

"And this is eternal life, that they know you, the only true God, and Jesus Christ whom you have sent." John 17:3 ESV

This is another document to fulfill my objective to leave to posterity (an fyi or electronic junk mail to bccs) some things in writing that hopefully is useful to your souls (though obviously not perfect, and perhaps not even very good). I am not aware that my departure is imminent, but we do not know what a day may bring forth, and family history cautions me not to presume that I will escape cognitive decline in these golden years, perhaps beginning soon.

Everyone should know what they believe and why they believe it.

One may say, "I believe that God made me, and that I answer to Him, and that I sinned against Him, and that He has forgiven my sins by way of a Redeemer, the Son of God, my Lord Jesus Christ, who became man and lived a perfect life and willingly paid the penalty of my sin by His death on the cross, a payment I know was accepted by the Father because after being buried Jesus rose from the dead."

Excellent. That is the most important thing to know and perhaps we will meet in heaven.

But if providence allows, there is more to be known to great spiritual profit, fruitfulness, and God's glory. In the quest to better know God and help you do the same, I determined to put together a narrative of what I regard to be the key events and principles in the Bible's "big picture". (This is not a Christian character focused presentation.)

How may we summarize and collate the milestones taught by the Bible in a narrative form?

Clearly, there are many approaches. I want a narrative that is "svelte" (w/o references) so that it can be reviewed in a "brief" period of time. I settled on 3 pages, each page spanning roughly 2,000 years.

God primarily makes Himself known by His Word, which in the understanding of many has a covenantal framework, a covenant being a promise of blessing confirmed with an oath. Therefore, I want a narrative that features the covenants (Noahic, Abrahamic, Old [Mosaic], Davidic, and New) and the "covenant-like" promises (Eternal Counsel of Redemption, Adamic [Works], Grace, Messianic) in God's Word. Working through these things is a challenging business.

The Bible, in the understanding of many, delineates humanity time into two intervals, "this age" and "the age to come" (as opposed to the rubric of changing "dispensations"), a feature I want the narrative to reflect. (I have attached my humanity time illustration.)

I also want to leave evidence of where I stand on theological controversies, such as the sovereignty of God in salvation (not Arminian), a complementarian position on gender roles (not egalitarian), a cessationist position on apostolic era gifts (not continuationism), a metamorphoses position on national Israel (not replacement theology, supersessionism, or dispensationalism) and an amillennial eschatology (not pre or post millennial). I also weigh in on some cultural controversies (e.g. gender "confusion", intimacy commandments, etc ...).

To these I add other signature events and principles, mindful that the main theme of the Bible is the Triune God sovereignly saving a remnant of the people He created in His image from the penalty and power of their sins through the work of a Redeemer, the Son of God made man, Jesus the Christ, who is the Prophet, Priest, King, Judge, and heir of all things, all redounding to the glory of God.

I try not wear out the user with "too many" references or presume upon the user with "too few", an undertaking that is clearly subjective. I settled on 1 page, a page that must have typos and/or improvement opportunities.

A narrative such as this should not be used as something that you cram your bible study into, automatically rejecting that which contradicts. It is a narrative of my current understanding of Scripture, but **it most certainly is not Scripture**. There are faithful Christians that would dispute some of the points. If in the providence of God such a one ministers to me, I try to keep an open mind and examine what is being taught against the Word to see if I might improve my understanding. By this stage in my life, I have heard many of the arguments against my "debatable" positions, making my age 63 viewpoints relatively firm it would seem ... but I try to keep an eye out for pride and stubbornness and examine contrary arguments (made by those that appear to know God) against God's Word, not my narrative. Why be wrong?

I do not have an editor and I do have holes in my understanding and communication skills, ergo this work in progress is certainly improvable ... but one must start somewhere ... and at this point I think what I have is **useful**. Let's call this v63.6 (my attained age in years and months). I will not trouble you with the updates UNLESS I discover that I have written something terrible, omitted something essential, or you specifically request versions with minor revisions.

Onward

I) The Triune God (one God in Three Persons, Father, Son, and Holy Spirit) has ever existed, in mutual love and glory, having no need.

II) Yet He sovereignly resolved to create the heavens and the earth and populate them with worshippers in the form of ministering spirits, at times visible (angels); and souls clothed with flesh, except for a time upon death (men); to whom He manifests His glory and from whom He is praised.

