

DOWNLOAD PDF BIBLE SKETCHES (A CONNECTED SERIES), OR, THE STREAM OF TIME

Chapter 1 : Watch videos about the Bible | The Bible App | www.nxgvision.com

Note: Citations are based on reference standards. However, formatting rules can vary widely between applications and fields of interest or study. The specific requirements or preferences of your reviewing publisher, classroom teacher, institution or organization should be applied.

The ancient city - named Leshem or Laish - covers a large area - the mount size is Dunam 20 Hectares and was one of the largest in the region. The springs of Banias were probably, even at the Canaanite period, a sacred sacrifice site that served the Canaanite city. The Song of Solomon praises the area 4 8: The area is indeed is a fertile valley with plenty of water coming down from Mt Hermon and the hills around it. Biblical period - Relocation of Dan - BethRehob? A large number of families from the Israelite tribe of Dan relocated during the 12th C from the central region of Israel to the area around the Canaanite city of Laish-Leshem. The area on the foothills of Mt Hermon was a perfect place. And the children of Dan sent of their family five men from their coasts, men of valor They later captured the city Judges 8 The Israelites renamed the city to Dan Joshua 19 And they built a city, and dwelt therein. This story is also associated with a statue, which was regarded as powerful deity, that the Dans stole from Micah and erected in their new city, perhaps in the cave of Banias Judges 8 27, The pagan practice of sacrifice at the mouth of the cave started in the 3rd C BC and intensified during the Seleucid control BC. The Greeks established the new Greek city of Panium Paneas south of the springs. The Seleucids won this battle, giving them a control of the Land of Israel. The latter area is the valley west of Banias. He reassigned the north-eastern parts to the Itureans, an Arab tribe who received parts of the Galilee and the Golan. The Itureans are referred in Luke 3,1: Josephus writes about this and added that Herod constructed a temple in honor of his beneficiary Wars 1 21 3: Additional temples were built in Samaria-Sebesta and in Caesarea-Maritima "by the Sea" which is located on the shore in the center of Israel. However, recent excavations identify it in Kh. Omrit which was on the southern entrance to the city. Josephus writes about Philipp Ant 18 5 4: The city was greatly expanded - being the capital of a rich region, and benefitting from the prosperous years under the Romans. Philipp was King until his death 33AD. This is one of the important Christian events, giving the city a special religious status which intensified during the Byzantine period. Another event is associated with the city and Jesus- the miracle of the healing of the bleeding woman. A large Byzantine Basilica was constructed south of the springs, dedicated to this miracle. The city regained its former ancient name, Paneas, only after AD. Its Jewish citizens were protected by Agrippa but were subject to harsh times. During the campaign Vespasian and his son Titus, heads of the Roman armies during the revolt, camped here Wars 3 9 7: After the war there was a Jewish community here, but most of the citizens were pagan. A Jewish community resided in Banias, and their Synagogue dated to the 11th C was excavated in the area of the palace of Agrippa. Crusaders The Crusaders arrived in the Galilee in and in Banias at This frontier city, located on the trade road to Damascus, was a strategic asset. The Crusaders hoped to win the war against the Arabs by conquering Damascus, and Banias was the key for this strategy. A large wall and gate was added around the city, and its impressive ruins are visible today along the southern walls. Since the city was a key gateway to the small Crusader enclave, they tried to regain it in other Crusades , but the city remained under Arab control. Medieval times - Mongols, Mameluks and Ottomans The city was conquered by the Mongols , and in the same year it fell to the Mamelukes. The city regained its status as regional governing city in the 15th C and the Nimrod fortress became the seat of the governor reporting directly to the Sultan of Cairo. It was a major station along their most important link - the Cairo-Damascus route. After the Turkish Ottoman empire from Turkey controlled the land and the city declined into a small village. Excavations held here since , directed by Prof Vasilis Tsafiridis, is bringing back the glory of the city, making "the city of Pan" one of the impressive historic and nature sites in the area.

DOWNLOAD PDF BIBLE SKETCHES (A CONNECTED SERIES), OR, THE STREAM OF TIME

Chapter 2 : The Bible Series - From www.nxgvision.com | Videos | The Bible App | www.nxgvision.com

Excerpt from Bible Sketches (a Connected Series); Or the Stream of Time: A Poem The following work was commenced and written for the most part, as a recreation and a means of personal improvement, without any design to publish it.

