

The Biblical Heritage Center's
DISCOVERING THE BIBLE

Following the journey of the memes of the Bible from their original cultural & historical origins to their influence in our world today.

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Theophilus Has a Problem

By Jim Myers

Many have undertaken to draw up a narrative of the events that have been accomplished among us, just as they were handed down to us by those who from the first were eyewitnesses and ministers of the word. With this in mind, since I myself have carefully investigated everything from the beginning, I too decided to write an orderly account for you, most excellent **Theophilus**, so that you may know the truth about the things you have been taught.¹

We have no idea who **Theophilus** was, but we know he had a problem that a lot of people have had -- ***Theophilus didn't know who was telling him the truth.*** He had been taught something that he believed was the truth and then heard other teachings that indicated it wasn't. *Why was Theophilus so concerned about finding the truth?* Based on the context of what follows, it was because he believed his eternal destiny was at stake. He believed the truth would determine where he would spend eternity -- ***paradise or the fires of Gehennom.***

Theophilus contacted a man that I will call Luke, even though we do not know his name, to investigate the matter. There is a good chance that he hired him to do the work. Luke's final report was published in two volumes and they are found in the New Testament – ***The Gospel of Luke & The Acts of the Apostles.*** But, for some unknown reason, the men who created the New Testament decided to insert the ***Gospel of John*** between the two volumes. **What would you think if you were watching a two-part movie and immediately following part one someone inserted a completely different movie?** *Needless to say, it dramatically affects how we understand Luke's report.*

When did Luke write his report? He didn't include the date, but many scholars conclude that it was around **80 CE**. This is very important because it means the Romans had destroyed the Temple a decade before. It also means that key characters in his report – **Jacob** (James), **Peter** and **Paul** – had all died over a decade earlier, and over forty years had passed since the crucifixion of Jesus.

Two of the most important people involved in creating Theophilus' problem were Peter and Paul. **Peter taught the Gospel of Jesus**, while **Paul taught the Gospel of Christ**. The two Gospels disagreed about what was required to be saved on the Great Day of Judgment.

Since the key characters were no longer alive so they could be questioned, Luke had to find other sources for his investigation. The opening verses of the **Gospel of Luke** above reveal who the sources that he used to gather information were. Luke interviewed men that are called the "**ministers of the word**" above. The Greek word translated "minister" is **HUPERETAI** and we know who they were because Luke uses it again later.

Then he (Jesus) rolled up the scroll, gave it back to **the minister** and sat down. The eyes of everyone in the synagogue were fastened on him.²

Who did Jesus give the scroll back to when he finished reading from it? The person in the synagogue in charge of the scrolls is called the **hazzan**.

The *hazzan* sat in the middle of the synagogue, on the wooden "bimah" and would select people to read aloud from the Torah. He took the scrolls from the ark in which they were stored, unrolled them to the appointed readings, and then reroll them and put them away afterwards. He blew the shofar to announce the beginning of Sabbath, and other holy days, from the roof of the synagogue. He was responsible for taking care of the lamps and would accompany pilgrims on journeys to the Temple. He was also responsible for teaching the children to read.³

Since it was Jesus' custom to attend a synagogue every Shabbat⁴, then every week he would have been in the presence of a *hazzan*. They would have also been aware of what he did on the other days in their communities. It must be kept in mind that by the time Luke started his investigation over forty years had passed since Jesus last visited any of their synagogues. A *hazzan* that had been thirty years old back then would be seventy years old when Luke came by.

Volume one of Luke's report is about **the life and teachings of Jesus**. Generally he followed chronological order; however, events recorded in each section are not. Below is an overview of volume one:

- (1) The birth and childhood of Jesus (1:5-2:52)
- (2) The Anointing of Jesus (3:1-4:13)
- (3) Jesus in Galilee (4:14-9:50)
- (4) Jesus' Journey to Jerusalem (9:51-19:27)

- (5) Jesus in Jerusalem (19:28-21:38)
- (6) The arrest, trial and crucifixion of Jesus (22:1-23:56)
- (7) The resurrection of Jesus and his instructions to his disciples (24:1-53)

