

Perhaps by now with this seventh in the series of top topics on the Bible, you are beginning to appreciate the structure basis God used to write the Bible with consistency and fidelity over thousands of years and many different authors, prophets and apostles, from the human side. It is not complicated; simple, but hard to appreciate since at the same time you have to admit that like the original creation of the world, God from His great white throne in heaven had to work hard and that He stuck with it so many thousands of years just to provide an objective and concrete revelation of His will and ways to humanity. This evidence of such an internal structure that is consistent through the 66 books of the Old and New Testament is taught in II Peter 1:20, but often skimmed over, "no Scripture is of any private interpretation". What this says in no uncertain terms is that the Bible has only one interpretation, that provided by God, and that the Bible is self-interpretative. If you see this internal structure, you see the self-interpretation: if you miss this structure, you equally miss the self-interpretation. This top topic of the Bible is as much about this internal structure that God used as much as it is about the consistent content of the Bible centered around the Gospel, for it is that structure which conveys with controversy and dispute or disagreement, the consistent message of that Gospel. What it essentially says in II Peter 1:20 is that while these authors of the Bible from the human side--alias, the Apostles, Prophets, and Jesus--were providing to humanity a gradual revelation of God through the thousands of years, they were building within that revelation a self-check of self-interpretation. Essentially what that

structure is besides an obvious consistency of content all the way from Genesis to Revelation--say, it is called truth--is quotations from the Old Testament in the New Testament; and with explanations and the proper interpretation. If you have not seen that structure in the previous six top topics, it should be evident to you in this top topic of the Bible.

### **7-1: The Time Finally came.**

Much of the Bible, including this section from Psalms 70-150, illustrate how God patiently deals with men in their historical context, as well as the nature of the Bible construction with the laborious in history addition of one more prophet and one more apostle. God working in the historical context of time is seen in the establishment of the "last days" of Joel and Acts as starting with the coming of the Holy Spirit in great power and glory on the first day of Pentecost after the Ascension, then ending with the Second Coming; and it is seen with the references from Psalms 70-150 below.

1. Even as God marked so much of historical time in the chose of the life, death, and resurrection of Christ to mark history, so Christ initiated a method of teaching through Parables. Christ in parables told hidden things: Psalm 78:2,24, Matthew 13:35, and John 6:31.

2. Angels always active in human history as messengers and initiators in human history, were notable active during the life of Christ. The Father charged to angels to care for Christ: Psalm 91:11 and Matthew 4:6.

3. Consistent in the history of revelations and the book of Revelations {the 66 books of the Bible} God along with communications about His own will and ways to man, was telling man also the difference in His sight of what a wise man and a foolish man is. You might call it the educational system according to God of wisdom and wise men. God knows the thoughts of the wise as vain: Psalm 94:11,12 and I Corinthians 3:20.

4. This is the time to hear the voice of God, not hardening the heart: Psalm 95:7-11 and Hebrews 3:15; 3:7; and 4:7.

### **7-2: Some things God the Father says.**

1. Of The Son You are Eternal though the earth passes away: Psalm 101:25-33 and Hebrews 1:10.

2. Of angels, ministers and a flame of fire: Psalm 104:4 and Hebrews 1:7,8.

3. To Son, Sit on my right hand until I make your enemies your footstool: Psalm 110:1 and Hebrews 1:13.

4. That Christ is a priest forever after the order of Melchizedek: Psalm 110:4 and Hebrews 5:6 ,7:21.

**7-3: Believe and Speak.**

1. God made Jesus Lord and Christ: Psalm 110:1 and Acts 2:34,35.

**GIST:** Here the Bible gives us insight into a personal conversation and declaration from God the Father to God the Christ, when He arrived back in heaven after Ascension and the previous completion of salvation, the Father says, "Sit down in this place of honor next to Me while I continue to work in history for the completion of the period of "last days", Holy Spirit coming to Holy Spirit withdrawal, as I make all of your enemies throughout the remaining history to bow down at your footstool. And it was recorded long before the happened after the Ascension of Christ.

2. II Cor 9:9 and Psalm 112:9.

**GIST:** While this Gospel on Sufficiency has been perverted to a Gospel of Prosperity in order to justify the extravagant living of some evangelists and other rich people in the \$250,000 and above category, it remains the same in the Word of God throughout time and history that God will provide "sufficient" livelihood to allow you to carry out the work of His kingdom.

