8:10 And I will turn your feasts into mourning, and all you **songs** into lamentation

Habakkuk

- 3:19 To the chief **singer** on my **stringed instruments**.

Zephaniah

- 1:16 A day of the **trumpet** and alarm against the fenced cities
2:14 their voice shall **sing** in the windows
3:14 **Sing**, O daughter of Zion
3:17 he will joy over thee with **singing**

Zechariah

- 2:10 **Sing** and rejoice, O daughter of Zion
9:14 the Lord God shall blow the **trumpet**

Matthew

- 6:2 do not sound a **trumpet** before thee
9:23 and saw the **minstrels** and the people making a noise
11:17 We have **pipéd** unto you, and ye have not danced
24:31 And he shall send his angels with a great sound of a **trumpet**
26:30 And when they had **sung** an **hymn**, they went out into the mount of Olives

Mark

14:26 And when they had *sung* an *hymn*, they went out into the mount of Olives

Luke

7:32 We have *pipéd* unto you, and ye have not danced
15:25 Now his elder son . . . heard *music* and dancing.

Acts

16:25 And at midnight Paul and Silas prayed, and *sang* praises unto God

Romans

15:9 For this cause I will confess to thee among the Gentiles, and *sing* unto thy name.

I Corinthians

13:1 I am become as *sounding brass*, or a *tinkling cymbal*
14:7 And even things without life giving sound, whether *pipe* or *harp*, except they give a distinction in the sounds, how shall it be known what is *pipéd* or *harpéd*?
14:8 For if the *trumpet* give an uncertain sound
14:15 I will *sing* with the spirit, and I will *sing* with the understanding also
14:26 every one of you hath a *psalm*
15:52 In a moment, in the twinkling of an eye, at the last *trump*: for the *trumpet* shall sound

Ephesians

5:19 Speaking to yourselves in *psalms* and *hymns* and *spiritual songs*, *singing* and making *melody* in your heart to the Lord

Colossians

3:16 teaching and admonishing one another in *psalms* and *hymns* and *spiritual songs*, *singing* with grace in your hearts to the Lord

I Thessalonians

4:16 with the voice of the archangel, and with the *trump* of God

Hebrews

2:12 in the midst of the church will I *sing* praise unto thee
12:19 And the sound of a *trumpet*

James

5:13 Is any merry? Let him *sing psalms*.

Revelation

1:10 a great voice, as of a *trumpet*
4:1 the first voice which I heard was as it were of a *trumpet*
5:8 having every one of them *harps*
5:9 And they *sung* a new *song*
8:2 to them were given seven *trumpets*
8:6 And the seven angels which had the seven *trumpets* prepared themselves to sound.
8:7 The first angel *sounded* [refers to the trumpet in 8:6]
8:8 the second angel *sounded* [refers to the trumpet in 8:6]
8:10 the third angel *sounded* [refers to the trumpet in 8:6]
8:12 the fourth angel *sounded* [refers to the trumpet in 8:6]
8:13 the other voices of the *trumpets* of the three angels, which are yet to *sound*
9:1 And the fifth angel *sounded* [refers to the trumpet in 8:6]
9:13 the sixth angel *sounded* [refers to the trumpet in 8:6]
9:14 Saying to the sixth angel which had the *trumpet*
10:7 when he shall begin to *sound* [refers to the trumpet in 8:6]
11:15 And the seventh angel *sounded* [refers to the trumpet in 8:6]
14:2 and I heard the voice of *harpers harping* with their *harps*
14:3 And they *sung* as it were a new *song* before the throne . . . and no man could learn that *song* but the hundred and forty and four thousand having the *harps* of God
15:2 And they *sing* the *song* of Moses the servant of God, and the *song* of the Lamb
18:22 And the voice of *harpers*, and *musicians*, and of *pipers*, and *trumpeters*

Ω

When the Apostle Paul was making his defense before King Agrippa, he made a fascinating statement in **Acts 26:23**, “That Christ should suffer, and that He should be the *first* that should rise from the dead.” What did Paul mean by this? Certainly there had been people who were raised from the dead prior to the resurrection of Christ. Instances of individuals rising from the dead before Christ, are strewn throughout Scripture: the son of the widow of Nain, **Luke 7:11-15**; the daughter of Jairus, **Luke 8:49-55**; Lazarus, **John 11:1-44**; the dead man lowered onto the bones of Elisha, **II Kings 13:20-21**; to name just a few. What did Paul mean that Jesus was the *first* to rise from the dead? The answer to that question is intertwined in a feast day often overlooked, **Leviticus 23**, the feast of early firstfruits.