The introduction of volume two overlaps the above ending of the first volume:

In **my former book**, Theophilus, I wrote about **all that Jesus began to do and to teach until the day he was taken up to heaven**, after giving instructions through the **Holy Spirit** to the apostles he had chosen. . . he gave them this command: "Do not leave Jerusalem, but wait for the gift my Father promised, which you have heard me speak about. For John baptized with water, but in a few days **you will be baptized with the Holy Spirit**" . . . he was taken up before their very eyes, and a cloud hid him from their sight.⁵

According to Luke, the descent of the Holy Spirit upon Jesus at his baptism signaled the beginning of his messianic activities.

When all the people were being baptized, Jesus was baptized too. And as he was praying, heaven was opened and the **Holy Spirit** descended on him in bodily form like a dove. And a voice came from heaven: "You are my Son, whom I love; with you I am well pleased." Now Jesus himself was about thirty years old **when he began his ministry**.⁶

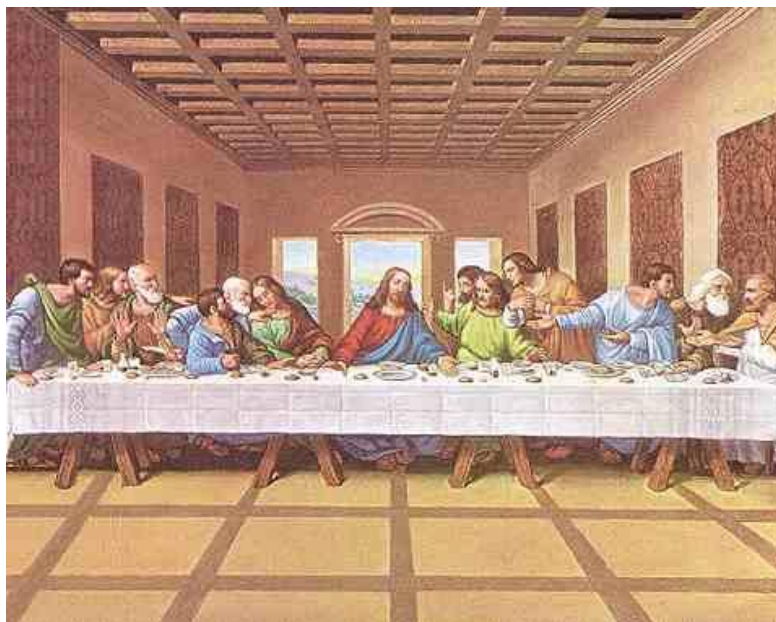
Volume two opens with the followers of Jesus receiving the same **Holy Spirit**, which signaled the beginning of the next phase of messianic activities that were done through the power of the **Holy Spirit**. Who is the **Holy Spirit** in the Jewish culture? It was not a separate entity from YAHWEH as it is presented later in Christianity. In some cases the **Holy Spirit** was used as a name of YAHWEH, while in other cases it signifies the presence of YAHWEH. Volume two of Luke's report **is the story of the Holy Spirit's work** after the ascension of Jesus.

- (1) Waiting for the arrival of the Holy Spirit. (1:1-26)
- (2) The arrival of the Holy Spirit. (2:1-13)
- (3) The Holy Spirit and Peter. (2:37-3:26)
- (4) The Holy Spirit and the Jerusalem Community. (4:1-8:4)
- (5) The Holy Spirit and Philip. (8:5-40)
- (6) The Holy Spirit and Saul. (9:1-31)
- (7) The Holy Spirit, Peter and Cornelius. (9:32-11:18)
- (8) The Holy Spirit, Paul and the Gentiles. (11:19-14:28)
- (9) The Holy Spirit and Jacob (James). (15:1-35)
- (10) The Holy Spirit and Paul. (15:36-28:31)

The report leaves out some important information that would have been known to Luke, specifically the executions of James, Peter and Paul; as well as, the destruction of the Temple. However, we must remember that writing history was not why Luke wrote the account. *His objective was to provide information Theophilus needed to determine if what he had been taught was true.* It is very important to understand that there is more at stake than just the truth for Theophilus.

