

The Revelations to Christ's Holy Bride Church Gospel Scripture Study Workbook

LECTION (LESSON) 21

*Lection is defined as being a lesson.
Read each Verse and pay special attention
to the sections in purple and blue.*

IESUS REBUKETH CRUELTY TO A HORSE CONDEMNETH THE SERVICE OF MAMMON

1. AND it came to pass that the Lord departed from the City and went over the mountains with his disciples. And they came to a mountain whose ways were steep, and there they found a man with a beast of burden.
2. But the horse had fallen down, for it was over laden, and he struck it till the blood flowed. And Jesus went to him and said, "Son of cruelty, why strikest thou thy beast? Seest thou not that it is too weak for its burden, and knowest thou not that it suffereth?"

The section in purple of Verse 2 above is yet another lesson in Jesus' Gospel wherein He protected His Father's creatures, whom He make clear we should love, when He told His chosen 12 in Lection 76:5 "A new commandment I give unto you, that ye love one another and all the creatures of God. Love is the fulfilling of the law. Love is of God, and God is love. Whoso loveth not, knoweth not God."

However, that very important lesson is not in traditional Bibles. Why? It was not included for it contradicts the blood sacrifice rituals and laws for the atonement of sin that are in Exodus 29:10-42, and those laws are the very foundation of the Hebrew religion, and they are also the very foundation of all Catholic and Protestant denominations. Those rituals and laws in Exodus 29:10-42 violate the commandment Jesus gave, "love all creatures of God." Why? Those laws require the slaughter of God's innocent creatures to atone for sin the creature did not commit.

3. But the man answered and said: "What hast thou to do therewith? I may strike it as much as it pleaseth me, for it is mine own, and I bought it with a goodly sum of money. Ask them who are with thee, for they are of mine acquaintance and know thereof."
4. And some of the disciples answered and said, "Yea, Lord, it is as he saith. We have seen when he bought it." And the Lord said again, "See ye not then how it bleedeth, and hear ye not also how it waileth and lamenteth?" But they answered and said, "Nay, Lord, we hear not that it waileth and lamenteth?"
5. And the Lord was sorrowful, and said, "Woe unto you because of the dullness of your hearts; ye hear not how it lamenteth and crieth unto the heavenly Creator for mercy, but thrice woe unto him against whom it crieth and waileth in its pain."
6. And he went forward and touched it, and the horse stood up, and its wounds were healed. To the man he said, "Go now thy way and strike it henceforth no more, if thou also desireth to find mercy."

In reference to the section in purple above, Jesus taught often in His Gospel by Apostle John: as you do to the least of God's creatures, so shall it be done unto

you, in this lifetime or the next. He also taught often: if you give mercy, you shall receive mercy.

7. AND seeing the people come unto him, Jesus said unto his disciples, “Because of the sick I am sick; because of the hungry I am hungry; because of the thirsty I am athirst.”

8. He also said, “**I am come to end the sacrifices and feasts of blood, and if ye cease not offering and eating of flesh and blood, the wrath of God shall not cease from you,** even as it came to your fathers in the wilderness, who lusted for flesh, and they eat to their content, and were filled with rottenness, and the plague consumed them.

Jesus preached often the first section in purple, “**I am come to end the sacrifices and feasts of blood,**” yet unlike Jesus’ Gospel by Apostle John, that fact is not prominent the New Testaments of traditional Bibles, even though it fulfilled the Daniel 8:11 and 9:24-27 prophecies.

8:11 And this shall be until **the chief captain** shall have delivered the captivity: and **by reason of him the sacrifice was disturbed**, and he prospered; and the holy place shall be made desolate.

In 8:11 above, **the chief captain** is Jesus, and **by reason of him the sacrifice was disturbed**. Further clarification is provided in Daniel 9:24-27 below.

9:24-27

24 Seventy weeks have been determined upon thy people, and upon the holy city, for sin to be ended, and to seal up transgressions, and to blot out the iniquities, and to make atonement for iniquities, and to bring in everlasting righteousness, and to seal the vision and the prophet, and **to anoint the Most Holy**.