In **Leviticus 23:10-11**, the Eternal told Moses: “When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the firstfruits of your harvest unto the priest: And he shall wave the sheaf before the Lord, to be accepted for you: on the morrow after the Sabbath the priest shall wave it.”

This ceremony is also briefly mentioned in **Exodus 23:19**: “The first of the firstfruits of thy land thou shalt bring into the house of the Lord thy God.”

The Hebrew word for “firstfruits” in **Leviticus 23:10** and for “first” in **Exodus 23:19** is *reshiyth*, meaning the first in order, rank, or preeminence. “What,” or more properly, “Who” is represented by the sheaf of the firstfruits, and what does this ceremony of waving the sheaf before the Lord represent?

A sheaf of grain is sometimes used in Scripture to represent a person. Notice in **Genesis 37:7-8**, where Joseph and his brothers are represented by sheaves of grain in Joseph’s dream. Who then is represented by the sheaf of firstfruits? The Bible gives the answer in **I Corinthians 15:20, 22-23**: “But now is Christ risen from the dead, and become the *firstfruits* of them that slept For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: *Christ the firstfruits.*” Christ is also called “the *firstborn* from the dead,” **Colossians 1:18**; and, “the *first begotten* of the dead,” **Revelation 1:5**; and, “the *firstborn* among many brethren,” **Romans 8:29**. There is no question that the risen Christ is represented by the wave sheaf of the firstfruits in **Leviticus 23:10-11**. Remember that the Hebrew word for sheaf is *reshiyth*, which means first in order, and or preeminence.

Paul says that Christ is “the beginning, the firstborn from the dead; that in all things He might have the preeminence”!

What is meant then by this ceremony of waving the sheaf before the Lord “to be accepted for you”? **Leviticus 23:11**. Notice the timing of this ceremony. It took place after the Passover (**Leviticus 23:5**) on the morrow after the Sabbath, i.e., on the first day of the week. In addition, the Eternal instructed Moses that the Israelites were to count from this day fifty days, to the next feast day (**Leviticus 23:15-16**) which is referred to as the *feast of weeks* (**Deuteronomy 16:10**), because the Israelites had counted seven weeks from the day of the wave sheaf offering and this festival.

All of the Gospel records recount that the women found the empty tomb of Christ, early on the first day of the week, **Matthew 28:1, 5-6; Mark 16:2; Luke 24:1; John 20:1**. You will notice, however, in each verse mentioned above, the word *day* is in italics — that means it was added by the King James translators and does not appear in the original Greek manuscripts. In addition, the word *week* in the original Greek is plural, i.e. weeks. What the text should read is “the first of the weeks” or the first day of the weeks counting toward the next festival — “The Feast of Weeks,” also known as Pentecost in the New Testament, **Acts 2:1**. ***This day then, “the first of the weeks,” mentioned by the Gospel writers, is the very day the priest was to wave the sheaf of the firstfruits before the Lord!***

Notice **John 20:16-17**, when Mary Magdalene sees the risen Christ! “Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master. Jesus saith unto her, *Touch me not; for I am*

not yet ascended to my Father; but go to My brethren, and say unto them, I ascend unto My Father, and your Father, and to My God, and your God.”

We know, later on that same day, Jesus allowed the women to hold him by the feet and worship Him, **Matthew 28:9**; and He told His disciples, “Behold My hands and My feet, that it is I Myself: handle Me and see; for a spirit hath not flesh and bones, as ye see Me have,” **Luke 24:39**.

Why then did Jesus tell Mary Magdalene in **John 20:17** not to touch him? Jesus gives the answer — He had not yet ascended to the Father! He had not yet presented His body as the perfect sacrifice “to be accepted for you” as the wave sheaf was waved before the Lord on this very day!

Notice **Hebrews 9:12-14**: “Neither by the blood of goats and calves, but by his own blood He [Christ] entered in once into the holy place, *having obtained eternal redemption for us*. For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: How much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, purge your conscience from dead works to serve the living God?” Also **Hebrews 10:10, 14**, “By the which will we are sanctified through the offering of the *body* of Jesus Christ once for all For by one offering He hath perfected for ever them that are sanctified.”

On the very day the priest waved the sheaf of the firstfruits before the Lord “to be accepted for you,” our High Priest and Savior ascended to the Father, to present His body as the perfect sacrifice so that we may be redeemed from our sins and sanctified for the Father’s use.