The choice of which Gospel one believes also **determines who the true apostles of the Jesus Movement were.** The *Gospel of Jesus* was the one attributed to Peter and Jacob (James), while the *Gospel of Christ* was attributed to Paul. The texts indicate that Luke was an associate of Paul, thus we should not be surprised to find Paul's influence in his report.

Then he (Jesus) **opened their minds** so they could understand the Scriptures. He told them, "This is what is written: *The Messiah will suffer and rise from the dead on the third day, and repentance for the forgiveness of sins will be preached in his name to all nations,* beginning at Jerusalem.⁷



I am sure you recognize the famous picture of the "Last Supper." Jesus is seated at the table surrounded by the twelve men he personally selected to be his apostles -- Peter, James, John, Andrew, Philip, Thomas, Bartholomew, Matthew, James of Alphaeus, Simon Zelotes, Judas (brother of James) and Judas Iscariot. **Who is not at the table with the apostles?** The answer is **Paul**. If what Luke wrote above is true, then the people in the picture did not understand the Scriptures or the mission of Jesus at that point in time. It was before the

resurrection, which meant it was before “their minds had been opened.” They did not know the ***Gospel of Christ***, which Luke presented in capsule form above:

The Messiah will suffer and rise from the dead on the third day, and repentance for the forgiveness of sins will be preached in his name to all nations.

According to Luke, the purpose of volume one was to prove that Jesus was the “Anointed One,” and announce that the same anointing would be given to others at the Temple. What Jesus taught before the crucifixion thus plays no major role in the ***Gospel of Christ***. The ***Gospel of Jesus***, which is found in the ***Gospel of Matthew*** in the New Testament, presents a very different picture.

Then Jesus came to them and said, “All authority in heaven and on earth has been given to me. Therefore go and **make disciples** of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and **teaching them to obey everything I have commanded you.**⁸

Everything that Jesus had taught his disciples before the crucifixion here is essential for the apostles being able to fulfill their future mission. How could they teach others if Jesus had not taught them. **The goal was to teach them how to live on the earth as members of the Kingdom of God.**

The ***Gospel of Christ***, as we will learn, is not based on what Jesus taught before the crucifixion. **It was based on a revelation that Paul claimed he** -- and he alone -- **received from Jesus after the resurrection.** His followers were told that **if they believed it** they **would become** members of the Kingdom of God **at the end of time.**

Now do you understand why Theophilus was so confused? Should he **follow the teachings of Jesus and do what Jesus taught** or should he **believe what Paul said and hope everything would turn out OK** at the end of time?

The bottom line is that ultimately the ***Gospel of Christ*** rest completely upon the validity of Paul’s claim that he is really an apostle of Jesus. If you ask people today about when Paul became an apostle, most will say that it was “on the road to Damascus.” This famous event is recorded twice in Luke’s volume two (Acts 9 & 22). The second reference is attributed to Paul himself, so I will use it.

About noon as I came near Damascus, suddenly a bright light from heaven flashed around me. **I fell to the ground** and **heard a voice** say to me, ‘Saul! Saul! Why do you persecute me?’ ‘Who are you, Lord?’

I asked. 'I am **Jesus of Nazareth**, whom you are persecuting,' he replied. **My companions saw the light**, but they **did not hear the voice** of him who was speaking to me.

'What shall I do, Lord?' I asked. 'Get up,' the Lord said, 'and go into Damascus. There **you will be told all that you have been assigned to do**.' My companions led me by the hand into Damascus, because the brilliance of the light had blinded me.

A man named **Ananias came to see me**. He was **a devout observer of the law** and **highly respected by all the Jews** living there. He stood beside me and said, 'Brother Saul, receive your sight!' And at that very moment I was able to see him.

Then he said: '**The God of our ancestors has chosen you to know his will** and **to see the Righteous One** and **to hear words from his mouth**. **You will be his witness to all people of what you have seen and heard**. And now what are you waiting for? Get up, **be baptized and wash your sins away, calling on his name**.'⁹

How would an experience like that affect you? Wouldn't that be the first thing you would want people to know about your apostleship? But amazingly, when we turn to Paul's own books, we discover that **he says nothing about the miraculous event**. Instead, he says something completely different:

"But when God, **who set me apart from my mother's womb** and called me by his grace, **was pleased to reveal His Son to me** . . ."¹⁰

Paul says that he had been "set apart" from before his birth, but fails to reveal how he came to know it. Below is what he says about his Gospel.