3. II Cor 4:13 and Psalm 116:10.

**GIST:** We have self and Holy Spirit affirmation of our faith as we "believe and speak", as with continuing faith out of our lives flow the RIVERS OF LIVING WATER of believe and democratic prophesy. READ RIVERS OF LIVING WATER, the new title for BIBLE REPORTS FOR BELIEVING, at:

[www.biblecombibleman.com/Rivers\\_of\\_Living\\_Water.html/](http://www.biblecombibleman.com/Rivers_of_Living_Water.html/)

Even as churches today think they can self-identify themselves as the elect of God, the "chosen" of God from among the "called" of God" by placing out front of their church a sign which has the equivalent of THE CHURCH, so now among SBC churches and assemblies of God and other pentecostals, it is thought today that a "revival" comes automatically with the placing of a sign

out front with the word "revival" in it as if these churches have that must influence or control over the Holy Spirit in spite of a lack of righteousness. What we really have today is a revival of many of the bad and forbidden practices of the first New Testament churches: obviously those bad doctrines and practices as listed in the majority of churches in Asia Minor of Revelation 2 and 3, but more so the forbidden practice of gibberish in worship as condemned in I Corinthians 14, and above all in song, public worship, and the democratic exercise of "prophesy", intended for edification, comfort, and exhortation, perverted into self-gratification and self-expression of a few. {Read again I Corinthians 14, and you will find that it states positively to take your brain with you during public worship services! Think "brain" every time you read "understanding".} Bottom line of I Corinthians 14 is that the "Rivers of Living Water" have little to do with tongues or healing, far more to do with speaking with clarity in public in order to provide "comfort, edification, and exhortation" for the listeners; and investigate carefully much of today's Prophecy, testing the spirits as the Apostle John admonishes in I John, and you find also the condemned attitude of I Corinthians 14:36 that the Bible came out of them only or that it came to them only.

#### 4. Romans 15:11 and Psalm 117:1.

We must briefly pause for a little exegesis right here in Romans chapter 15 in order to appreciate the context and flow of the verse 15:11 quote from Psalm 117:1, especially since so much of it reinforces the main thrusts of this top topic on the internal structure of the Bible as well as the Prophecy and Understanding gist of I Corinthians 14.

(1). Worship, like life, should be more to please others than ourselves. (Romans 15:1); (2). In life and worship that attitude of pleasing neighbors also leads to their "edification" (Romans 15:2); (3). Those things written in the Bible before the New Testament, and by the prophets, as well as the things written now in the New Testament are for: (a) our learning {obviously a use of the brain}, and (b) our hope. (15:4); (4). May God grant you in worship and life to be "likeminded to one another" consistent with the truth as it is in Christ Jesus. (15:5); and (5). A few number of Jews and many more Gentiles, approximately 7,000 per generation, should continue to Praise and Worship God with understanding and the brain, actually the born again spirit within us contains the brain, emotions, and

will, and the will in spite of the obvious departures of the Falling Away and backsliding of the majority in churches. (15:11).

5. Psalm 118:22, Matt 21:42, and Luke 20:17.

**GIST:** Christ and faith in Christ is the stone of faith ordained by God to separate humanity into two groups: (1) those who fall on this Christ, the stone of faith, and are broken into repentance and faith, or (2) those upon whom at the end of their life or at the Second Coming have this God ordained stone of judgment fall on them to grind them into the pieces of the everlasting punishment in of eternal dying and death.

6. Psalm 118:26 and Matthew 21:9.

**GIST:** Yes, even the triumphant and short-lived entry of Christ back into Jerusalem, is predicted in the Old Testament before fulfilled in the New Testament of Matthew 21:9, as the Jewish people falsely hoped for a present kingdom reign of Christ that would re-establish the very prosperous kingdom of David. Here unsound doctrine and false prophets are equally as persistent in history as they claim a false Gospel of Prosperity and a kingdom far from what Christ taught in the Sermon on the Mount.

**7-4: The Gospel Reinforced, Luke.**

While there is no cure during these times of the Falling Away and Backsliding of "the generation of His wrath" (Jeremiah 7:29), for repeated false doctrines and false prophets, apart for the recognition of a few in the church and churches of sound doctrines of the Gospel, we must continue to "preach in season and out of season"--when it is convenient and less convenient--the Gospel of the Bible. While the Old Testament made the first proclamation of the Gospel of Jesus Christ, the book of Matthew established it with he life of Jesus, Paul explained the Gospel in several ways including in the book of Romans and Hebrews, then Luke reinforced with the manuscripts that Paul left him what the Gospel of Jesus is. Dr. Luke, a Gentile and not an Apostle, first of all could write, not being ashamed of being a Gentile as among those of the new remnant of the new Israel; and likewise could write to a Roman governor without apology--

**"Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us, Even as they delivered them unto us, which from the beginning were eyewitnesses, and ministers of the word; It seemed good to me also, having had perfect**

understanding of all things from the very first, to write unto thee in order, most excellent Theophilus, That thou mightest know the certainty of those things, wherein thou hast been instructed." (Luke 1:1-4)

And of these "many" that wrote on the Gospel, at least those which actually made it into the Bible Canon would include: (1). The Old Testament writers which Dr. Luke may or may not have had in mind when he wrote the introductory statement above. (2). The Gospel of Matthew which proclaimed the Gospel that had been established by the Old Testament. (3). The Gospel of Paul, in all 14 New Testament letters which he wrote, especially in Hebrews (Psalms) and Romans (Isaiah). (4). The parchments which Paul left for Dr. Luke to use in writing which contained: (a) A listing of Old Testament quotations; and (b) The testimony of Simon Peter to the Gospel of Jesus Christ (other than what Peter wrote in I and II Peter). NOTE: And to verify this hypothesis we will compare Luke with I and II Peter. (5). If the assumption is true that Dr. Luke and Mark had the Appendix to the Bible, writing after the Apostle John; then Dr. Luke also had the Gospel of John for a reference. (6). Dr. Luke could walk across the room to read what Paul had left for John Mark in the way of parchments which contained: (a) Another listing of Old Testament quotes; and (b) The Testimony of the Apostle James to the Gospel of Jesus (other than the book of James which James wrote, and of which we made comparison in chapter 5).