III) God, according to His wise and gracious purpose, has decreed all things that have or will come to pass, including rebellion (sin): with a one-time, permanent partitioning of the fixed number of angels into those ever holy (~2/3) and those fallen (~1/3), and an initial fall for the first couple, leading to a sinful record and heart for all born of men thereafter.

IV) The Father and Son agree to redeem a vast remnant of men by the Son of God becoming man, perfectly obeying the Father, becoming the sin bearer of a remnant, and paying in full the penalty for their sins. The Holy Spirit is in perfect harmony with this eternal counsel of redemption and fulfills multiple roles in the proceedings.

V) Mysterious are the twin truths that God governs all sinful beings without himself sinning, and sinful beings are truly and justly accountable for their sins. The concept of "free will" has been used to resolve this tension ... but it is wanting. It is better to own the seemingly mutually exclusive truths of God's sovereignty and man's responsibility and confess and submit to the mystery. If heaven had a gate, as you entered from the earth a sign might read "Believe in the Lord Jesus, and you will be saved". If you passed through the gate into heaven and turned around, a sign might read "Chosen in Him before the foundation of the world".

VI) Thus resolved, God creates all that is in six literal days, for His glory alone, with angels created before men. The "this age" segment of humanity time begins. Initially, all that God made was very good.

VII) God creates Adam in His own image. Adam was God's son; God was Adam's father. God then creates Eve for Adam and from Adam's rib: a helper suitable for Adam, and the mother of all living. God gives creation ordinances to pre-fallen man (moral principles applicable to "this age"). For man's good, God establishes a pattern of six days work followed by a day of rest, which He blesses and makes holy. Further, God ordains marriage and procreation between one man (capable of providing) and one woman (suitable to the man), each of God determined gender, monogamous, until the death of one member. Sexual intimacy outside these parameters is forbidden. Love for all is commanded. God commands the couple to fill the earth (as He is worthy of global worship), and subdue it, and have dominion over every living thing.

VIII) God walks with man in the garden of Eden (perhaps spending one day in seven particularly close to man ... the couple working the other six?) and prohibits them from eating the fruit of the tree of the knowledge of good and evil. While a label for this prohibition (e.g. "covenant of works") is debated, the prohibition does have the force of an oath in that violation would result in certain death. (The covenant motif, however, does not comport with the familial Father-Son framework, and would imply that 1) Adam had to earn what he was freely given, and 2) a promise of translation to a heavenly life after a successful probation period, an outcome not explicitly stated and at odds with Adam's vocation to "fill the earth and subdue it".)

IX) Lucifer (later known as Satan), one of the most impressive of the angels, refuses to be subordinate to God and seeks his own glory, and a third of the angels rebel with him. They are cast out of heaven and destined for the Lake of Fire.

X) Enraged, Satan seeks to spoil God's plan for global worship and bring death upon Adam and Eve and their seed by tempting man to think that God is a liar. Eve, then Adam, believe the Father of lies and murderer from the beginning over their Creator, bringing God's curse upon humanity, and a further curse upon Satan. God makes garments of animal skin for men, requiring the shedding of blood (demonstrating that sin brings death, and perhaps indicating offerings that God would regard), and thereafter no longer walks with man in the garden. The gender order in creation and transgression has perpetual ramifications, each joint heirs of grace, but the male gender assigned leadership roles in the marriage, family, and church: and the female gender subordinate roles. God determines a person's gender, only rarely ambiguous (atypical) due to man's fall. Gender "confusion" apart from rare birth disorders is a form of rebellion.

XI) Yet, the curse has an imbedded promise of a human, male Redeemer (by way of "bruising" or "crushing", indicating the requirement of the shedding of blood for forgiveness of sin). While the label "covenant of grace" must be qualified (as Scripture never explicitly calls this promise a covenant, and the words are a declaration of war directed toward Satan, not explicitly a pledge of favor toward one rescued), this protoevangelium (first gospel) is unconditional, perpetual, and inviolable ... an implicit solemn pledge to redeem Eve and her seed (those for whom Christ died).