I want you to know, brothers and sisters, that **the Gospel I preached is not of human origin**. **I did not receive it from any man, nor was I taught it**; rather, **I received it by revelation from Jesus Christ**.¹¹

The above verses contain very important clues of how Paul viewed himself and his mission:

- (1) Paul preached **his own Gospel**.
- (2) Paul's Gospel was **not of human origin**.
- (3) Paul **did not receive it from any man**.
- (4) **No one taught it** to Paul.
- (5) He **received it by revelation**.

- (6) The **revelation was from Jesus Christ.**
- (7) It was for **the Gentiles.**

Paul makes it clear that the other apostles were not involved. But, it is the information Paul reveals in the epistles about what happened after his revelation that is very important.

- (1) I **did not consult any human being.**
- (2) I **did not go up to Jerusalem** to see the apostles.
- (3) I **went into Arabia.**
- (4) **Three years later I went** to Jerusalem **to see Peter.**
- (5) I **stayed with him fifteen days** and saw no other apostle except James.
- (6) I then **went to Syria and Cilicia.**
- (7) **After fourteen years, I went back to Jerusalem.**
- (8) I **met privately with the important leaders.**
- (9) I **presented my Gospel to them.**
- (10) Titus, **a Hellenist Jew, went with me.**
- (11) The **leaders did not require Titus to be circumcised.**

Of special importance is that *he waited seventeen years to present his Gospel to the leaders in Jerusalem* and that *he took a Hellenist with him.* The account of what happened after Paul's revelation in Acts presents a very different story.

- (1) Saul **spends several days with the disciples in Damascus.**
- (2) He **immediately began to preach** in the synagogues.
- (3) He **declared Jesus is the Son of God** and proved Jesus is the Messiah.
- (4) The **Jews tried to kill him** and his followers helped him escape.
- (5) He **went to Jerusalem and tried to join the disciples.**
- (6) He **stayed with them** and moved about freely in Jerusalem.
- (7) He **debated with the Hellenistic Jews** and **they tried to kill him.**
- (8) The believers took him down to Caesarea and **sent him off to Tarsus.**

In this account Paul seeks out the apostles in Jerusalem and stayed with them, instead of going immediately to Arabia. The Hellenists were his enemy above, but his friend in Galatians. The appearance of the Hellenists signals the introduction of the subject of the most important issue in Luke's report -- **circumcision.**

Certain men came down from Judea to Antioch and were teaching the believers: "**Unless you are circumcised,** according to the custom taught by Moses, **you cannot be saved.**"¹²

The above verse reveals the importance that the issue over circumcision raised among the followers of Jesus. ***One group taught that circumcision was a requirement for salvation, while the other group taught that it wasn't.*** As

pointed out above, for Theophilus what was at stake was where one would spend eternity. The real question was much more than the ritual of circumcision – ***it was whether conversion to Judaism was required for salvation***. James' group, according to Paul, taught that **only Jews could be saved**; therefore the Hellenist Jews (who were also uncircumcised) and Gentiles who wanted to join the Jesus Movement would have had to be circumcised too. But, Paul argued that if they allowed themselves to be circumcised they would lose the promise of salvation by Jesus.

Mark my words! I, Paul, tell you that **if you let yourselves be circumcised, Christ will be of no value to you at all.** Again I declare to every man who lets himself be circumcised that he is obligated to obey the whole law. You who are trying to be justified by the law have been alienated from Christ; **you have fallen away from grace.** For through the Spirit **we eagerly await by faith the righteousness for which we hope.**¹³

It is important to remember that according to Paul, when he went to Jerusalem the leaders did not require Titus to be circumcised. However, as we read in Luke's account, the men from Jerusalem said circumcision was a requirement for salvation. Paul identified the man that sent them was James.