Connecting to the stream of the Spirit Do you remember when life seemed simpler? Do you remember when if you wanted to make a call when you were out you had to find a telephone box or wait till you got home? Do you remember when you used to write letters instead of sending an email? Today we rely on email and text messages to communicate with others much more than traditional posted mail or snail mail as its called. Before text messages, before email, the three fastest ways to communicate information were: Telegraph - Morse Code. Telephone - Verbal Communication. Today through the power of the Internet we can have friendship and near instant communication with people all around the world. Perhaps you spend hours tweeting on Twitter or updating your status on Facebook. Perhaps you are one of the people who help to generate the stream of millions of words that flow across the Internet every day, or maybe you just like to read and see what everyone else is doing. If you are connected to this stream of information, have you considered if there is something you could be doing with it or contributing to it? For example, this week on social media there has been a lot about the Earthquake in Nepal - have you used the information to fuel your prayers? When friends comment about situations in their lives do you pray about them? More importantly, are you taking the opportunity to share Christ with the people you know? Others have become friends after listening to our Podcast. I get a lot of feedback on what I post, some people comment so that others can see what they say to me and others send me messages that others can not see. And strangely some people even re-quote what I post to their own group of friends. I spent time some time praying for various situations, things that I knew about from talking to people in the real world, things I knew about from communicating with my online friends and things that God just placed in my heart. And as I prayed, I felt the Holy Spirit prompting me to post some verses from the bible and some words of encouragement. Then I prayed a little more and then shared more things that I felt God wanted me to share with others. Some of the things God prompted me to write I did not feel were directed at specific friends, But I felt that the Spirit was guiding me to share certain things for a reason. One from Australia asked how I knew what was going on in her life. She had not shared with anyone an issue she had been facing and was amazed that the words God had led me to post had spoken comfort, encouragement and direction to her. The second person was from the USA that said, they had been praying that God would speak into a specific situation in their life - they felt that God had answered via a specific Christian music video I had shared. They were pleased it had spoken into their life when they needed guidance. The third message from another friend simply said, Thank you, you can stop putting things for me on Facebook now, I get the message. In the stream of information that flowed out onto the internet God used that stream of typed words of encouragement to bless, direct and encourage these people thousands of miles away and I praise Him for doing that.

DOWNLOAD PDF BIBLE SKETCHES (A CONNECTED SERIES), OR, THE STREAM OF TIME

Chapter 3 : Rahab and the Spies of Jericho, from Drawings for the Bible | Georgetown Frame Shoppe

Bible sketches (a connected series), or, The stream of time: a poem / by Rev. Edward Cleveland.

Make The Stream my Homepage Short Stories Life without stories is life without context “ and stories that satisfy the human need for belonging need room for development. She had grown up in a large family who enjoyed meal times together. She remembered the happy bonding time around the table as each family member eventually told stories about their daily experiences. At first they brought their cell phones to the table. That was soon prohibited. Now they just sat and ate with very little chitchat. Any contribution to the conversation was usually short and often terse. They were good kids. Life without stories is life without context, and stories that satisfy the human need for belonging need room for development. There must be a setting with main characters. Some issue or conflict to be solved supplies the mystery and the meaning. And of course there must be a climax and the resulting resolution. It is then easy to reduce our lives to a search for moments of pleasure, avoiding anything inconvenient or complex. We learn to see the stories in life by listening to storytellers. Young children love the bedtime stories. Older youth gain from hearing parents, uncles and aunts tell their stories. I remember fondly sitting on the porch listening to my dad and his friends tell stories of their experiences. Some were so funny I would lose my breath laughing. Others were serious, but it was easy to see the lessons even when no one pointed them out. There was a lasting impression: Everyone has a story and it is worth hearing. Perhaps we could regain some lost ground in relationships if we took the time to think about our own story, listen to others tell their story, and read the Bible as the story that connects all the other stories with meaning and purpose. My parents took me to church as a child. She brought cookies, and we sat around her rocking chair as she told us Bible stories. It was a great delight when I finally saw that the whole thing was a story. However, there was a serpent there. See the main characters? The serpent tempted the pair, and they succumbed and fell out of the garden and their open relationship with God. When the God-man arrives instead of being welcomed, he is scorned and eventually crucified. There is no story like it in the whole world! There are substitutes and imitations, but this story alone brings the resolution that all people everywhere long to find. That is our story. Adam and Eve were the first parents. We are connected to them and all those who followed. Some had terrible experiences. Some had great ones. They all combine to reveal the true nature of God, the source of trouble, and the solution to our alienation. Knowing this story connects us to history, humanity and eternity. Life without stories is life without context.