### Consistency of Luke and Peter's Epistles

One way to show the similarity of Peter's testimony to Jesus as recorded in I,II Peter and Peter's testimony of Jesus in the Gospel of Luke, and without begging the issue, is to check the center column references of any good reference Bible. (You see those notes were there long before this book and the assumptions of this book were written!) What we find as such research is done is as listed below--

1. I Peter 4:17 and Luke 12:47,48.
2. II Peter 1:21 and Luke 1:70.
3. II Peter 2:18 and Luke 18:8.
4. II Peter 2:20 and Luke 11:26.
5. II Peter 3:6 and Luke 17:26,27.

Let us briefly look at these as given in the ordering of the Gospel of Luke.

- (1). Luke 1:70 and II Peter 1:21.

"For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy (Spirit)." (II Peter 1:21)

NOTE: It is considered that the Apostle Peter wrote his epistles long before Dr. Luke wrote the Gospel, and further before that when Peter gave in Jerusalem his testimony to Paul of the Gospel of Jesus. Tradition has it that Paul and Peter were martyred at the same time in Rome.

"Blessed be the Lord God of Israel; for he hath visited and redeemed his people, And hath raised up an horn of salvation for us in the house of his servant David; As he spoke by the mouth of his holy prophets, which have been since the world began..." (Luke 1:70)

NOTE: Later in this chapter we will compare the Old Testament quotes in I,II Peter with Luke and Paul.

2. Luke 11:26 and II Peter 2:20.

"For if after they have escaped the pollution of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning." (II Peter 2:20)

"Then goeth he, and taketh to him seven other spirits more wicked than himself; and they enter in, and dwell thee: and the last state of that man is worse than the first." (Luke 11:26)

3. Luke 12:47,48 and I Peter 4:17.

"For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God?" (I Peter 4:17)

"And that servant, which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more." (Luke 12:47,48)

4. Luke 17:26,27 and II Peter 3:6.

“For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water: Whereby the world that then was, being overflowed with water, perished: But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men.” (II Peter 3:5-7)

“And as it was in the days of Noe, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all.” (Luke 17:26,27)

5. Luke 18:8 and II Peter 2:18.

“For when they speak great swelling words of vanity, they allure through the lusts of the flesh, through much wantonness, those that were clean escaped from them who live in error.” (II Peter 2:18)

“And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them? I tell you that he will avenge them speedily. Nevertheless when the Son of man cometh, shall he find faith on the earth?” (Luke 18:7,8)

**7-5: The Old Testament in Peter's Epistles and Luke**

An even better comparison of the influence of Peter in the Gospel of Luke is to compare those Old Testament quotes in I,II Peter with those in the Gospel of Luke. First, we look at I, II Peter as shown in Table 7-1 on the next page. As you read the epistles of Peter closely you will find that he talks Bible, including the Old Testament, so that there are far more quotes than are obvious and as listed in Table 7-1 which are primarily the direct quotes with hard introductions. And in the Table on page 121, Table 7-2, we will compare Isaiah in Peter with that of Luke and the Apostle Paul. First, what we will do is insert I,II Peter in the New Bible quotes of the Appendix. **{These are shown with [ ]'s.}** If you have not ordered a pdf copy of this complete outline of the Bible, please do so at bible.2008@live.com . If we make some comparisons of the Old Testament books in the immediate domain of these inserts, it would look as follows--

So that what we observe is the surrounding of Peter by Paul, primarily from Romans and Hebrews, and Matthew as they all quote from Old Testament

books and chapters in the same general subject area. Also we do note the one from Luke 3:4-6 where Matthew and Mark also quote from Isaiah 40:3-5. II Peter 3:9 precedes them with Isaiah 30:18: Both of these first are on "waiting" for the Lord; and Isaiah 40:3-5, of course, is the announcement that the waiting is over as John the Baptist prepares the way for the Coming of Jesus Christ.

### I, II Peter with Old Testament Quotes

1. I Peter 1:16 from Leviticus 11:44.
2. I Peter 2:6 and Isaiah 28:16

**NOTE: We recognize Isaiah 28:16 as the focus point of Isaiah in the book of Romans.**

3. I Peter 2:22,23 Isaiah 53:7,9

**NOTE: While not introduced with a hard introduction, we immediately recognize the wording of Isaiah. The same is true of Genesis 18:2 and I Peter 3:6 below.**

4. I Peter 3:6 Genesis 18:12
5. I Peter 3:10-12 Psalms 34:12
6. II Peter 1:17 (Mk.1:11 and Old Testament)\*
7. II Peter 2:22 Proverbs 26:11
8. II Peter 3:8 Psalms 90:4

**NOTE: Since there are only three places in the Bible where one thousand years is mentioned--here with a quote from Psalms 90:4 and Revelation 20, this fact should be noted!**

9. II Peter 3:9 Habakkuk 2:3 Psalms 86:15 Isaiah 30:18 Ezekiel 33:11
10. II Peter 3:13 Isaiah 65:17 (new heavens and Isaiah 66:22 earth) \*Same as Mark 1:11 which are: Psalms 2:7 and Isaiah 42:1.