When **Cephas came to Antioch, I opposed him to his face,** because he stood condemned. For before **certain men came from James,** he used to eat with the Gentiles. But when they arrived, he began to draw back and separate himself from the Gentiles because he was afraid of those who belonged to **the circumcision group.** The other Jews joined him in his hypocrisy, so that by their hypocrisy even Barnabas was led astray. When I saw that **they were not acting in line with the truth of the Gospel,** I said to Cephas in front of them all, "You are a Jew, yet you live like a Gentile and not like a Jew. **How is it, then, that you force Gentiles to follow Jewish customs?**¹⁴

*Paul clearly views Peter and James as his opponents and a threat to his Gospel and movement. **No compromise or agreement with them is found in his writings.*** But, when we turn to Luke's account we find a very different account. In **Acts** they reach a peaceful compromise under the direction of the Holy Spirit. It is called Decree of the Jerusalem Council:

The apostles and elders, your brothers, **to the Gentile believers** in Antioch, Syria and Cilicia: Greetings.

We have heard that some went out from us without our authorization and disturbed you, troubling your minds by what they said. So we all

agreed to choose some men and send them to you with our dear friends **Barnabas** and **Paul** — men who have risked their lives for the name of our Lord Jesus Christ. Therefore we are sending **Judas** and **Silas** to confirm by word of mouth what we are writing.

It seemed good to the **Holy Spirit** and to us **not to burden you with anything beyond the following requirements**: You are to abstain from food sacrificed to idols, from blood, from the meat of strangled animals and from sexual immorality. You will do well to avoid these things. Farewell.¹⁵

The Holy Spirit and James decided that circumcision wasn't required for salvation, however there were specific requirements for membership:

- (1) *abstain from food polluted by idols*
- (2) *abstain from sexual immorality*
- (3) *abstain from the meat of strangled animals*
- (4) *abstain from blood*

There are two other requirements that are specified in the Greek text, but not in English translations:

- (1) *keep the Shabbat*
- (2) *listen to the Law of Moses at a synagogue*

In Acts, Paul not only agrees with the decree he delivers it to the Gentiles and the churches outside of Judea. When we turn back to Paul's writings we find nothing about the decree. Dr. Bart Ehrman points out that **Acts appears to have been written to smooth out the conflict between Peter and Paul.** *The speeches of Peter and of Paul read almost exactly alike. Peter sounds like Paul and Paul sounds like Peter.*

Ehrman, also points out that things are very different in Paul's writings. **Every church that Paul established appears to have become embroiled in turmoil.** Throughout his letters we find references to "false teachers" that disagree with Paul's teachings. Paul is very harsh in his responses to them and any followers that listened to them. It is important to note that these are **Christian** false teachers, who happen to be in Paul's churches. These "false" teachers understand themselves to be followers of the same Jesus as Paul. However, Paul views them as the enemies of his Gospel, and so he attacks them with vehemence unparalleled to the harsh comments he makes about pagans or Jews.¹⁶

By the middle of the second century Paul's **Gospel of Christ** had become the only Gospel known in most Gentile churches. There were a few groups that continued to hold to the **Gospel of Jesus**, but they were being labeled as *heretics* by the other churches. The church and synagogue had become completely separate entities. Christians and Jews did not attend both. The only links Gentile Christianity had to its Jewish roots were the books of the Jewish Scriptures. *Jesus had used them to teach his interpretations of the commandments and how to be righteous, but the Gentile leaders turned to the Jewish Scriptures to support their claims about who Jesus was.* As the diversity of leaders from different Gentile cultures increased, so did the number of beliefs about "who Jesus was" and what their mission was. Things changed in 325 CE when the Roman Emperor Constantine became involved.