XII) With rare exceptions, men seek only after wickedness with no concern for redemption. In time, God regretted that He had made man, with the exception of Noah, with whom God makes a covenant, promising that he will enter an ark with his family and animals and pledging to spare them from destruction by a global flood that will swiftly destroy the unprepared.

XIII) After the flood, God makes a covenant with all who came out of the ark, promising that He would never again flood the earth, the rainbow serving as an explicit token. As with Adam and Eve, God commands that men fill the earth, but men resist being dispersed, so God gives them multiple languages by which men separate and emigrate.

XIV) After a few centuries God sets His grace upon one man, in time given the name Abraham, with whom God progressively makes a concentric circle covenant, and who in turn believes God. In the outermost circle of the covenant, Abraham is promised to be the father of many nations - a physical posterity through Hagar, Sarah, and Keturah. In a concentric circle within, Abraham's son Isaac and his grandson Jacob (the Patriarchs) are promised a physical posterity that will be God's peculiar people and dwell in Canaan - Hebrew Israel as a theocratic nation with the covenant token of physical circumcision. And at the focus of the circles, in a ~2,000 year echo of the protoevangelium, Abraham is promised that all nations will be blessed through a future offspring - revealed in the New Testament to be Jesus Christ, the Redeemer of Abraham's spiritual posterity (Christian Israel), with the covenant token of circumcision of the heart.

XV) A couple centuries after the Abrahamic covenant, Hebrew Israel migrated to Egypt to survive a famine, initially living in freedom, but ultimately in bondage. In time, under His servant Moses, God delivers them with supernatural power (using ten plagues and the parting of the Red Sea), mindful of His covenant with the Patriarchs.

XVI) God establishes the Old (Mosaic) Covenant with the wilderness generation of Hebrew Israel and their posterity. If they keep God's commandments (summarized by ten, the Decalogue) then they will be a kingdom of priests and a holy nation (theocracy) forever ... the creation ordinance and moral principle of a day of weekly rest being transformed into a covenant token, the Jewish Sabbath (added to the token of physical circumcision).

XVII) The Old Covenant, being conditional upon obedience, was limited and weak as it could not break the power of reigning sin. It identified and condemned sin but, could not forgive it. As such, it was temporary and provisional until Jesus Christ established a New Covenant in His blood.

XVIII) Hebrew Israel was very unstable, until God established a covenant with David, bringing a measure of peace, justice, and integrity. God promised David and his royal heir's perpetual rule. David was followed by a dynasty of 20 kings, which came to an end when God judged the kingdom of Judah for their sin.

XIX) But God would keep His covenant with David. And as in the spiritual posterity component of the Abrahamic covenant, the ultimate heir of the Davidic covenant is Jesus Christ. He would restore the kingdom, but not over Hebrew Israel (under the Old Covenant), most of whom rejected Him, but over Christian Israel (under a New Covenant), for whom He died.

XX) God spoke to Hebrew Israel by multiple prophets, warning the people to stop their idolatry or be destroyed ... but also promising that God will maintain a remnant out of which will come a Redeemer who will bring men from all nations to God. Even though prophets are given a message that they do not understand in full, and though they had little depth perception on the future timeline (having a flattened perspective, being particularly unaware of two advents of the Messiah) many in Hebrew Israel believed in the future sin bearing Redeemer. With rare exceptions, all other nations sought only after wickedness with no concern for redemption (just as before the flood), Satan having liberty to deceive them.

XXI) God preserved the believing in Hebrew Israel against the onslaughts of the unbelieving in Hebrew Israel and other nations, and in the fulness of time, and according to the Scriptures, He sends the Redeemer, the second person of the Triune God, who takes on flesh, now being fully God and fully man. The Kingdom of heaven (or of God) has begun. Jesus Christ binds Satan from deceiving the nations, goes about sowing the gospel, and reigns in the hearts of men.

XXII) Hebrew Israel is confused by their flattened perspective, thinking the arrival of the Messiah and the kingdom of God would bring glory, riches, fame, and honor – but the Messiah is coming twice (a fact understood by the “least” Christian, though not the greatest prophet), first as sower and sacrifice, then as harvester, judge, and king. The Kingdom of heaven will appear insignificant at first (the “already”), but there will be growth and ultimately an abundant harvest (the “not yet”).