DOWNLOAD PDF BIBLE SKETCHES (A CONNECTED SERIES), OR, THE STREAM OF TIME

Chapter 4 : Catalog Record: A sketch of the early settlement and history | Hathi Trust Digital Library

Bible sketches (a connected series), or, The stream of time: a poem / Incidents and sketches connected with the early history and settlement of the West.

Commentary Critical and Explanatory on the Whole Bible ministered unto him " so at the giving of the law Deuteronomy Judgment must pass on the world as being under the curse, before the glory comes; but Antichrist offers glory without the cross, a renewed world without the world being judged. Copyright Statement These files are a derivative of an electronic edition prepared from text scanned by Woodside Bible Fellowship. This expanded edition of the Jameison-Faussett-Brown Commentary is in the public domain and may be freely used and distributed. Bibliography Jamieson, Robert, D. Without doubt God wished to inspire his Prophet with fear for the purpose of arousing him the better, as we never sufficiently comprehend his majesty unless when humbled; and we cannot experience this humility without fear. This is the reason why God always shows something terrible when he appears to his servants, not merely to create astonishment, but to excite their fear and reverence. Hence God seems to have considered this point in this vision, when the stream took its rise from his appearance, even a river of flame. Afterwards he adds, numberless attendants stood before him. Without the slightest doubt, the Prophet here speaks of angels. Here the numbers are not reckoned, but God signifies his having at hand the greatest forces obedient to his will, and far surpassing any armies which the greatest; and most powerful princes collect. This passage teaches us that angels were created for the purpose of receiving and executing the commands of God, and of being the ministers of God, as it were his hands in heaven and in earth. As regards numbers, no wonder many myriads are enumerated by the Prophet. Thus they immediately fulfill all his commands, as angels run swiftly throughout heaven and earth. We also perceive the supreme power of the Almighty denoted here, as if the Prophet had said " God is not like a king or a judge merely by title, but he possesses the greatest and most unlimited power; he has myriads of satellites ever at hand for the purpose of fulfilling and executing his supreme will. And in this sense he says, they stood before him. He uses the word for ministry or service, and afterwards, adds, to stand. For ministers cannot always render their service as quickly as their rulers desire. But the angelic method is different. Not only were they prepared to obey, but in a moment they understand what God wishes and commands without needing time for compliance. We see even the greatest princes cannot immediately carry out their decrees, because their ministers are not always at hand. But there is no necessity for dwelling longer upon angels. Daniel adds, The judgment was fixed, and the books were opened. Although God alone is eminent and conspicuous above the angels, and the height of their glory and dignity does not obscure the supreme empire of the Almighty, yet, as we have formerly said, he deems them worthy of the honor of being placed as councilors on each side of him, and that for the sake of illustrating his own majesty. For we have stated that nobles do not sit at the side of monarchs to diminish his majesty or to attract it to themselves, but rather to reflect the magnitude and power of the monarch more fully. This is the reason why the Prophet joins angels with God, not as allies, but simply as his councilors. I refer the phrase, the books were opened, to the preaching of the gospel. Although God was recognized in Judea, as it is said in the 76th Psalm, Psalms There is therefore a contrast to be observed here between that obscure season which preceded the coming of Christ, and the clearness which now shines under the gospel. Because, therefore, God was plainly made known after the Sun of righteousness arose, according to the Prophet Malachi, Malachi 4: Meanwhile, we confess that God was not altogether hidden, nor did he speak from astonishment, but this is said comparatively by the Prophet, as the books were opened whenever God openly appeared as the Judge, Father, and Preserver of the world, in the person of his only begotten Son.

DOWNLOAD PDF BIBLE SKETCHES (A CONNECTED SERIES), OR, THE STREAM OF TIME

Chapter 5 : Quick Study, Luke | John the Baptist

Search the history of over billion web pages on the Internet.