Notice how perfectly our Messiah, Jesus Christ, fulfilled this feast of firstfruits to the most minute of details. In **Leviticus 2:14-16**, the Lord said: “And if thou offer a meat offering of thy firstfruits unto the Lord, thou shalt offer for the meat offering of thy firstfruits green ears of corn dried by the fire, even corn beaten out of full ears. And thou shalt put oil upon it, and lay frankincense thereon: it is a meat offering. And the priest shall burn the memorial of it, part of the beaten corn thereof, part of the oil thereof . . . it is an offering made by fire unto the Lord.” This meat or grain offering of the firstfruits was to be “of a sweet savour unto the Lord,” **Leviticus 2:9**.

How perfectly is Christ represented by this offering of the firstfruits. The offering was to be made of green ears of corn dried by the fire. Was not our Lord tried in the fire, tempted in all points like we are, yet without sin? **Hebrews 4:15**. The corn of the firstfruits offering was to be beaten out of full ears. “But He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him: and with His stripes we are healed,” **Isaiah 53:5**. Oil was poured upon the firstfruits offering. Oil is often used as a symbol of the Holy Spirit in Scripture. “God anointed Jesus of Nazareth with the Holy Ghost and with power,” **Acts 10:38**. Jesus, reading a prophecy of Himself from the scroll of Isaiah said: “The Spirit of the Lord is upon Me, because He hath anointed Me to preach the gospel to the poor,” **Luke 4:18**. Frankincense was among the gifts offered to the Christ-child by the wise men, **Matthew 1:11**.

Finally, a memorial portion of the firstfruits offering was burned on the altar as a sweet savour unto the Lord. Paul used this imagery in speaking of the offering of the Messiah in **Ephesians 5:2**: “And walk in love, as Christ also hath loved us, and hath given Himself for us an offering and a sacrifice to God for a sweet smelling savour.”

To return to the original question asked at the beginning, how can Christ be the first to rise from the dead? He was the first to rise in a spiritual resurrection, a resurrection to immortality. He is the first in rank, order, and preeminence of all those, who would be made alive in Him *forever*, the firstborn of *many* brethren! All the resurrections prior to His were physical resurrections, and those individuals ultimately died again. But Christ’s was a spiritual resurrection, a resurrection to life eternal, **I Corinthians 15:45**. And because of His resurrection, all those who believe in Him shall rise, and never die again! **John 11:25-26**. That is the cornerstone of our Christian faith, **I Corinthians 15:13-14**. And the fact that Christ, the firstfruit, perfectly fulfilled the feast of firstfruits, by entering into the holy place to present His body as the perfect sacrifice for our sins, we can now have “boldness to enter into the holiest by the blood of Jesus, By a new and living way, which He had consecrated for us, through the veil, that is to say, His flesh,” **Hebrews 10:19-20**.

— written by David Miller Ω

Have you ever been “Matthew 18’d”? Have you “Matthew 18’d” anyone else? You don’t know what I mean? Well, then, that is the purpose of this short study!

When a noun is made into a verb, it is usually because it has become a proverb. In politics, we have a great example of this. In the 1980s, President Ronald Reagan nominated Judge Robert Bork for the U.S. Supreme Court. Judge Bork was eminently qualified to sit on the nation’s highest court. He was a judge of judges. Yet, because of partisan political wrangling, the liberals succeeded in blocking Bork’s nomination. Thus, “Bork” has become a verb. When someone says, “I’ve been borked!” they mean they have been torpedoed, blocked for no good reason.

Likewise, **Matthew 18:15-20** has become a verb. This is one of the most difficult scriptures in the Bible to follow. Odds are that everyone of us has been “Matthew 18’d,” at one time or another, and we have almost certainly “Matthew 18’d” someone else.

“Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother,” **Matthew 18:15**. So, it says here that if we have a problem with another brother in the faith, we are supposed to go immediately to the minister, and blab it to the entire congregation. *Wrong!* Do you know why I don’t always first go to my brother? Because I am yellow. It takes courage to (gulp!) go to your brother when you feel he has wronged you. It is far easier to be a talebearer, and go to the minister or someone else. We would prevent needless grief and heartache in the Church if only we would follow this command of our Savior.

“Thou shalt not go up and down as a talebearer among thy people,” **Leviticus 19:16**. The rest of the verse is a little hard to understand in the KJV. The NIV translates it “Do not do anything that endangers your neighbor’s life.” When you get right down to it, tale bearing could endanger your neighbor’s spiritual life. It is a deadly poison.