The section above, **to anoint the Most Holy**, is the anointing of Jesus, which is further clarified in Verse 25 below:

25 And thou shalt know and understand, that from **the going forth of the command for the answer and for the building of Jerusalem until Christ the prince** there shall be seven weeks, and sixty-two weeks; and then the time shall return, and the street shall be built, and the wall, and the times shall be exhausted.

The section above, **the going forth of the command for the answer and for the building of Jerusalem until Christ the prince**, provides the name of the **Most Holy**. This section of Verse 25, **the going forth of the command for the answer and for the building of Jerusalem**, is clarified in Ezra 6, by Nabuchodonosor, when he stated in Verse 8: **Also a decree has been made by me**, if haply ye may do somewhat **in concert with the elders of the Jews for the building of that house of God**: to wit, out of the king’s property, even the tributes beyond the river, let there be money to defray the expenses carefully granted to those men, so that they be not hindered.

A decree is a command, and Nabuchodonosor commanded **the building of that house of God**, which was the temple in Jerusalem.

26 And after the sixty-two weeks, the anointed one shall be destroyed, and there is no judgment in him: and he shall destroy the city and the sanctuary with the

prince that is coming: they shall be cut off with a flood, and to the end of the war which is rapidly completed he shall appoint the city to desolations.

27 And one week shall establish the covenant with many: and **in the midst of the week my sacrifice and drink-offering shall be taken away**: and on the temple shall be the abomination of desolations; and at the end of time an end shall be put to the desolation.

The section in bold of Verse 27 above, **and in the midst of the week my sacrifice and drink-offering shall be taken away** provides important information, but to understand what that information is telling us, we first need to determine what is a week in biblical prophecy. The information to determine that is in a couple of Books of the Old Testament, one being Numbers 14:34, which tells us, **“According to the number of the days during which ye spied the land, forty days, a day for a year.”**

With that information we know a week is 7 years, and as you study Jesus’ Gospel, you will learn His Messianic Ministry lasted 3.5 years. In Verse 27 we are told, **“in the midst of the week my sacrifice and drink-offering shall be taken away.”** The sacrifice and drink offering was the daily sacrifice carried out in the temple for the atonement of sin, according to the blood sacrifice rituals and laws as provided in Exodus 29.

In fulfillment of Scripture, Jesus was crucified in the **“in the midst of the week,”** and He appeared in the temple after His resurrection, on the day of the sacrifices, holding a whip of seven cords, just as He did prior to His crucifixion. And, as He did prior to His crucifixion, He over turned the money changers tables, and those within the temple were terrified, and that day the blood sacrifices for the atonement of sin ended.

For those who want to know all the required Scripture and calculations to determine Jesus’ fulfillment of the Daniel 8:11 and 9:24-27 prophecies, they are in Chapter 11 of Direct Contact by God, Volume 3, available through the Publications button in the Menu Bar of UnifiedChurchofChristandTruth.org, and on Amazon.

And, further to this statement Jesus made often in His Gospel by Apostle John, **“I am come to end the sacrifices and feasts of blood,”** one has to search the New Testaments of Traditional Bibles, very hard, to find that it is slightly referenced just once. Instead, the prominent lessons taught in Jesus’ Name, in traditional Bibles, are that He gave Himself on the cross to redeem mankind from their sins, and that is a falsehood of Pharisee Saul, who preached such. Actually, even as the Apostles were teaching their Master’s Doctrine, Pharisee Saul was teaching his falsehoods of grace and salvation in Jesus’ Name.

The second section in purple, **“if ye cease not offering and eating of flesh and blood, the wrath of God shall not cease from you,”** is not mentioned in any manner whatsoever in the New Testaments of traditional Bibles, even though it is a lesson Jesus’ preached often.

9. **“And I say unto you, though ye be gathered together in my bosom, if ye keep not my commandments I will cast you forth.** For if ye keep not the lesser mysteries, who shall give you the greater.