She sold her inheritance to provide her children with an education in Chinese and English. Although Lee attended Southern Baptist services and Sunday school in his youth, he was never converted nor baptized by them. Inspired by the preaching of Peace Wang, Lee dedicated himself to serve God for the rest of his life in April at the age of In , when elected to the board of the Chinese Independent Church, he declined the position and left the denomination. Lee then began to meet with the Benjamin Newton branch of the Plymouth Brethren where he remained for seven and a half years and was baptized in the sea by a local Brethren leader, Mr. Lee began to correspond with Nee to seek his guidance for a better understanding of the Bible. In Nee visited Yantai, and the two met for the first time. During the visit, Lee felt that his relationship with God and his understanding of how to study the Bible were revolutionized. During this time, Lee began to feel that God was calling him to quit his job and serve as a full-time minister, which he did in August How do you feel? May the Lord lead you. The following year, he began to travel throughout China giving messages to Christians and helping to establish local churches ; many churches were established in Zhejiang Province as well as in Beijing and Tianjin. He also traveled to the northwestern provinces of Suiyuan , Shanxi , and Shaanxi to preach the gospel and edify Christians there prior to the Japanese invasion in With the war beginning, Lee returned to Yantai caring for churches in Yantai and Qingdao. At the end of a revival broke out in Yantai, and the church met continuously for one hundred days. His health was greatly weakened by this imprisonment and he developed tuberculosis. In order to rest and recuperate, he moved to Qingdao in for two years. Nee charged Lee to instruct, teach, and lead the elders and to make arrangements concerning the church services, as well as the purchase of land for the building of a new meeting place. Nee then returned to mainland China where, in , he was imprisoned for the remaining twenty years of his life by the CCP. The two were never able to communicate again. Ministry in Taiwan[edit] When Witness Lee moved to Taiwan in May he began his work with a few believers and churches already present there. Within five to six years, the number of Christians under his leadership increased from five hundred to over fifty thousand. Lee also began to publish books through his publishing company, The Taiwan Gospel Book Room, as well as The Ministry of the Word magazine published from until in issues. Between and , he also visited the United States three times. In he moved to Los Angeles and held his first conference there. Messages from that conference were later published as a book entitled The All-Inclusive Christ. In the ensuing years, Lee was invited to speak to Christian groups throughout the United States. Throughout the s and s Lee traveled extensively throughout the United States, Canada, and the Far East, and elsewhere. In he moved to Anaheim, California where he began a book-by-book exposition of the Bible with the Life-study of Genesis. His entire Life-study of the Bible was completed in December Lee also wrote extensive outlines, footnotes, and cross references for the entire New Testament; these were eventually incorporated into a new translation of the New Testament, the Recovery Version , published in English in Eventually, he returned to Taiwan and determined that there was a need for a shift away from large meetings with one speaker to small group meetings in homes. The second step is to nourish and cherish the newborn babes in Christ in home meetings as nursing mothers 1 Thes. The third step is to perfect the saints by mutual teaching in group meetings for the work of the ministry to build up the organic Body of Christ Eph. Finally, the fourth step of the God-ordained way is the prophesying by all the saints in the church meetings for the direct and organic building up of the Body of Christ as the organism of the processed Triune God 1 Cor. Three months later he was hospitalized with complications due to prostate cancer. He died on June 9, This degraded religious system [of Christianity] takes the natural, human, traditional, cultural, and religious way. God does not want a religion, but He surely wants to see His economy accomplished. This faith is held in common by all who are saved 2 Pet. This faith causes the believers to be one and does not divide them. Any creed or system of teaching that goes beyond the common faith divides the believers.

DOWNLOAD PDF BIBLE SKETCHES (A CONNECTED SERIES), OR, THE STREAM OF TIME

Chapter 6 : Inseparable Connection Between the Old and the New Testament.

Jay's series on fasting should get connected to this Nick Stuart Every week The Stream has another article detailing a fresh outrage perpetrated in a public school.