“A talebearer revealeth secrets: but he that is of a faithful spirit concealeth the matter,” **Proverbs 11:13**.

When a Christian brother violates **Matthew 18:15**, and goes to the minister, two

sins are generally committed. The first one is the wronged brother not going to his brother first. The second sin is the minister receiving the accusation, for he should not receive it unless the proper procedure is followed.

There should be a three-step problem resolution process. Hopefully, the problem will be resolved in Step 1 or Step 2, and not have to go to Step 3. Step 1, go to your brother. If the problem is not resolved, Step 2 is: “But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses, every word may be established,” **Matthew 18:16**. Perhaps the problem can be resolved with more than one person admonishing the sinning brother. Obviously, this must be a serious sin if it goes to Step 2.

Step 3 is the last resort (not the first option as all too many of us take, due to cowardice), “And if he shall neglect to hear them, tell it unto the Church: but if he neglect to hear the Church, let him be unto thee as an heathen man and a publican,” **verse 17**. Here, “the Church” is not the minister, but the whole congregation.

How do I know this? Because of **verses 18-20**. The Church has the authority to make binding decisions on disputes between brethren, as long as they are gathered together in His name, and make godly decisions.

So in reality, there is no valid choice to “take it to the minister,” singular.

Not only is **Matthew 18** one of the most difficult scriptures in the Bible to actually follow, it seems to be the command of Christ that is the rarest ever obeyed. Only a mature congregation of serious dedicated believers would actually put this into practice. We are called to grow in grace and knowledge, to become perfect, **Matthew 5:48; II Peter 3:18**. One of the most vital areas in which we need to grow is interpersonal relationships among the brethren. The next time you feel wronged by a Christian brother, DO NOT go to the minister or elder. GO TO YOUR BROTHER. Let us not “Matthew 18” our brother!
— by Richard C. Nickels Ω

Replacement theology espouses the idea that the Church has replaced the Jews as the Chosen People, and that God has rejected the Jewish people for all eternity. It uses this logic: Because the Jews rejected Jesus Christ, God has rejected them. Furthermore, say the proponents of "Replacement Theology," the suffering of the Jewish people throughout history is their just punishment for allowing Jesus to suffer on the cross. Sadly, this rationale had its sinister beginnings with the Church fathers.

Hieronymus (A.D. 347-420), who translated the Latin Vulgate Bible in the Grotto of the Nativity in Bethlehem, called the Jews "two-legged, thistle-eating donkeys," and "animals to be slaughtered for hell."

Athanasius (A.D. 295-373), who according to Church legend was of "divine ancestry," taught that the "Jews are worse than the demons" and that it "is allowed to persecute them in cold blood because they have no future, either on earth or in heaven."

Chrysostom (A.D. 347-407), patriarch of Constantinople, told his followers: "Israel has always been rejected by God because He knew in His providence that they would crucify Jesus." He taught that the statement in **Matthew 27:25**, "His blood be on us, and on our children," was proof of the Jews' eternal rejection.

Statues at European cathedrals represent Israel as rejected and humiliated. She is a blindfolded wanderer, with a broken staff and fallen crown

Claiming that **Matthew 27:25** is a curse is utterly absurd. The blood of the Messiah cleanses us from sin so it could never be a curse — it is the only way to redemption. Neither the Jews nor the Romans were solely responsible for the death of the Messiah on the cross. He willingly gave his life for the sins of every human being on the face of the earth. He "was delivered for our offenses, and was raised again for our justification" **Romans 4:25**. He suffered and died because of His passionate love for the human race. No one took His life from Him. His cry from the cross was, "Father, forgive them; for they know not what they do," **Luke 23:34**.

God's covenant with Israel is eternal. "I say then, hath God cast away His people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin," **Romans 11:1**. "Replacement Theology" says

this verse refers only to Paul and Messianic Jews, and not to the Jewish people. They overlook the fact that "blindness in part is happened to Israel, until the fullness of the Gentiles be come in," **Romans 11:25**. The temporary blindness was to allow many in the nations to come to salvation.

"God hath given them [the Jews] the spirit of slumber, eyes that they should not see, and ears that they should not hear unto this day," **Romans 11:8**. Here, we can draw an analogy with the account of creation: "So the Lord God caused a deep sleep to fall upon the man, and he slept; then He took one of his ribs and . . . fashioned a woman," **Genesis 2:21-22**.