If you look again at the outline above, you will notice that Peter, especially for two little epistles, makes a significant impact on the Table with his quotes from Isaiah; and therefore makes a significant impact on the New Testament from Isaiah.

### 7-6: Another Composite

Before we can conclude on Mark with Mark as an Appendix at the end of this chapter, we need to take care in preparation for the next chapter of another chore: that is to combine the Old Testament and Matthew, Paul, Peter and Luke, and James and Mark. Then we will be in a position to identify point by point from this Table, with an inspirational study of the Bible, how Mark is an Appendix to the Bible. This is shown on page 124 in Table 7-3. (Table 7-3 starts two pages forward, and is continued on following pages, with pages of inserts from Peter

and James on the Old Testament.) Recall that in this chapter we found Peter on the Old Testament in the two epistles of Peter 10 times, and James on the Old Testament in an earlier chapter 15 times. Using the inserts of Table 7-3a, Peter and James on the Old Testament, these inserts will be added to Table 7-1 for a composite. Table 7-3 is weak on the book of Job without the addition of Peter and James on Job, Peter makes no contribution; but James adds four. In fact James makes the start on Job and the Old Testament which is as it should be from the acknowledged leader of Christianity in Jerusalem at the Great Circumcision Conference and the pastor of the first church in Jerusalem. In the next chapter we will address how Mark is an Appendix on Job with a single addition after James has introduced the Old Testament with three references. Peter adds one on *Genesis* and James adds four, again James taking the lead on the second old Testament book with *Genesis* 1:26, just one verse ahead of Matthew. Matthew then adds three on *Genesis* with an Appendix from Mark of two where he references some of the same *Genesis* verses as Matthew; and making a common point of connection where Matthew has left off and Mark will start on the Old Testament *Genesis*-wise. *Genesis* 5:1 bears special attention: Matthew and James quote it; and Mark provides an Appendix on *Genesis* 5:2 (*Mark* 10:6, the same verse where he has already made his introduction to the book of *Genesis* from *Genesis* 1:27). Peter enters the Old Testament with *Genesis* 18:12. It is Mark that make an Appendix to him with *Genesis* 18:14. Only James adds to *Exodus* with *Exodus* 20:13,14. Mark comes back with a more inclusive quote of *Exodus* that includes what James quotes (*Exodus* 12-17 in *Mark* 10:19).

### 7-7: Gospel Reinforced and Mark's Appendix

Since this New Bible was to be "especially for Gentiles, but also for the Jews", it was very appropriate that one Gentile be a New Testament writer. However, since to the nation of Israel, God had committed the task of being custodians of the oracles of God, that one Gentile--and the one other non-Apostle--would have to be under close supervision from both a Jew and an Apostle. Paul provided that supervision in leaving parchments with extensive outlines for Dr. Luke and John Mark. Also the Apostle John was there at the "hacienda" of Philemon with Dr. Luke and John Mark to further provide the guidance of a living Apostle. In *Luke*, more re-enforcement was part of the background than we possibly imagine when we read it: (1) The parchment left by Paul with all the Old Testament quotes recorded; (2) The influence of Peter in the testimony to Jesus which he told Paul in Jerusalem and which Paul at Tarsus recorded on another parchment for Dr. Luke; (3) The parchments for John Mark as they

collaborated there in the home of Philemon; and (4) The guidance of the Apostle John.

What we do in this chapter is to nail down some certain and sure guidelines from Mark's Appendix to the Bible as a guide for the rapid survey through the Bible that will start with the next chapter. In effect therefore, what we are doing is allowing Jesus and Mark (with the influence of James and Paul) to guide us through the rest of the Bible. This is the fullest meaning of "no scripture is of any private interpretation". It is not "private" or exclusive when we allow Jesus, Paul, James, and Mark to interpret it for us; and since the Scriptures before each step of Mark's Appendix will also be briefly surveyed, besides Jesus we have seven interpreters of the Old Testament: Matthew, Paul in Hebrews, Paul in Romans, Luke and Peter, and Mark and James. What better way to study the Old Testament, and in effect the whole Bible! Based on the Bible research of Table 7-3 what we will specifically do is take one Appendix reference from Mark after each of the other seven have made the introduction: (1) An Old Testament Quote in Matthew; (2) Matthew and Jesus' interpretation of the Quote; (3) Paul in Hebrews and/or Romans as he explains the quote or a closely related quote; (4) Peter on the same or a similar; (5) Luke as he reinforces that body of truth; (6) James as he introduces the Appendix; and then (7) Mark as he makes the Appendix. For example, from Table 7-3 we take the first seven as shown below. Remember that the purpose of these seven sevens to follow is to illustrate how Mark is an Appendix, and if along the way you gain a preaching or teaching outline, would that be so bad.