The eldest of nine children, Marc Chagall studied first in a heder before moving to a secular Russian school, where he began to display his artistic talent. Petersburg in to study art with Leon Bakst. From to , Marc Chagall lived in Paris, and there absorbed the works of the leading cubist, surrealist, and fauvist painters. It was during this period that Chagall painted some of his most famous paintings of the Jewish shtetl or village, and developed the features that became recognizable trademarks of his art. Strong and often bright colors portray the world with a dreamlike, non-realistic simplicity, and the fusion of fantasy, religion, and nostalgia infuses his work with a joyous quality. Animals, workmen, lovers, and musicians populate his figures; the "fiddler on the roof" recurs frequently, often hovering within another scene. He exhibited regularly in the Salon des Independants. In , before the outbreak of World War I, Marc Chagall held a one-man show in Berlin, exhibiting work dominated by Jewish images and personages. During the war, he resided in Russia, and in , endorsing the revolution, he was appointed Commissar for Fine Arts in Vitebsk and then director of the newly established Free Academy of Art. His fascination with the Bible culminated in a series of over etchings illustrating the Bible, many of which incorporate elements from Jewish folklore and from religious life in Vitebsk. Peretz, and his autobiographical *Ma Vie ; My Life and Chagall* by Chagall Marc Chagall painted with a variety of media, such as oils, water colors, and gouaches. His work also expanded to other forms of art, including ceramics, mosaics, and stained glass. Marc Chagall received many prizes and much recognition for his work. He was also one of very few artists to exhibit work at the Louvre in their lifetime. Chagall had never before been introduced to printmaking techniques and became very enamored with them, trying his hand with woodcuts and lithography, too. He felt that in these mediums his narrative flair had found its proper expression. Chagall wrote in , "Since I started using a pencil, I have sought for this certain something that could spread like a stream toward unknown and alluring shores. It seemed to me that I could put all my joys and sorrows in it Everything that touched my life through the years, births, deaths, weddings, flowers, animals, birds, the poor workers, my parents, lovers in the night, the biblical prophets, on the street, at home, in the temple and in heaven. And as I grew older, the tragedy of life within us and around us. Fortuitously, it was a printmaking commission that brought Marc Chagall back to Paris in So it was that Marc Chagall engraved etchings on this theme in the course of only two years. Although in style they are related to the *Mein Leben* dry-points, their technique is obviously more elaborate and refined. Indicative of how the various creative mediums are related, the artist found that in the process of developing engraved imagery to illustrate Gogol he was able to revive his own Russian themes. As he had been longing to surround himself with the paintings he had lost in the course of WWI and his sojourn in Russia, he seized upon this inspiration to reconstruct many of his earlier missing canvasses. Other themes also evolved that were connected to his more recent Moscow theatre and mural experience. After his return Chagall viewed Paris and the French countryside with fresh eyes and this too was reflected in his paintings. His colors, moderated by the special light of Provence, became more delicate although still laid on richly and spontaneously. He began to paint both the French landscape and floral bouquets accompanied by loving couples, musicians and animals often depicted around the edges of the composition like poetic interpolations. These themes would continue to pervade his mature work through the end of his career. In these works the artist employed every conceivable etching technique in an effort to bestow upon them a painterly quality. At roughly the same time, Vollard had the vision to commission from Chagall a series of gouache paintings based on circus imagery. These two projects stirred the fertile imagination of Marc Chagall and he spawned amazing imagery that influenced many of his later works. This was a happy, busy time for Chagall. He was able to enjoy the lifestyle of a successful artist in the French City of Light and this was reflected in festive, elegant and romantic compositions he