Metaphorically, Adam represents Israel and Eve the Church. Eve was created out of Adam's body, just as the Church was born out of Israel's. Eve did not replace Adam. She was created to complement and coexist with him. God did not kill Adam, he only sedated him long enough for Eve to reach her wholeness. Then Adam was allowed to wake up, and both realized that they were created for each other: "Bone of my bones."

In **Revelation 15**, a choir sings the "Song of Moses" and the "Song of the Lamb." It doesn't sing the "Song of the Lamb" instead of the "Song of Moses," but rather both songs are sung in celestial harmony. The heavenly Jerusalem is comprised of elements of both the Old and New Testaments, both Israel and the Church. One does not replace the other, but rather each complements the other.

Chapters 9, 10, and 11 of **Romans** make it abundantly clear that God has not forsaken the Jewish people. "For the gifts and the calling of God are without repentance [irrevocable]," **Romans 11:29**.

— by Ludwig Schneider. Reprinted from, **Israel Today, PO Box 10010, Jerusalem 95303, ISRAEL**, a full-color, monthly magazine, \$37.50/year. Ω

The Law Reflects God's Character

When we look at how scripture depicts the character of God's Law, we see that the same attributes are applied to God Himself.

God's Law	God Himself
The Law is Good, Deuteronomy 12:28; Psalm 119:68; Romans 7:12, 16.	God is Good, Mark 10:18; Psalm 143:10.
The Law is Holy, Numbers 15:40; Romans 7:12.	God is Holy, Isaiah 6:3; Revelation 15:4.
The Law is Perfect, Psalm 19:7; James 1:25.	God is Perfect, II Samuel 22:31; Psalm 18:30; Matthew 5:48.
The Law is Spiritual, Romans 7:14.	God is Spiritual, John 4:24.
The Law is Righteous, Deuteronomy 4:8; Psalm 119:172; Romans 2:26, 8:4.	God is Righteous, Deuteronomy 32:4; Ezra 9:15; Psalm 116:5.
The Law is Just, Proverbs 28:4, 5; Zechariah 7:9-12; Romans 7:12.	God is Just, Deuteronomy 32:4; Psalm 25:8, 10; Isaiah 45:21.

Lost Tribes of Israel Study Maps

Daniel R. Walsh has produced an excellent series entitled, "Lost Tribes of Israel Study Maps." Each section covers a different aspect of Lost Ten Tribes history. It is a summary of historical evidence, 35,000 words, with maps and illustrations. Volume I covers the pre-exodus flights of Israel from Egypt; Volume II describes the Deportations by Assyria; Volume III details Jeremiah's Journey to the British Isles; and Volume IV the Christian Connection, which includes Joseph and Paul's journeys throughout Europe and Britain. Send \$8.50 postpaid (or, \$10 international) to **Celtica, PO Box 2584, Orange Park, FL 32067-2584.**

Dealing With Sodomy

Today, the hottest social topic is the growing trend toward legitimizing homosexual "marriage." The media does not report what homosexuals actually do, and how it harms them and society. The United States male lifespan is 75 for married men, 57 for divorced men, and 39-42 for homosexual men (with and without AIDS). Why is this so? If you are ready for the facts, read "Medical Consequences of What Homosexuals Do," by Dr. Paul Cameron, published by **Family Research Institute, PO Box 62640, Colorado Springs, CO 80962-2640**, 303-681-3113. They also publish several other pamphlets on homosexuality.

Request the free audio cassette, "**Dealing With Sodomy**," C113, by Richard C. Nickels.

A Nation of Dependents?

At about the time our original 13 states adopted their new constitution in 1787, a Scottish history professor by the name of Alexander Tyler had this to say about "The Fall of the Athenian Republic" over 2,000 years previous to that date:

"A democracy cannot exist as a permanent form of government. It can only exist until the voters discover that they can vote themselves largesse [generous gifts] from the public treasury. From that moment on, the majority always votes for the candidates

promising the most benefits from the public treasury, with the result that a democracy always collapses over loose fiscal policy, [which is] always followed by a dictatorship.” Further, “The average age of the world’s greatest civilizations has been two hundred years. These nations have progressed through this sequence. From bondage to spiritual faith; from spiritual faith to great courage; from courage to liberty; from liberty to abundance, from abundance to complacency; from complacency to apathy, from apathy to dependence, from dependence back into bondage.”

Professor Joseph Olson of Hamline University School of Law, St. Paul, Minnesota, wrote that “The map of the territory Bush won was (mostly) the land owned by the people of this great country, not the citizens living in cities in tenements owned by the government and living off the government.”