**7-8: The First Seven all the Way to the Appendix.**

1. First a quick look at this first seven from our Old Testament according to the New Testament outline as shown in entirety in the Outline you can order from bible.2008@live.com .

| <b>Old Testament</b> | <b>Peter/James</b> | <b>Matthew</b> | <b>Heb/Rom</b> | <b>Luke</b> | <b>Mark</b> |
|----------------------|--------------------|----------------|----------------|-------------|-------------|
| Gen 7:7,21           |                    | Matt 24:37     |                |             |             |
| Gen 9:6              | James 3:9          |                |                |             |             |
| Gen 12:1-3           |                    |                | Rom. 4:17,18   |             |             |
| Gen 15:5             |                    |                | Rom. 4:18      |             |             |
| Gen 15:16            | James 2:23         |                |                |             |             |
| Gen 17:5             |                    |                | Rom. 4:17      |             |             |
| Gen 17:7             |                    |                |                |             | 1:67-73     |
| Gen 18:12            | 1 Pet 3:6          |                |                |             |             |
| Gen 18:14            |                    | 19:26          |                |             | Mark 10:27  |

Gen 19:24  
Gen 38:8

11:24  
20:28,38/Mark 12:19

2. Then a quick summary of what the verses are about.

(1) Genesis 7:7,21 to set the tone; (2) Matthew 24:37 and context to interpret Genesis. What better person than Jesus Himself to interpret the real meaning of the Old Testament. Why do you think that the Bible informs us that "no Scripture is of any private interpretation"? If Jesus doesn't explain it, then the Apostles do, and if they don't finalize the meaning, then the associates of Paul do it with his manuscripts; (3) Paul in Romans 4, in particular 4:17,18 to explain.; (4) Luke 1:67-73 (with Gen. 17:7) to reinforce; (5) Peter in I Peter 3:6 as the introduction to the reinforcement (with Genesis 18:12); (6) James 2:23 (with Gen. 15:16) and James 3:9 (with Gen. 9:6) to introduce the Appendix; and (7) And Mark 10:27 (with Gen. 18:14) and Mark 12:19 (with Gen. 38:8) to make the Appendix. THAT IS THE STUDY OF THE BIBLE ITSELF! There is study about the Bible, and that is the way many approach the Old Testament; and then there is the study of the Bible itself with a study of the Old Testament using all the resources that God has given us for understanding in the New Testament.

3. Third, we look at the seven verses in more detail.

1. Genesis 7:7,21.

"And Noah did according unto all that the LORD commanded him. And Noah was six hundred years old when the flood of waters was upon the earth. And Noah went in, and his sons, and his wife, and his sons' wives with him, into the ark, because of the waters of the flood....And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man: All in whose nostrils was the breath of life, of all that was in the dry land, died." (Genesis 7:6,7,21,22)

2. Matthew 24:37.

"But as the days of Noe were, so shall also the coming of the Son of man be. for as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered

into the ark. And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be." (Matthew 24:37-39)

This sets the tone, from Jesus Himself, on the first Seven as the Flood by water is used as an example for the Second Coming of Christ.

3. Romans 4:17,18.

"(As it is written, I have made thee a father of many nations,) before him whom he believed, even God, who quickeneth the dead, and calleth those things which be not as though they were. Who against hope believed in hope, that he might become the father of many nations; according to that which was spoken, So shall they seed be." (Romans 4:17,18)

We jump forwards in history in this step from Noah up to Abraham 12 generations. {Of course what is common in all these verses is evident: faith in God that He can and will carry out His plan. The faith of Abraham to believe God's promise that he would be the father of many nations; the faith of Noah to believe as the waters rose above flood stage that God would save him and his household, also the faith to build the ark in the first place while others were busy about the normal routines of living; and the faith of believers today to believe in the Second Coming of Christ; and above all to believe as faith-children of Abraham the same promises from God.}

4. Luke 1:67-73 and Genesis 17:7.

"And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee. And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be God unto thee, and to thy seed after thee. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God." (Genesis 17:6-8)

THE EVERLASTING COVENANT WHICH CAME BEFORE THE OLD COVENANT OF THE LAW AND THE NEW COVENANT OF THE NEW TESTAMENT. "To perform the mercy promised to our fathers, and to remember his holy covenant; The oath which he sware to our father Abraham..." (Luke 1:72,73) WHETHER ZACHARIAS IS MORE CONCERNED ABOUT THE POSSESSION OF CANAAN AS AN EVERLASTING LAND OR THE ASPECT OF THE COVENANT FOR ETER-

NAL SALVATION IS NOT DEFINITE; BUT THEY ARE CONNECTED IN THE SAME EVERLASTING COVENANT.