DOWNLOAD PDF BIBLE SKETCHES (A CONNECTED SERIES), OR, THE STREAM OF TIME

painted often portraying his wife, Bella and himself. In the early s the economic and political crisis that beset Europe also had its effect upon Chagall. Nazi persecution of the Jews made the artist more aware of his own Jewish roots and caused him to long for a more serious type of artistic expression of deeper significance to the human condition. There he was moved by the solemn beauty of the area and its splendid light as he began work on a project and a body of images that would continue to play a major role in his future work. In this same period of time Chagall had traveled to Spain in to study the works of Velazquez, Goya and El Greco, and in he journeyed to Italy to contemplate the works of Titian. From these pilgrimages he derived the concept of painting on a larger scale, with a more diverse color palette and a greater depth of meaning. In he moved to Gordes in Provence in the hope of simply being left alone to paint. At first he declined but as news reached him of the arrests and disappearance of friends he decided to accept this invitation. With Bella, their daughter Ida and as many of his paintings as possible they made their way to Marseilles then Lisbon finally embarking for the U. Cut off from his normal routine Chagall devoted himself to his painting at first in New York City, but as soon as possible he and his family relocated to the countryside. There tragically his beloved wife Bella took ill with pneumonia and died leaving Marc and Ida alone and brokenhearted. From the 1, stories in The Arabian Nights, Chagall chose just a few which deal with themes of lost love, reunion and death creating a total of 13 compositions. The combination of these exotic tales of fantasy and the vivid color and imagery of Marc Chagall proved to be an intoxicating blend. Although he had created black and white lithographs earlier in France, Chagall, who is widely considered to be among the greatest colorists of all time, had never tried his hand at color lithography. Most significantly of all in as the artist was about to remarry, Teriade commissioned Chagall to illustrate the ancient pastoral romance Daphnis and Chloe. With Daphnis and Chloe M. Together with his new bride, Vava, and literally on their honeymoon, he traveled for the first time in his life to Greece to seek inspiration for this adventurous tale. At that time and in a series of later visits to Greece, Chagall created a series of drawings and gouaches which formed the basis for the 42 color lithographs which comprise the Daphnis and Chloe suite. These remarkable works were engraved by Marc Chagall under the watchful eye of the master printer Charles Sorlier and printed on the presses of the incomparable Mourlot workshop in Paris between and Abandoning the traditional practice of first producing a black stone or drawing stone which outlines most of the composition and reduces the subsequent color plates to merely adding detail, Chagall chose to create lithograph compositions completely from pure color just as he would a painting. In Chagall was commissioned by the Paris Opera to create set designs and costumes for the ballet Daphnis and Chloe by Ravel, thereby bringing to life this classic story and paralleling his original prints on the same theme. His work with the ballet and its dancers clearly influenced the grace and beauty of the movement of the figures portrayed in the lithographs as well. Henceforth, Chagall continued to be fascinated with color lithography as a printmaking medium and retained the Mourlot atelier and especially Charles Sorlier as his creative collaborators. Sorlier advised him on all his future color lithograph projects and supervised their printing at Mourlot. He chose lithography as a print medium that could offer him almost unlimited painterly freedom to explore this world. Since lithography is a technique where the artist can work directly on the printing plate or lithostone, the resultant prints convey the spontaneity of his brushstrokes and drawn lines. In , encouraged by Teriade, he began work on another project that was first conceived by Ambroise Vollard, The Circus suite M. Vollard had been an enthusiastic fan of the circus and realized the potential of its lights, costumes and performers as stimulus for Chagall imagery. He had therefore, as we have already noted, commissioned the artist to paint a series of circus gouaches in the late s. Employing these gouaches as a point of departure, Chagall now engraved 23 masterful color lithographs and 15 lyrical black and white lithographs on the circus theme. Yet for the artist the circus was a somewhat melancholy visual metaphor for life. There is an unsettling and a profound circus. Unusual formatted tableaux such as the oval shaped The Golden Age M. The Odyssey was published by Mourlot in two volumes in the mids. Maeght had hoped that the artist would be sufficiently interested to engrave one or two new compositions; instead Chagall summoned his energy and talent to engrave 13 outstanding color lithographs including: Couple at Dusk M. Together they constitute a complete

DOWNLOAD PDF BIBLE SKETCHES (A CONNECTED SERIES), OR, THE STREAM OF TIME

compendium of his most recognizable imagery including loving couples, floral bouquets, floating figures, circus performers and the familiar landscapes of Paris, St. Paul de Vence and Vitebsk all presented in a monumental size. Marc Chagall was 63 years old when he first came to Moulot in to study in earnest the technique of color lithography with Charles Sorlier. Already a world famous artist with nothing to prove, Chagall nevertheless worked tirelessly to master the many nuances and subtleties of this demanding medium for his own satisfaction. As the majority of his works in lithography were created late in his career the character of the work produced took on that of a dialogue between the artist and his earlier inventions, giving his lithographs the advantage of drawing upon a rich and personal iconography developed over a lifetime. It is not surprising therefore that these color lithographs are so endearing to those of us whose heart and soul are touched by the message of Marc Chagall. Washington DC Tel:

DOWNLOAD PDF BIBLE SKETCHES (A CONNECTED SERIES), OR, THE STREAM OF TIME

Chapter 7 : Banias - Caesarea Philippi - Overview page

Full text of "The women in the Bible: delineated in a series of sketches of prominent females mentioned in Holy Scripture" See other formats.