Professor Olson thinks the US is now between the apathy and complacency phase of democracy, although he believes that 40 percent of the nation’s population has already reached the dependency phase.

As Christians, we must realize that this decadent society can rub off on us. Let’s get rid of our dependency on authoritarian church leaders, but don’t go to the opposite extreme of spiritual anarchy and bondage to the self. It takes courage to live by God’s Word, which is the only source of true liberty. — adapted from the Internet

Does God Curse Successive Generations for Sins of Their Fathers?

There is a popular teaching of generational curses. The main thesis of this teaching is that Christians need to be released from the consequences of their ancestors’ sins, that is, the curses to which they have been exposed by the sins of their ancestors. Supporting scriptures are said to be **Exodus 20:4-6**, and the examples of Rebekah (**Genesis 27:12-13, 46**) and Rachel (**Genesis 31:32, 35:16-20**).

I am of the opinion that upon repentance, baptism, and receipt of the Holy Spirit, one is free from the curses of the law since Jesus’ righteousness is imputed on us. And so we are entitled to the blessings of the law, or blessings of Abraham (**Galatians 3:13-14**). However, the timing may be the motivating factor here since we know of the historical fulfillment of **Leviticus 26** and **Deuteronomy 28** after thousands of years; and Christians in God’s Church throughout history too have suffered illness, poverty, defeat, humiliation, etc., and ultimately died (**Hebrews 11:13**). Yet, simultaneously, if we refuse to repent of our sins, blessings will be replaced with curses as numerous scriptures testify (**Deuteronomy 7:26; Malachi 3:9**). Further, **Leviticus 26** and **Deuteronomy 28** although national in outlook can be individualized too.

I am interested to know your view.

J.V., Australia

Answer: What you said makes perfect sense.

The Awesome Banana

After reading THIS, you’ll NEVER look at the banana in the same way again!!

If you want a quick fix for flagging energy levels there’s no better snack than a banana. Containing three natural sugars — sucrose, fructose and glucose — combined with fiber a banana gives an instant, sustained, and substantial boost of energy. Research has proven that just two bananas provide enough energy for a strenuous 90 minute workout.

No wonder the banana is the number one fruit with the world’s leading athletes. But energy isn’t the only way a banana can help us keep fit. It can also help overcome or prevent a substantial number of illnesses and conditions, making it a must to add to our daily diet.

Depression: According to a recent survey undertaken among people suffering from depression, many felt much better after eating a banana. This is because bananas contain tryptophan, a type of protein that the body converts into serotonin, known to make you relax, improve your mood, and generally make you feel happier.

PMS: Forget the pills — eat a banana. The vitamin B6 it contains regulates blood glucose levels, which can affect your mood.

Anemia: High in iron, bananas can stimulate the production of hemoglobin in the blood and so helps in cases of anemia.

Blood Pressure: This unique tropical fruit is extremely high in potassium yet low in salt making it the perfect thing to beat blood pressure. So much so, the US Food and Drug Administration has just allowed the banana industry to make official claims for the fruit's ability to reduce the risk of blood pressure and stroke.

Brain Power: 200 students at a Twickenham (Middlesex) school were helped through their exams this year by eating bananas at breakfast, break and lunch in a bid to boost their brain power. Research has shown that the potassium packed fruit can assist learning by making pupils more alert.

Constipation: High in fiber, including bananas in the diet can help restore normal bowel action, helping to overcome the problem without resorting to laxatives.

Hangovers: One of the quickest ways of curing a hangover is to make a banana milk shake, sweetened with honey. The banana calms the stomach and, with the help of the honey, builds up depleted blood sugar levels, while the milk soothes and rehydrates your system.

Heart burn: Bananas have a natural antacid effect in the body so if you suffer from heartburn, try eating a banana for soothing relief.

Morning Sickness: Snacking on bananas between meals helps to keep blood sugar levels up and avoid morning sickness.

Mosquito bites: Before reaching for the insect bite cream, try rubbing the affected area with the inside of a banana skin. Many people find it amazingly successful at reducing swelling and irritation.

Nerves: Bananas are high in B vitamins that help calm the nervous system.

Overweight and at work? Studies at the Institute of Psychology in Austria found pressure at work leads to gorging on comfort food like chocolate and crisps. Looking at 5,000 hospital patients, researchers found the most obese were more likely to be in high-pressure jobs. The report concluded that to avoid panic-induced food cravings, we need to control our blood sugar levels by snacking on high carbohydrate foods every two hours to keep levels steady.