5. I Peter 3:6 and Genesis 18:12.

"Even as Sara obeyed Abraham, calling him lord: whose daughters ye are, as long as ye do well, and are not afraid with any amazement." (I Peter 3:6)

"Now Abraham and Sarah were old and well stricken in age; and it ceased to be with Sarah after the manner of women. Therefore Sarah laughed within herself, saying, After I am waxed old shall I have pleasure, my lord being old also?...Is any thing too hard for the LORD?" (Genesis 18:11,12,14)

"IS ANY THING TOO HARD FOR THE LORD" GOD THE FATHER?

6. James 2:23 and 3:9 (with respectively Gen. 15:16 and 9:6).

"And God blessed Noah and his sons, and said unto them, Be fruitful, and multiply, and replenish the earth....Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man." (Genesis 9:1,6) "And he said unto Abraham, Know of a surety that thy seed shall be a stranger in a land that is not their's, and shall serve them; and they shall afflict them four hundred years; And also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance. And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age. But in the fourth generation they shall come hither again: for the iniquity of the Amorites is not yet full...In the same day the LORD mae a covenant with Abraham, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates..." (Genesis 15:13-16,18)

"And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God." (James 2:23)

"therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God." (James 3:9)

**NOTE1:** Increasingly today we are hearing come out of the same mouth of Worship Leaders in our churches, the habitual taking of God's name in vain, the same God they worship and lead in worship under on Sunday. How out of the same mouth came come such both bitter and sweet water?

**NOTE2:** The obvious lack of righteousness today among churches and Christians, a lack which prohibits effectual and fervent prayers that can call off the calamities from God on America since 911, and exalt a nation as in past generations is a sign: (1) that like for Abraham and all true believers righteousness has not been imputed to many, even most, church members because there has not been the required pre-requisite of continuing faith; and (2) actual and real and daily righteousness, like that required not to take God's name in vain habitually and to uphold God's commands on marriage and divorce, is not a reality of church attendance and religious sacrifices not according to (a) obedience, (b) listening to the voice of God, (c) taking correction, and (d) a shedding of loyalty to other Gods. {all the obvious message of the book of Jeremiah, please see

[www.biblecombibleman/BibleStudiesInJeremiah.html/](http://www.biblecombibleman/BibleStudiesInJeremiah.html/) .

Clearly we have in this sixth step tied together the previous Old Testament history of Noah and Abraham with much other Old Testament history, and have also gone back to the Creation with man made in the image of God. 7. Mark 10:27 and 12:19 (Genesis 38:8). "And Judah said unto Onan, Go in unto thy brother's wife, and marry her, and raise up seed to thy brother." (Gen. 38:8)

"And Jesus looking upon them saith, With men it is impossible, but not with God; for with God all things are possible." (Mark 10:27)

"Master, Moses wrote unto us, If a man's brother die, and leave his wife behind him, and leave no children, that his brother should take his wife, and raise up seed unto his brother....And Jesus answering said unto the, Do ye not therefore err, because ye know not the scriptures, neither the power of God? For when they shall rise from the dead, they neither marry, nor are given in marriage; but are as the angels which are in heaven. And as touching the dead, that they rise: have ye not read in the book of Moses, how in the bush God spake unto him, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? He is not the God of the dead, but the God of the living: ye therefore do greatly err." (Mark 12:19,24-27)

IS THAT A GOOD APPENDIX ON ALL THESE PREVIOUS SCRIPTURES FROM THE OLD AND THE NEW TESTAMENTS: THAT GOD IS THE GOD OF ABRAHAM AND NOAH; THAT GOD IS THE GOD OF THOSE WHO LIVE RIGHT NOW; AND THAT ALTHOUGH SEED AND RELATIVES MAY BE IMPORTANT HERE ON EARTH IN THE LIFE TO COME, ALL ARE LIKE THE ANGELS.

7-7: The Second Seven all the Way to the Appendix.

Old Testament    Peter/James    Matthew    Heb/Rom    Luke    Mark

We observe that we do not have a reference from Peter in this second series, and based on the six, we will find a seventh from Peter, either in I,II Peter or as Peter spoke in the book of Acts.

1. Exodus 20:13,14. "Thou shalt not kill, Thou shalt not commit adultery." (Exodus 20:13,14)

2. Matthew 5:21,27. "ye have heard that it was said by them of old time, Thou shalt not kill; and whoever shall kill shall be in danger of the judgment: But I say unto you, That whoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire....Ye have heard that it was said by them of old time, Thou shalt not commit adultery: But I say unto you, That whoever looketh on a woman to lust after her hath committed adultery with her already in his heart. And if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell." (Matthew 5:21,22, 27-29)

3. Romans 13:8,9. "Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself. Love worketh no ill to his neighbour: therefore love is the fulfilling of the law. And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed." (Romans 13:8-11)

4. Luke 18:20. "Thou knowest the commandments, Do not commit adultery, Do of kill, Do not steal, Do not bare false witness, Honour thy father and thy mother...Now when Jesus heard these things, he said unto him, Yet lackest thou one thing: sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow me." (Luke 18:20,22)

5. James 2:11. "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law." (James 2:10,11)

James on the respect of persons as a violation of the law.