Companion to the Bible — E. Barrows Although the great central truth of redemption, that "the Father sent the Son to be the Saviour of the world," and that we have in the New Testament a true record of this mission, rests, as has been shown, upon an immovable foundation, we have as yet seen the argument in only half its strength. Not until we consider the advent of Christ in connection with the bright train of revelations that preceded and prepared the way for his coming, do we see it in its full glory, or comprehend the amount of divine testimony by which it is certified to us. We have already seen, chap. The supernatural mission of Christ furnishes, in and of itself, a very strong presumption in favor of previous supernatural revelations. That such a mighty event as this should have burst upon the world abruptly, without any previous preparation, is contrary to the whole order of providence as well as of nature, which is, "first the blade, then the ear, after that the full corn in the ear. The natural sun does not emerge suddenly from the darkness of night: So were the revelations which God made to men from Adam to Malachi, with the mighty movements of his providence that accompanied them, the day-star and the dawn that ushered in upon the world the glorious sun of righteousness. We have the great fact that the Jewish people, among whom our Lord appeared, and from among whom he chose the primitive preachers of the gospel, possessed a firm and deeply-rooted belief in the unity of God and his infinite perfections. That such a belief was a necessary foundation for the peculiar doctrines of Christianity, all of which are underlaid by that of trinity in unity, is self-evident. Now, this belief was peculiar to the Jews, as contrasted with other nations; and it was held, moreover, not simply by a few philosophers and learned men among them, but by the mass of the people. No other example of a whole nation receiving and holding firmly this fundamental doctrine of religion existed then, or had ever existed; and no adequate explanation of this great fact has ever been given, except that contained in the revelation of God to this people recorded in the Old Testament. It was not by chance, but in accordance with the eternal plan of redemption, that the Messiah appeared where as well as when he did; not in Egypt in the days of Pharaoh, nor in Nineveh, or Babylon, or Greece, or Rome; but among the Jewish people, when now "the fulness of time was come. The impossibility of any attempt to dissever the revelations of the Old Testament from those of the New appears most clearly when we consider the explicit declarations of our Saviour, and after him the apostles, on this point. If we know any thing whatever concerning the doctrines of our Lord Jesus, we know that he constantly taught his disciples that he had come in accordance with the prophecies of the Old Testament. But his teachings are so numerous and explicit on this point that, even aside from the inspiration of the writers, such an explanation is not to be thought of for a moment. It was with two of them a matter of personal knowledge that "beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself," Luke That in Christ were fulfilled the prophecies of the Old Testament, appears in every variety of form in the gospel narratives. It constituted, so to speak, the warp into which the Saviour wove his web of daily instruction. No unbiased reader ever did, or ever could gain from the words of Christ and his apostles any other idea than that Jesus of Nazareth came in accordance with a bright train of supernatural revelations going before and preparing the way for his advent. This idea is so incorporated into the very substance of the New Testament that it must stand or fall with it. Having contemplated the indivisible nature of revelation from the position of the New Testament, we are now prepared to go back and look at it from the platform of the Old Testament. We shall find this thickly sown with those great principles which underlie the plan of redemption, and bind it together as one glorious whole. From this we learn that alienation from God and wickedness is not the original condition of the race. Man was made upright and placed in communion with God. From that condition he fell, in the manner recorded in the Old Testament; and to restore him, through Christ, to his primitive state is the work which the gospel proposes