XXIII) While sowing, the Son of God performs many miracles (signs) attesting to His Deity, bears witness to the truth, destroys the works of the devil, perfectly obeys the Father, and in time bears the sins of the remnant, dies for them, and is buried, having suffered the punishment those in the remnant deserve, just as the Scriptures foretold.

XXIV) The Triune God demonstrates the efficacy of the sacrifice by the resurrection of the Son, the single greatest event in human history. The risen Son of God has been given all rule and authority by the Father.

XXV) King Jesus commissions His followers to teach His Word to all nations, baptizing converts in the name of the Father, and the Son, and the Holy Spirit, the collective being His church, that He promises to build until the end of “this age” despite restrained opposition from Satan and his followers. In so doing, He fulfills the offspring portion of the Abrahamic covenant (the focus of the covenant circles). He ascends into heaven, inaugurating (but not consummating) the “age to come”. Christ the God-man is now seated on His heavenly throne, fulfilling the Davidic covenant.

XXVI) Not long thereafter, Hebrew Israel as a theocratic nation under the book of the law comes to an end. God's people have been reconstituted under a New Covenant. God had fulfilled His land promises and possessing the Old Covenant inheritance ... Canaan ... no longer applies. The covenant description as "everlasting" can mean "forever and ever" but literally means "until the distant future" and applies to other temporary institutions, such as the Aaronic priesthood and the Day of Atonement. Context determines duration. Any right to Canaan contemporary Israelis may possess today grows out of principles governing modern nations, not the portion of the Abrahamic covenant with the Patriarchs.

XXVII) God now engraves on men's hearts the very law He engraved on tablets of stone, the Ten Commandments. However, the Hebrew Sabbath token of the Old Covenant is transformed by Christ with the creation ordinance moral principle of resting one day in seven re-emerging as the Lord's Day over which the Son of Man is Lord.

XXVIII) Christian Israel will endure tribulation between the advents of Christ ("the millenium"), with an intensification on a world-wide scale ("the tribulation") before the return of Jesus Christ as harvester and judge. God used signs and wonders to establish the first century Church against severe skepticism and persecution. Though tribulation continues, these signs and wonders ceased with the apostolic era, the church and New Testament having been authenticated and established. The primary engine of growth was, and is now, through the superior gift of preaching the Word in love.

XXIX) Flowing from the eternal counsel of redemption, the Father establishes a Messianic Covenant (not called such by Scripture explicitly) with the Son (as God-man) that He is to be a priest forever and is anointed to rule God's people as their King. The Messiah begets spiritual children through the gospel, and these partake with Him in this covenant as sons of God and royal priests, loving both God and man, living holy lives rich in good works that reflect God's glory, waiting and praying in hope for the second coming of Jesus Christ.

XXX) The New Covenant with Christian Israel is built upon the Messianic Covenant. As our Holy and permanent High Priest, Jesus prunes and reforms Hebrew Israel (His people by birth) into Christian Israel (His people by faith). He accomplishes their redemption from sin, spiritually transforms them by gospel reformation, reconstitutes them under a new covenant in His blood, and gives the promised Spirit as a down payment of their inheritance. Under this New Covenant the remnant on earth and gathering in heaven are promised spiritual blessings and preservation in Christ. The tokens of the New Covenant are heart circumcision, baptism, and the Lord's supper.

XXXI) The Holy Spirit uses the apostle Paul and writer to the Hebrews to sort out the covenant landscape post first advent (e.g. the physical vs. the spiritual seed of Abraham, the moral vs. the ceremonial parts of the Mosaic law, etc ...) penning Scripture hard to be understood. The "Israel of God" has ever and always been people of faith, not of flesh. That is not to say that the church has replaced Hebrew Israel, rather a remnant in the theocracy (from whom the kingdom is taken away) metamorphoses (in form) into Christ's church, reconstituted under a better covenant. The church has Jewish roots, a Jewish Redeemer as cornerstone, and Jewish prophets and apostles as a foundation. Anti-Semitism has never had a place in the church, nor should the church take even the tiniest satisfaction in the distress that has historically followed, and still follows, the Jewish people. The church should preach the gospel to the Jewish people confident that God has a remnant among them as well as among the Gentiles, but not expect a 1,000 year restoration of a Jewish earthly kingdom and the resumption of sacrificial offerings. Jesus Christ is the final offering for sin, once for all, "It is finished."