6. Mark 14:24. "And Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the covenant, which the LORD hath made with you concerning all these words." (Exodus 24:8) "And he (Jesus) said unto them, This is my blood of the new testament, which is shed for many." (Mark 14:24)

WHICH WAS MORE IMPORTANT, THE WORDS, THE BLOOD OR THE COVENANT. THE BLOOD IN THE COVENANT WAS MORE IMPORTANT! What should be add from Peter? That depends on what the overall impression is that we get from the reading of this second seven; and surely that overall impression is of how difficult it is to live up to the total demands of God in the law!

7. I Peter 1:18-21. "Forasmuch as ye know the ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; But with the precious blood of Christ, 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 give him glory; that your faith and hope might be in God."

7-8: The Third Seven all the Way to the Appendix.

1. Leviticus 19:12,18. 2. Matthew 5:33,43. 3. Romans 13:8,9. 4. I Peter 1:16. 5. Luke 10:26,27. 6. James 2:8. 7. Mark 6:18.

2. And if we look at those seven topically, in terms of the primary subject matter, the topical outline would be: Sermon Subject: "I Am"; So You Are to Be: (1) "I am the LORD your God: you shall respect my name and love your neighbor.": (2) Jesus taught, "Don't make human oaths by anything, as you have no control over those things!"; (3) Since love can work no ill to your neighbor, love is the fulfilling of all the universal laws of God; (4) "Be ye holy; for I am holy". ; (5) Jesus explains, "Who is my neighbor?"; (6) The Apostle John explains that equal respect of all persons is the fulfilling of the law; and (7) What is "lawful" in the sight of God, the universal law by which we are ultimately judged.

AND THAT WILL PREACH!

**Table 8-1: Sevens Outline Lines for Further Bible Study.**

| Old Testament    | Peter/James | Matthew     | Heb/Rom         | Luke        | Mark      |
|------------------|-------------|-------------|-----------------|-------------|-----------|
| 1. Gen 7:7,21    | 24:37       | Rom 4:17,18 | I Pet 3:6       | 2:23;3:9    |           |
| Lk 1:67-73       | Mk 10:27    | Mk 12:19    |                 |             |           |
| 2. Ex 20:13,14   | 5:21,7      | Rom 13:8,9  | I Pet 1:18 2:11 | Lk 18:20    | Mk 14:24  |
| 3. Lev 19:12,18  | 5:33,43     | Rom 13:8,9  | I Pet 1:16      | Jam 2:8     |           |
| Lk 10:26,7       | Mk 6:18     |             |                 |             |           |
| 4. Num 21:8,9    | 4:14-17     | Acts 20:29  | Acts 2:38       | Acts 15:15  | Lk 4:14,5 |
| 1:14,5           |             |             |                 |             | Mk        |
| 5. Deut 18:15,19 | 18:16       | Acts 26:22  | Acts 3:22       | Acts 15:15  | Lk 20:28  |
|                  |             |             |                 |             | Mk        |
| 6. Job 1:21      | 19:26       | Heb 11:35   | Mk 10:28        | Jam 5:10    | Lk 18:27  |
|                  |             |             |                 |             | Mk 10:27  |
| 7. Josh 5:13-15  | 23:34       | Heb 11:30,1 | Lk 20:9-15      | Mk 12:38-40 |           |

**NOTES FOR SERMONS:** Even as many talk about the Bible in their sermons rather than talk Bible, and even as good books on homiletics emphasis as did Blackwood in PREACHING THE BIBLE, the difference between talking about the Bible and actually preaching the Bible, here is a method of homiletics that will both guarantee preaching the Bible itself; and then guarantee a system coverage of the flow, the 7 sermons of seven points each for example go from Genesis to Joshua in the Old Testament, and reflect that topical subject in the six references to follow. That is Bible the way the Holy Spirit created it in the Bible!

Rather than continue this process, copying the Scriptures which you can read in the Bible itself, and adding so many pages to this Study Guide, we will make a

**7-9: The Fourth Seven all the Way.**

{NOTE: All of this structure and consistency make absolute sense as you look at the complete outline of the "Old Testament According to the New Testament". If you have not received your copy in PDF from SunGrist\_Bible, please request by email at bible.2008@live.com .}

Since there is only one reference in Table 7-3 to Numbers, the fourth seven will consists of this plus what is in the New Bible of Appendix A-2 on numbers as shown below-- Old Testament Paul Peter James (Matthew)(Heb/Rom) (Luke) (Mark) Num. 8:17(1:67-73)

And:

| Old Testament Book | New Testament Quote | The 27 N.T. books |
|--------------------|---------------------|-------------------|
| 5. Numbers 16      | 21:8,9              | John 3:14         |
| Jude 11            |                     | 12                |
|                    |                     | 22                |
|                    |                     | Jude 11           |

So that the fourth seven becomes: (1) Number 21:8,9; (2) Matthew (to be found based on John 3:14; (3) Paul (to be found based on Jude 11); (4) Peter (to be found based on Luke 1:67-73); (5) Luke 1:67-73; (6) James (to be found based on Mark); and (7) Mark (to be found based on the parallel with John 3:14 and Luke 1:67-73.