What one believed became much more important in the Roman Church than what one did. As the power of the Roman Church grew so did the penalties for questioning its doctrines. Those who failed to accept the official doctrines of the Church or challenged them were harshly punished – *many were imprisoned and executed.*

Something the **Gospel of Jesus** and the **Gospel of Christ** agreed on was that "the righteous will be saved." What they disagreed on was how to become "one of the righteous ones." The way to do that was clearly stated by Jesus in the **Gospel of Jesus**:

Then shall **the righteous** answer him, saying, "Lord, when did we see you hungry, and fed you; or thirsty, and gave you a drink? When did we see you as a stranger, and take you in; or naked, and clothed you? Or when did we see you sick, or in prison, and come to you? The King shall answer and say unto them, "Amen! I say unto you, because you have done it unto one of the least of these my brothers, you have done it unto me."¹⁷

These (unrighteous) shall go away into everlasting punishment; but the righteous into life eternal.¹⁸

Paul's Gospel taught a very different message concerning righteousness.

For through the Spirit **we eagerly await by faith the righteousness** for which we hope.¹⁹

For it is by grace **you have been saved, through faith**—and this is not from yourselves, it is the gift of God— **not by works**, so that no one can boast.²⁰

Interestingly, the **Gospel of Jesus** and the **Gospel of Christ** agreed on a very important commandment that Jesus taught before the crucifixion. In the **Gospel of Jesus** we find:

You shall love YAHWEH your ELOHIYM with all your heart, and with all your soul, and with all your mind. *This is the first and great commandment. And the second is like unto it, **You shall love your neighbor as yourself.*** On these two commandments hang all the Torah and the Prophets.²¹

In **Galatians** Paul wrote:

You, my brothers and sisters, were called to be free. But do not use your freedom to indulge the flesh^[a]; rather, serve one another humbly in love. For the entire law is fulfilled in keeping this one command: "**Love your neighbor as yourself.**"²²

When Theophilus raised his question there was no New Testament in existence. The **Gospel of Jesus** was recorded in the writings of **Matthew**, not the Matthew that wrote the **Gospel of Matthew**. However, the later Matthew contains the basic **Gospel of Jesus**. Luke's two-volume report was a separate text and Paul's epistles were separate scrolls. It is doubtful that every Christian community had copies of all of the above texts. The **Gospel of John** and other books that we now find in the New Testament hadn't been written yet.

*Understanding the environment in which Theophilus lived, realizing which texts he had access to, and how he viewed the relationship of those texts to each other is essential. **The writings of Paul, Luke and Matthew were viewed as independent texts, not as different sections of one holy book.** The creation of the New Testament by the Roman Church changed things. Writings that contained opposing positions were joined together and became the inspired scriptures of the Roman Church. Even though they contained internal conflicts, however, they were still open to discussion because **the New Testament was not the only source of authority in the Roman Church. Teachings were passed down from one pope to another** (the doctrine of Apostolic Succession), **divine inspiration was connected to the Office of the Pope** and **the authority of Church Councils all played important roles in formulating creeds that established the doctrines of the Roman Church.***

The greatest obstacle for understanding Theophilus' problem for many modern Christians was introduced by **Martin Luther** when he created the new religion known as **Protestantism**. Luther couldn't link himself directly to Jesus because not only was he over 1,500 years removed from Jesus, he was not in the line of succession from the apostles. Luther turned to the **Gospel of Christ** for the basis

of his authority. If you remember, in **Acts** we saw the record of *the Holy Spirit and Peter, the Holy Spirit and Paul and the Holy Spirit and James*. Luther based his authority on what Luke would have called "**the Holy Spirit and Martin Luther**." He created the following doctrine upon which he based his claim of divine authority, but it would become the claim upon which future Protestant churches would also base their claims of divine authority.

Sola scriptura ("by Scripture alone") -- The Bible is the only inspired and authoritative word of God; the only source for Christian doctrine; and, it is accessible to all. **The Bible requires no interpretation outside of itself.**

*During the centuries that followed, Catholic and Protestant claims of biblical authority faced challenges from philosophical, theological, and scientific points of view. Most notable of these challenges was **Charles Darwin's Theory of Evolution**, which provided a non-biblical, non-theistic scientific explanation for the existence of life on earth. Evolutionary theory was accepted by some Christians as being compatible with contemporary Christian thought, but others rejected it and held to the Biblical model of Creation. This led to a reaction by other Christian denominations.*