XXXII) Contemporaneous with the interadvental tribulation is the growth of the church, with sons of the kingdom infiltrated by sons of the evil one. Jesus Christ, the Living One, reveals by way of a vision that the day will come when Satan is no longer restrained from deceiving the nations, and for a brief time Satan's goal of being worshipped and his war against the church will seem to swing greatly in his favor as his beasts and great prostitute of persecution, namely world governments, anti-Christian religion, and anti-Christian seduction, are coordinated by a man of lawlessness with false signs and wonders. The church will cry out to God under the increasing lawlessness and spiritual darkness.

XXXIII) After a "brief" time, the resurrected Son of God will return in power and glory, His Coming being escorted to the earth by His gathered and raptured people. He slays the man of lawlessness and judges all men. "This age" has come to an end, and "the age to come" is fully consummated. Then the Triune God will be exclusively worshipped by the holy angels and the redeemed among men, over all the new heaven and earth, for all eternity. The creation ordinance of marriage and procreation ceases. God's people have entered their eternal rest and He will once again walk among them. Those whose sins were not atoned by His sacrificial death are thrown into the Lake of Fire with the fallen angels.

XXXIV) Perhaps the toughest reality to accept is that God would cast angels and men into the Lake of Fire for eternity. That truth is, and ever will be, jarring. And as he did in the beginning, Satan will tempt you to think that God is a liar and undermine His Word by cooing "What God would allow bad things to happen to good people"? Ask God to help you believe the truths that no one is good but God and that His highest priority is His glory, not your comfort. That does not mean that you are merely a prop and insignificant to God, who lovingly saves a remnant of men at unfathomable cost. It means that all will be done according to God's will, not the will of angels or men ... not your will. Align yourself with the will of God by repenting of your sins and believing in His Son as your Redeemer and Lord, and your eternal peace is assured ... or, reject God's truth and gospel to your eternal regret and anguish. You can ignore God, but not safely.

I) Job 35:6-7, 41:11; Ps. 90:2; Is. 40:12-41:4; Mal. 3:6a; Matt. 28:19; John 14:26, 15:26, 17:5, 24; Rom. 11:34-36; 1 Tim. 6:15b-16

II) Gen. 1:26-27; Ps. 19:1, 103:20-21, 139:14, 148:1-14; Eccl. 12:1-7; Luke 23:46; Acts 7:59; Rom. 11:36; Heb. 1:4-14

III) Gen. 2:16-17, 3:6-7; Ps. 14:1-3, 104:24; Isa. 14:24-27, 46:9-10; Amos 3:6b; Matt. 22:30; Rom. 5:12, 11:33; Eph. 1:11; 1 Tim. 5:21; 2 Pet. 2:4; Jude 6; Rev. 12:3-4, 9, 14:10

IV) Prov. 8:23; Luke 1:35; John 3:16-17, 5:19-23, 26-27, 6:37-40, 8:16, 18, 42, 10:27-30, 36, 11:41-42, 12:48-50; 14:16-17, 25-26, 15:26, 16:7, 13-15, 17:4-8, 24; Acts 2:33, 13:2, 20:28; 1 Cor. 12:11; Eph. 1:3-17; 2 Tim. 1:8-9; Titus 1:1-2; 1 Pet. 1:17-21

V) Num. 23:19; 2 Kings 19:25; Job 42:2; Ps. 135:6; Prov. 16:4, 33; Isa. 14:24, 43:13, 45:7-9, 46:9-10; Jer. 18:1-12; Lam. 3:37-39; Luke 22:22; John 12:48; Acts 4:27-28, 16:31; Rom. 9:19-23; Eph. 1:3-6, 11; Phil. 2:12-13; Col. 1:16-17; James 1:13-16; 1 Pet. 2:8

VI) Gen. 1:1-2:1; Ex. 20:11; Job 38:1-7; Ps. 33:6-9, Isa. 42:8; Matt. 12:32; Mark 10:6, 29-30, 13:19; Luke 11:50-51, 13:14, 16:8, 18:30, 20:34-36; John 6:16-21; Eph. 1:21; 1 Tim. 6:17-19; 2 Tim. 4:10; Titus 2:12; Heb. 6:5