This statement given to Jesus' chosen 12 is a very important and revealing statement: "though ye be gathered together in my bosom, if ye keep not my commandments I will cast you forth." Why is it important? They were His chosen and very close to Him, yet He made it clear He would cast them aside if they did not keep His Commandments. Biblical records crystallize the fact Pharisee Saul did not keep Jesus' Commandments. If Jesus would cast aside any of His chosen 12 for not keeping His Commandments, then why would He treat Pharisee Saul any different? The answer to that question is, He would not.

In addition to that fact: 1 - Jesus knew Pharisee Saul was responsible for the imprisonment and/or death of many of His followers who were preaching and teaching the doctrine He had given to mankind in fulfillment of Scripture; and 2 - Jesus knew Pharisee Saul was preaching Hebrew doctrine that He came into the world to eliminate, as that Hebrew doctrine violated His Father's Law of Love; and 3 - the Jews demanded His crucifixion for preaching His Father's Law of Love as it contradicted the revered blood covenant of Exodus 24, and the blood sacrifice rituals and laws of Exodus 29. Does it make any sense at all that as written in Acts, Jesus would forgive Pharisee Saul for preaching doctrine He came into the world to end, and appoint him to be an apostle?

And, does it make any logical sense at all that God would appoint Pharisee Saul to an apostleship, when He knew Pharisee Saul was preaching doctrine that He had sent His Son into the world to end? The answer to that question is an absolute no!

10. "He that is faithful in that which is least, is faithful also in much, and he that is unjust in the least, is unjust also in much.

11. "If therefore ye have not been faithful in the mammon of unrighteousness, who will commit to your trust the true riches? And if ye have not been faithful in that which is another man's, who shall give you that which is your own?"

12. "No servant can serve two masters, for either he will hate the one, and love the other, or else he will hold to the one and despise the other. Ye cannot serve God and mammon." And the Pharisees also, who were covetous, heard all these things, and they derided him.

This is a very important statement to keep in mind, and I believe the reason should be very obvious: "No servant can serve two masters, for either he will hate the one, and love the other, or else he will hold to the one and despise the other. Ye cannot serve God and mammon."

13. And he said unto them, "Ye are they which justify yourselves before men, but God knoweth your hearts, for that which is highly esteemed among men is abomination in the sight of God.

14. "The law and the prophets were until Iohn; since that time the kingdom of God is preached, and every man presseth into it. But it is easier for heaven and earth to pass away, than one tittle of the law to fail."

This is a very revealing statement, "The law and the prophets were until Iohn." John the Baptist, Jesus' cousin, made the way for Jesus, and as you will recall, in Lection 7, John preached the baptism of repentance for the remission of sins, and taught, "Keep yourselves from blood and things strangled and from dead bodies of birds and beasts, and from all deeds of cruelty, and from all that is gotten of wrong; Think ye the blood of beasts and birds will wash away sin! I tell you Nay,

Speak the Truth. Be just, be merciful to one another and to all creatures that live, and walk humbly with your God.”

Further to that which John the Baptist taught, Jesus taught in Lection 33:2, “No blood offering, of beast or bird, or man, can take away sin, for how can the conscience be purged from sin by the shedding of innocent blood? Nay, it will increase the condemnation.”

15. Then there came some women to him and brought their infants unto him, to whom they yet gave suck at their breasts, that he should bless them, and some said, “Why trouble ye the master?”

16. But Jesus rebuked them, and said, “Of such will come forth those who shall yet confess me.”

LECTION (LESSON) 22

THE RESTORATION OF IAIRUS' DAUGHTER

1. AND behold there cometh one of the rulers of the synagogue, Jairus by name, and when he saw him, he fell at his feet and besought him greatly, saying, “My little daughter lieth at the point of death; I pray thee, come and lay thy hands on her, that she may be healed, and she shall live.” And Jesus went with him, and much people followed him and thronged him.

2. AND a certain woman, which had an issue of blood twelve years, and had suffered many things of many physicians, and had spent all she had, and was nothing bettered, but rather grew worse.

3. When she had heard of Jesus, she came in the press behind and touched his garments. For she said, “If I may touch but his garment, I shall be whole.” Straightway the fountain of her blood was dried up, and she felt in her body that she was healed of that plague.

4. And Jesus, immediately knowing in himself that virtue had gone out of him, turned him about in the press and said, “Who touched my vesture?” And his disciples said unto him, “Thou seest the multitude thronging thee and sayeth thou, who touched me?”