Ulcers: The banana is used as the dietary food against intestinal disorders because of its soft texture and smoothness. It is the only raw fruit that can be eaten without distress in over chronicler cases. It also neutralizes over acidity and reduces irritation by coating the lining of the stomach.

Temperature control: Many other cultures see bananas as a 'cooling' fruit that can lower both the physical and emotional temperature of expectant mothers. In Thailand, for example, pregnant women eat bananas to ensure their baby is born with a cool temperature.

Seasonal Affective Disorder (SAD): Bananas can help SAD sufferers because they contain the natural mood enhancer, tryptophan.

Smoking: Bananas can also help people trying to give up smoking. The B6 and B12 they contain, as well as the potassium and magnesium found in them, help the body recover from the effects of nicotine withdrawal.

Stress: Potassium is a vital mineral, which helps normalize the heartbeat, sends oxygen to the brain, and regulates your body's water balance. When we are stressed, our

metabolic rate rises, thereby reducing our potassium levels. These can be rebalanced with the help of a high potassium banana snack.

Strokes: According to research in *The New England Journal of Medicine*, eating bananas as part of a regular diet can cut the risk of death by strokes by as much as 40%!

Warts: Those keen on natural alternatives swear that, if you want to kill off a wart, take a piece of banana skin and place it on the wart, with the yellow side out. Carefully hold the skin in place with a plaster or surgical tape!

So you see a banana really is a natural remedy for many ills. When you compare it to an apple, it has four times the protein, twice the carbohydrate, three times the phosphorus, five times the vitamin A and iron, and twice the other vitamins and minerals. It is also rich in potassium and is one of the best value foods around. So maybe its time to change that well-known phrase and instead say: "A Banana a day keeps the doctor away!" — submitted by Barbara Boss, a naturopathic physician, South Africa

Reconciling Difficult "Heaven" Scriptures

Question: How do you reconcile **John 3:13** with **Acts 17:28** and **II Corinthians 12:2** (which even Paul claims not to know for sure what happened)?

Answer: **John 3:13** says that no man has ascended to Heaven (where God's throne is).

We certainly know that through a vision, the Apostle John did ascend to the third heaven, because he said so in Revelation.

Acts 17:28 says we are the offspring of God, which is certainly true. Adam and Eve were created by God. See also **Luke 3:38**, where Adam is called the son of God. I do not see where **Acts 17:28** relates to the subject of going to Heaven. **Verse 27** shows that God is not far from every one of us, which since God is omnipresent, through His seven eyes and all-powerful Spirit, is a great truth. The problem is, we are often far from God because we disobey Him.

In **II Corinthians 12:1-5**, Paul is talking about himself. The KJV should have translated it as "I know a man," and "I know such a man," rather than "knew." He was being humble, and relating that he himself had visions of the third heaven, and it seemed to him so vivid that it was like he was there in body, which, of course, **John 3:13** shows was not the case. Paul does not contradict John. He was being humble here, by an indirect reference to himself.

I believe I have shown that these scriptures reconcile well. God's Word is true, and we go to it, rather than the fallible teachings of men.

Gibson's "Passion" Masterful Ecumenism

Now that Mel Gibson's film, *The Passion of the Christ*, has been widely viewed, many varied opinions have emerged. Roman Catholic viewers were gratified to see many of their rituals reflected in the script. They saw the fourteen [fictitious] Stations of the Cross, the so-called Five Sorrowful Mysteries of the Rosary, the brown scapular, a strong role for the Virgin Mary (whom they think is the Mother of God), and many added details not found in scripture, but faithful to the visions of Roman Catholic mystics such as Anne Catherine Emmerich and Mary of Agreda.

Protestants not acquainted with these popish superstitions saw only the gruesome trial and execution and largely overlooked the departure from scripture. A neighbor of ours, a zealous evangelical Protestant, said the movie was true to scripture. My wife Shirley was looked down upon by some of her friends because she told them she did not plan to see the movie.

Most discerning were ex-Catholic believers. One wrote Chick Publications stating, “unless one has been initiated into the cult of Catholicism, or well read in its doctrines, that person probably won’t recognize all the symbolism and false doctrine cleverly hidden within *The Passion of the Christ*.”