**7-10: A Correlation of Consistency With a Classic Harmony.**

In Closing this seventh top topic of the Bible, a quick correlation of consistency should be made between the classic A HARMON OF THE GOSPELS by A. T. Robertson and this internal structure previously presented of the Bible, a structure of quotes and explanations, of Old Bible and New Bible, and even with the newest Bible of designated and proper interpretations, the ASPI if you please, standing for Authorized Semi-Public Interpretation of the Bible. {Note: And scriptural references below after the topical subjects from the HARMONY are according again to:

**Matthew      Luke      Mark.}**

|      |                      |                                    |
|------|----------------------|------------------------------------|
| I.   | Gospel Sources.      | 1:1-4                              |
| II.  | Christ as the Word.  | 1:1-18                             |
| III. | Jesus's Genealogies. | 1:1-17    3:23-38                  |
| IV.  | Birth and Childhood  | 1:18-2:23    1:5-2:52 <sup>1</sup> |

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## Volume 1: Prophets and Apostles

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|       |                    |   |
|-------|--------------------|---|
| V.    | John the Baptist.  | 3:1-12 2:1-2; 3:3-18 <sup>1</sup>               |
| VI.   | Christ's Ministry. | 3:13-4:12 1:19-4:45 3:19-4:13 (Mark 1:9-14)     |
| VII.  | Galilee Ministry.  | 4:13-14:12 4:46-5:47 4:14-9:9 (Mark 1:14-5:43)  |
| VIII. | Training Twelve.   | 14:13-18:35 6:1-7:10 9:10-56 (Mark 6:44-9:37)   |
| IX.   | Judean Ministry.   | 7:11-10:39 10:1-13:21 <sup>2</sup>              |
| X.    | Perean Ministry.   | 19:1-20:34 10:40-11:54 13:22-19:28 <sup>3</sup> |
| XI.   | Last Public.       | 21:1-23:39 11:55-12:50 19:29-21:4 <sup>4</sup>  |
| XII.  | The Shadow.        | 24:25-26:46 12:2-18:1 21:5-22:46 <sup>5</sup>   |
| XIII. | Arrest-Burial.     | 26:47-27:66 18:2-19:42 22:47-23:56 <sup>6</sup> |
| XIV.  | Resurrection and   | 28:1-20 20:2-21 24:1-53 Ascension. <sup>7</sup> |

### SELECTED NOTES on TABLE:

John 3:14 is in the "Christ's Ministry Begins" of VI; and correlates with Matthew 3:13 to 4:12, also with Mark 1:9-14. Since Luke 1:67-73 comes before, and we have looked at it in a previous seven, we will forget about it at this point.

Matthew based on John 3:14. "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; That whosoever believeth in him should not perish, but have eternal life." (John 3:14,15) Since the Apostle John is the only of the four Gospel writers to include this dialogue between Jesus and Nicodemus, in spite of the correlation above on the period of the beginning of Christ's ministry we will not find a direct equivalent in the first teachings of Jesus. The closest parallel is Matthew 4:14-17: "That it might be fulfilled which was spoken by Esaias the prophet, saying, The land of Zabulon, and the land of Nephthalim, by the way of the sea, beyond Jordan, Galilee of the Gentiles; The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up. From that time

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1. Childhood of John the Baptist and Jesus.

1. This division is correlated with Mark 1:1-8.

2. None on Mark--does this mean James was not there?

3. Mark Appendix of Mark 10:1-52.

4. Mark Appendix of Mark 11:1-12:44.

5. Mark Appendix of Mark 13:1-14:42.

6. Mark Appendix of Mark 14:43-15:47.

7. Mark Appendix of Mark 16:1-20.

Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand." (Matthew 4:14-17) This does have a direct equivalent in Mark of Mark 1:14 (also in Luke of Luke 4:14,15 but we will see all three later on Isaiah 9:1,2 and 42:6,7. 3, and Paul to be based on Jude 11.

This will be easy for as we read the book of Jude, it is obvious from both the wording and the clear statement that the Apostle Jude has based what he wrote on "faith contending" on what the other Apostles had previously written--

**"But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ; How that they told you there should be mockers in the last time, who should walk after their own ungodly lusts. These be they who separate themselves, sensual, having not the Spirit." (Jude 17-19)**

**"Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core." (Jude 11)**

Where Paul made the clearest statement about these mockers, which he called "grievous wolves", is recorded in Acts 20:29,30 at the Miletus Pastor's Conference--

**"For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them." (Acts 20:29,30)**

**NOTE: The wolf today, although grievous to those who lose loved ones and friends to everlasting damnation and Satan, is still admired among many!**

4. Peter on Mark 1:14,15. "Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God, And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel." (Mark 1:14,15) "Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy (Spirit)." (Acts 2:38) 6. James on Mark 1:14,15. (Acts 15:15-18)