5. And he looked round about to see her that had done this thing. But the woman, fearing and trembling, knowing what was done in her, came and fell down before him and told him all the truth. And he said unto her, “Daughter, thy faith hath made thee whole; go in peace and be whole of thy plague.”

6. WHILE he yet spake, there came from the ruler of the synagogue’s house certain which said, “Thy daughter is dead, why troublest thou the Master any further?”

7. As soon as Jesus heard the word that was spoken, he saith unto the ruler of the synagogue, “Be not afraid, only believe.” And he suffered no man to follow him save Peter and James and John the brother of James.

8. And he cometh to the house of the ruler of the synagogue, and seeth the tumult and the minstrels, and them that lamented and wailed greatly.

9. And when he was come in he said unto him, “Why make ye this ado and weep? The damsel is not dead but sleepeth.” And they laughed him to scorn, for they thought she was dead, and believed him not. But when he had put them all out, he taketh two of his disciples with him, and entered in where the damsel was lying.

10. And he took the damsel by the hand and said unto her, “Talitha cumi, which is, being interpreted, Damsel, I say unto thee, arise.”

11. And straightway the damsel arose and walked. And she was of the age of twelve years. And they were astonished with a great astonishment.

12. And he charged them straightly that no man should make it known, and commanded that something should be given to her to eat.

LECTION (LESSON) 23

IESUS AND THE SAMARITAN WOMAN

1. THEN cometh Iesus to a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave to his son Ioseph.
2. Now Jacob's well was there. Iesus therefore, being wearied with his journey, sat alone on the edge of the well, and it was about the sixth hour.
3. And there cometh a woman of Samaria to draw water; Iesus saith unto her, "Give me to drink." (For his disciples were gone away unto the city to buy food).
4. Then saith the woman of Samaria unto him, "How is it that thou being a Jew, asketh drink of me, who am a woman of Samaria?" (for the Jews have no dealings with the Samaritans.)
5. Iesus answered and said unto her, "If thou knewest the gift of God, and who it is that saith to thee, 'Give me drink,' thou wouldest have asked of God, who would have given thee living water."
6. The woman saith unto him, "Sir, thou hast nothing to draw with, and the well is deep. From whence hast thou that living water? Art thou greater than our father Jacob, who gave us the well and drank thereof, himself and his children and his camels and oxen and sheep?"
7. Iesus answered and said unto her, "Whosoever drinketh of this water shall thirst again. But whosoever drinketh of the water that I shall give him, shall never thirst. But the water that I shall give him shall be in him a well of water springing up into everlasting life."
8. The woman saith unto him, "Sir, give me this water, that I thirst not, neither come hither to draw." Iesus saith unto her, "Go, call thy husband and come hither." The woman answered and said, "I have no husband."
9. Iesus looking upon her, answered and said unto her, "Thou hast well said, I have no husband. For thou hast had five husbands, and he whom thou now hast is not called thy husband; In that saidst thou truly."
10. The woman saith unto him, "Sir, I perceive that thou art a prophet. Our fathers worshipped in this mountain, and ye say that in Jerusalem is the place where men ought to worship."
11. Iesus saith unto her, "Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship God. Ye worship ye know not what; we know what we worship; for salvation is of Israel.
12. "But the hour cometh and now is, when the true worshippers shall worship the All-Parent in spirit and in truth; for such worshippers the All-Holy seeketh. God is a Spirit, and they that worship, must worship in spirit and in truth."
13. The woman saith unto him, "I know that Messiah cometh who is called the Christ, when he is come he will tell us all things." Iesus saith unto her, "I am he Who speaketh unto thee."
14. And upon this came his disciples, and marveled that he talked with the woman, yet no man said, "What seekest thou," or "Why talkest thou with her?"
15. The woman then left her water pot, and went her way into the city and saith unto the men, "Come, see a man which told me all things that ever I did: is not this the Christ?"
16. Then they went out of the city and came unto him, and many of the Samaritans believed on him, and they besought him that he would tarry with them, and he abode there two days.