As the Catholic family paper, *Our Sunday Visitor*, noted, “The film’s Marian [Mary worship] references, along with depictions of the Eucharist and redemptive suffering, will have an almost subliminal impact on Protestant audiences — and may soften theological differences.” The purpose of Mel Gibson was to sell his Catholic beliefs to Protestants and non-believers. Catholic screenwriter Barbara Nicolosi said that the film’s representation of Mary “has a chance to heal the wounds over Mary between Catholics and Protestants.” Non-Catholics reject Mary worship, but in the film, Peter falls at Mary’s feet declaring, “I have denied him, Mother.” Catholics see the symbolism of the pope’s subservience to the “Blessed Virgin,” but uninformed Protestants only see Mary as a deeply concerned and loving mother. **Revelation 13:3** shows that a deadly wound of the beast shall be temporarily healed. This film is encouraging Protestants to continue their march to unite with Rome. Catholics are being joined by Protestants in viewing Mary as co-redemptrix and co-mediator with Christ.

Why do Catholics continue to show Christ suffering on the cross? Because Catholics teach that human suffering contributes to a “treasury of merit.” They say Christ’s suffering is pooled with human suffering to provide payment for sin. Yet, the Bible is clear that we have no part in payment for our sin. Christ paid ALL the price for our sin.

— based on an article in the May/June 2004 issue of *Battle Cry*, adapted by Richard C. Nickels. Subscribe to *Battle Cry* by writing **Chick Publications, PO Box 3500, Ontario, CA 91761-1019**. An excellent study of Catholic doctrine is Tom Weaver’s “Inside the Catholic Catechism,” \$3.50 postpaid from **Bible Sabbath Association, 3316 Alberta Drive, Gillette, WY 82718**.

Do You Have a Wedding Garment?

Question: What is the meaning of the parable in **Matthew 22:11-12**, where a wedding guest was cast out because he did not have a wedding garment? R.L., Texas

Answer: The king [a type of God the father] came to see the guests [at the marriage supper for His Son, a type of Christ], and saw a man that did not have on a wedding garment. He was tied up and taken away, cast into outer darkness [a type of the lake of fire, eternal death].

Now, even pagans have special garments for worship of their idols, **II Kings 10:20-22**. Christians have spiritual “robes,” that they have washed in the blood of the Lamb (Christ), **Revelation 7:14-15**. See also **Isaiah 1:18**. This is referring to righteousness, see **Isaiah 59:17; Ephesians 6:13-17**. As kings and priests of God, we must be clothed with righteousness, **Psalms 132:9**. See also **Isaiah 61:10**.

Based on what the Bible says about garments of righteousness, the parable of the man who did not have a wedding garment at the marriage supper shows that we will not be at the marriage supper of Christ and the Church, unless we have garments of righteousness, given to us by Jesus Christ. And, we will have washed our robes in His blood, repented, and overcome sin.

Remember the rest of the parable, **Matthew 22:1-10**, those who were supposed to come to the wedding refused and would not come. So, an angel goes out and gathers in folks from the highway, “both bad and good,” **verse 10**. The bad ones did not have wedding garments, and were rejected.

The lesson for us is that we need to prepare for the wedding supper. If we do not have a robe of righteousness, washed in the blood of the Lamb, we will be rejected.

New Testament Bible Story for Children

Basil Wolverton (1909-1978) wrote the six-volume series, *The Bible Story*, which covered in narrative form for children, the Bible through the Old Testament. Now, Keith Hunt has continued this series with Volume VII, "The New Testament: The Life of Jesus Christ." You may download and print this 345-page new edition from our website at: www.giveshare.org/library/bible/new-testament-bible-story.pdf. Or, we will send you a photo copy for \$25 postpaid. Your children will be enriched as you read this Bible Story series to them.

Special on "Early Writings"

We are offering a half-price sale on our book, *Early Writings of Herbert W. Armstrong*. This 236-page book gives the most significant writings of the most noted Sabbatarian minister of the twentieth century. Through December, 2004, you may order one copy for \$4.50, two copies for \$9.00, etc. Please add 10% for USA postage (20% International).

Third Sabbath Telephone Services

For several years, Giving & Sharing has sponsored telephone services on the third Sabbath of every month. Richard C. Nickels and other speakers give 60-90 minute messages, followed by questions and comments. You are welcome to call in any time.

At 9AM Pacific, 10 Mountain, 11 Central, noon Eastern time, dial 918-222-7158. When the number connects, you will hear a recorded message. Then, press the access ID of 0566#. This will join you to the conference call. When not speaking to others on the conference call, please mute your speaker phone. If you do not have a speaker phone, you may self-mute by pressing *6, and unmute by pressing #6. Muting prevents background noise from interfering with other listeners.

— by Richard C. Nickels

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