DOWNLOAD PDF BIBLE SKETCHES (A CONNECTED SERIES), OR, THE STREAM OF TIME

to accomplish. The great historic event of redemption is that "the Son of God was manifested that he might destroy the works of the devil;" and these are the very works described in the narrative now under consideration, namely, the seduction of man from his allegiance to God, with the misery and death that followed. So it is plainly regarded by the apostle Paul. He builds upon it arguments relating not to the outworks of redemption, but to its inward nature. For as in Adam all die, even so in Christ shall all be made alive. Secondly, the Abrahamic covenant connects itself immediately with the mission and work of Christ. It was made with Abraham, not for himself and his posterity alone, but for all mankind: And if the Abrahamic covenant had respect to the whole human family, the same must be true of the Mosaic economy in its ultimate design; since this did not abrogate the covenant made with Abraham, as the apostle Paul expressly shows, Gal. The Abrahamic covenant was also purely spiritual in its character, the condition of its blessings being nothing else than faith. The apostle Paul urges the fact that this covenant was made with Abraham before his circumcision, lest any should say that it was conditioned wholly or in part upon a carnal ordinance: The seal of circumcision, then, did not make the covenant valid, for the covenant existed many years before the rite of circumcision was instituted. And if we look at the promise contained in the Abrahamic covenant, "In thee shall all the families of the earth be blessed," we find it to be the very substance of the gospel, as the apostle Paul says: The incarnation and work of Christ are, according to the uniform representation of the New Testament, nothing else but the carrying out of the covenant made with Abraham, for this covenant was made for all mankind, was purely spiritual, being conditioned on faith alone, and its substance is Christ, in whom all nations are blessed. And while God has thus indissolubly linked to the incarnation of his Son this high transaction with Abraham, we see how he has at the same time connected it with the first promise made in Eden, and thus with the fall of man through the subtilty of Satan. The promise to Abraham is that in his seed, which is also the seed of the woman, all the families of the earth shall be blessed. The two promises, then, are in their inmost nature one and the same, and their fulfilment constitutes the work of Christ. Thirdly, the end of the Mosaic economy is Christ. Its general scope is thus briefly summed up by Paul: But not to insist on this, let us contemplate its three great institutions -- the prophetic, the kingly, and the priestly order. The mode of communication which God employed on Sinai the people could not endure, and they besought him, through Moses, that it might be discontinued: Of this request God approved, and promised: The point of special emphasis is, that the great Prophet here promised, who is Christ, should be one of their brethren, as Moses was. His personal advent was for many ages delayed; but in the meantime his office was foreshadowed by the prophetic order in Israel, consisting of men sent by God to address their brethren. Thus the old dispensation and the new are linked together by the great fundamental principle -- that God should address man through man -- which runs through both. The whole series of Old Testament prophecies, moreover, point to Christ as their end and fulfilment; "for the testimony of Jesus is the spirit of prophecy. The kingly office of the Old Testament connects itself with that of Christ in a special way. Not only did the headship given to David and his successors over the covenant people of God adumbrate the higher headship of Christ, but David had from God the promise: This promise is fulfilled in Jesus of Nazareth, "the seed of David according to the flesh," according to the express declaration of the New Testament: The priestly office, with the blood of the sacrifices connected with it, prefigured Christ, "the Lamb of God, which taketh away the sin of the world. The sacrifices of the Mosaic law were continually repeated, because "it is not possible that the blood of bulls and of goats should take away sins. But when Christ had offered his own blood on Calvary for the sins of the world, the typical sacrifices of the law ceased for ever, having been fulfilled in the great Antitype, "in whom we have redemption through his blood, the forgiveness of sins. Since the Old Testament and the New are thus inseparably connected as parts of one grand system of revelation, of which the end is Christ, it follows that the later revelations of the New Testament are the true interpreters of the earlier, which are contained in the Old. This is only saying that the Holy Ghost is the true and proper expositor of his own communications to man. From the interpretations of Christ and his apostles, fairly ascertained, there is no appeal. And they are fairly ascertained when we have learned in what sense they must have been understood by their hearers. All

DOWNLOAD PDF BIBLE SKETCHES (A CONNECTED SERIES), OR, THE STREAM OF TIME

expositions of the Old Testament that set aside, either openly or in a covert way, the supreme authority of Christ and his apostles, are false, and only lead men away from the truth as it is in Jesus.

Chapter 8 : Full text of "Torch-bearers of history; a connected series of historical sketches .."

Everything connected with heaven is in perfect order; subjection and thorough discipline mark the movements of the angelic host. Success can only attend order and harmonious action. God requires order and system in His work now no less than in the days of Israel.

Chapter 9 : Witness Lee - Wikipedia

In the stream of information that flowed out onto the internet God used that stream of typed words of encouragement to bless, direct and encourage these people thousands of miles away and I praise Him for doing that.