VII) Gen. 1:26-28, 2:2-3, 7, 18-25; 3:20; 5:1-3; Ex. 20:14; Ps. 8:3-9, 66:1-4; Prov. 24:27; Eccl. 7:29; Matt. 5:43-48; Luke 3:38, 20:34-36; John 13:34-35; Rom. 5:12-21, 13:1-7; 1 Cor. 6:9-11, 7:1-4, 13:1-13; Heb. 13:4

VIII) Gen. 2:16-17, 3:8-9; Rom. 6:23a; James 1:15

IX) Isa. 14:12-16a; 2 Pet. 2:4; Jude 6; Rev. 12:1-17; 20:10

X) Gen. 1:27, 3:1-5, 21, 4:1-7; Deut. 22:5; Rom. 5:12, 18a, 19a; 1 Cor. 11:3-16, 14:34-38; Eph. 5:22-6:4; 1 Tim. 2:8-3:5; Titus 1:5-9; 1 Pet. 3:1-7, 5:8

XI) Gen. 3:6-19; Isa. 53:10-11; John 12:31, 16:11; Rom. 10:11, 16:20; Heb. 9:22; 1 John 3:8; Rev. 19:20, 20:2, 10

XII) Gen. 4:26, 5:24, 6:5-22, 7:17-24; Matt. 24:37-39; Luke 17:24-30; Heb. 11:7; 1 Pet. 3:20; 2 Pet. 2:5, 3:3-12

XIII) Gen. 9:1-17, 11:1-9; Isa. 54:9-10

XIV) Gen. 3:15, 12:1-3, 13:14-18, 15:1-21, 17:1-27, 22:16-18, 26:3-5, 28:13-15, 35:10-12, 48:3-4; Lev. 26:42; Ps. 105:9-11; Isa. 53:10; Acts 3:25-26; Gal. 3:7-9, 14-19, 29; James 2:21-23

XV) Gen. 46:2-7, 26-27, 47:11-12, 27; Ex. 1:7-14, 6:2-8, 7:14-10:29, 12:29-32, 14:15-31; Deut. 4:32-40, 29:1-29

XVI) Ex. 19:3-6, 20:1-17, 24:1-8, 31:12-18, 35:1-3; Num. 16:32-36; Neh. 13:15-22; Isa. 58:13-14; Jer. 17:21-27

XVII) 2 Kings 22:8-13, 23:1-3; Ezra 9:1-10:12; Ps. 78:10; Acts 13:38-39; Rom. 3:19-20, 5:20-21, 7:5-8:8; Gal. 3:19, Heb. 9:1-15

XVIII) Judg. 17:6; 2 Sam. 7:8-16; 1 Chron. 17:10-14; 2 Chron. 36:9-23; Est. 2:5-7; Ps. 89:3-4, 26-36; Isa. 9:6-7; Lam. 1:1-5:22; Acts 2:30

XIX) 2 Chron. 21:4-7; Jer. 33:15-17, 20-21; Matt. 1:1, 22:41-46; Luke 1:31-33; Acts 2:29-36, 13:32-37; Rom. 1:3

XX) Ruth 1:15-18; Esther 8:15-17; Isa. 53:1-12; Ezek. 3:17-21, 18:30-32, 34:11-31; Hos. 14:1-9; Joel 2:12-18; Amos 5:14-15; Mic. 5:2-9; Obad. 15-18; Jonah 2:1-9, 4:2; Nah. 1:1-8; Hab. 2:4, 16-19; Zeph. 3:8-13; Hag. 2:20-23; Matt. 11:11; Luke 2:22-38; 1 Pet. 1:10-12

XXI) 1 Kings 19:18; Mic. 5:2; Matt. 2:6, 12:22-29; Mark 1:38-29; John 1:1-2, 14, 8:42, 12:20-21, 14:23; 2 Cor. 13:5; Eph. 3:14-19

XXII) Isa. 53:1-11, 12b (1st), 12a (2nd); Dan. 7:9-14 (2nd); Mic. 5:2 (1st); Zech. 9:9-10 (1st), 14:9-11 (2nd); Matt. 11:7-11; 12:28; 13:1-52; Luke 17:20-21, 19:11; Acts 1:6, 11

XXIII) Ps. 16:8-11; Isa. 53:1-12; Matt. 3:16-17, 17:5; Mark 9:7, 14:36; Luke 9:35, 22:42, 24:27, 44-45; John 2:23, 3:2, 17, 4:34, 5:19, 30, 6:38, 8:29, 11:47, 12:28, 37, 14:31, 16:37, 20:30; 1 Cor. 15:1-4; 2 Cor. 1:20, 5:21; Gal. 3:13; Col. 2:13-14; 1 John 3:8; 2 John 3

XXIV) Matt. 28:1-10; Mark 16:1-8; Luke 20:34-36, 24:1-12; John 3:35, 20:1-18; 1 Cor. 15:12-23; Eph. 1:15-23; Col. 1:13-23; Heb. 6:4-6

XXV) Ps. 89:38-39, 49; Isa. 9:6-7, 49:5-6; Matt. 16:18, 22:41-46, 28:16-20; Luke 24:46-47; John 16:33; Acts 26:22-23; Rev. 17:14

XXVI) Gen. 17:8; Ex. 40:12-15; Lev. 16:29-34; Deut. 28:15, 63-64, 30:17-18; Josh. 11:23, 21:43-45, 23:14; 1 Kings 4:20-21, 8:56; Neh. 9:7-8; Ps. 37:22; Matt. 21:43, 24:1-3a, 15-28, 32-35; Rom. 4:13; Gal. 3:16, 29; Heb. 11:8-10

XXVII) Ex. 20:1-17, 24:12, 31:18, 32:15-16, 34:28; Deut. 4:13, 10:1-5, Jer. 31:31-34; Matt. 5:17-19, 12:1-14; Mark 2:18-3:6; John 20:1, 26; Acts 2:1; 20:7; Rom. 14:1-13; 1 Cor. 16:1-4; Gal. 4:1-11; Col. 2:16-17; Heb. 3:7-4:13; Rev. 1:10

XXVIII) Matt. 24:3b-14, 29-31, 36; Luke 21:24; John 1:14, 16:33; Rom. 10:14-17; 1 Cor. 12:1-14:40; Eph. 4:1-16; Heb. 2:1-4

XXIX) Ex. 19:5-6; Ps. 110:1-4; Matt. 5:16; Titus 2:11-14, 3:8; Philem. 7; Heb. 4:14-16, 7:21-28, 9:28, 13:15-16; James 1:22, 27, 2:8; 1 Pet. 2:9; 1 John 3:3, 4:13-16; 3 John 11

XXX) Jer. 4:1-4, 31:31-34; Matt. 28:19; Luke 22:19-20; Acts 2:22-23, 33; 1 Cor. 11:23-26; Eph. 1:13-14; Col. 2:11-15; Heb. 7:22, 8:1-13, 9:1, 11-12, 15-24, 12:22-24; 1 John 3:24

XXXI) Matt. 3:6-9, 16:16-18, 21:42-46, 27:25; Mark 11:12-21; John 8:39, 19:30; Acts 10:9-17, 34-35, 13:46-47, 15:4-29; Rom. 2:25-29, 4:9-25, 9:6-13, 11:1-36; Gal. 2:11-21, 3:1-29, 5:1-12, 6:12-16; Eph. 2:11-22; Phil. 3:2-3; 1 Pet. 2:4-10; 2 Pet. 3:13-18; Heb. 5:11-6:3, 6:20-10:25

XXXII) Matt. 13:24-30, 24:6-14; Luke 18:1-8; 2 Thess. 2:1-12; Rev. 11:1-14, 13:1-10, 11-18, 17:1-18, 20:1-3, 7-10

XXXIII) Eccles. 12:13-14; Song 2:16a, 6:3a; Isa. 65:17-25; Dan. 12:1-2; Matt. 22:30, 24:29-31, 36-51; Luke 17:24-30; John 5:22-23, 26-29, 11:21-27; Rom. 6:5-11; 1 Cor. 15:20-27a, 50-54a; 1 Thess. 4:13-5:2, 2 Thess. 2:1; Rev. 11:7-13, 14:6-20, 19:11-21, 21:1-22:5

XXXIV) 1 Sam. 2:1-10; Isa. 42:8; Matt. 13:39-40, 25:31-46; Mark 10:18; John 3:16, 36