In America, in the nineteenth century, **Presbyterians** such as Charles Hodge, his son A. A. Hodge, Francis L. Patton and Benjamin B. Warfield, along with **Baptists** such as John A. Broadus and Asahel Kendrick, responded. In **1895**, the **Niagara Bible Conference** developed its famous "**five points of fundamentalism**." These five points were considered, by the Conference, to be essential elements of Christianity. There were **the Virgin Birth** of Jesus Christ, his **Atonement for human sins**, his **physical Resurrection**, his **imminent return to earth**, and **the inerrancy of Scripture**. These five points became the basis for what came to be known as **Fundamentalism**, or **fundamentalist Christianity**.²³

The writings that had presented opposite positions at the time of Theophilus, along with Luke's report, became the inerrant Scripture in 1895 for some Christian denominations. Members would be taught to view them collectively as the inerrant word of God. This created an obvious problem when you understand that individual books contained conflicting information -- like those we read above from Galatians and Acts. They clearly disagree. This doctrine not only destroyed the original historical environment in which they were produced, but a completely new explanation had to be created to explain away the obvious. Anything in the Bible that conflicted had to be explained away or simply ignored -- for example, *how God replaced His chosen people (Israel) with the Church!*

Interestingly, even though the **Gospel of Jesus** and the **Gospel of Christ** may disagree on how one becomes righteous be included in the group that receives eternal life, but they agree about what will keep one from being included. Contrary to what is taught by many today, Paul's Gospel did not overlook the importance of what people did. He did not teach that people could "believe their way into heaven by faith" and regardless of what they did or failed to do -- they would still go to heaven. Pay close attention to what Paul also taught:

The acts of the flesh are obvious: sexual immorality, impurity and debauchery; idolatry and witchcraft; hatred, discord, jealousy, fits of rage, selfish ambition, dissensions, factions and envy; drunkenness, orgies, and the like. I warn you, as I did before, that **those who live like this will not inherit the kingdom of God.**²⁴

The phrase "inherit the kingdom of God," for Paul, meant the same thing as "enter in to eternal life" did to Jesus. **Neither Jesus nor Paul taught that what one believes is more important than what one does.** However, in the past centuries ***some church leaders have created doctrines that separated beliefs, actions and divine judgment.*** Religion and the consequences of reality became two separate unrelated dimensions in their minds of their followers. Take a good look at what is going on in our world today and ask yourself two questions: ***What would happen if all two-billion Christians returned to the Gospel of Jesus? What would happen in your community if all the churches taught the Gospel of Jesus?*** **BHC**

¹ Luke 1:1-4

² Luke 4:20

³ <http://www.jewishencyclopedia.com/articles/4276-chazan>

⁴ Luke 4:16

⁵ Acts 1:1-9

⁶ Luke 3:15-18, 21-23

⁷ Luke 24:45-49

⁸ Matthew 28:18-20

⁹ Acts 22:6-13

¹⁰ Galatians 1:15-16a

¹¹ Galatians 1:11-12

¹² Acts 15:1

¹³ Galatians 5:2-5

¹⁴ Galatians 2:11-14

¹⁵ Acts 15:23-29

¹⁶ Lost Christianities by Bart D. Ehrman ©2003; Oxford University Press, New York, NY; p. 160.

¹⁷ Matthew 25:37-40

¹⁸ Matthew 25:45-46

¹⁹ Galatians 2:5

²⁰ Ephesians 2:8-9

²¹ Matthew 22:37-40

²² Galatians 5:13-14

²³ <http://jamespaulgaard.wordpress.com/2009/02/09/biblical-inerrancy-history-analysis/>

²⁴ Galatians 5:19-21

December Memorials In Their Remembrance

In Loving Memory

**MARJORIE
ANN
STEWART**

b. 1927
December 21, 2009

*May you dwell under His
wings in complete
SHALOM forever!*

May their memories inspire us to seek those qualities of mind and heart which they shared when we walked life's journey together. May we help to bring closer to fulfillment their highest ideals and noblest strivings.

*May their memories deepen our loyalty to those things which we valued and shared --
faith, love, peace and devotion and our biblical heritage. As long as we live, they too will live; for they are now a part of us, as we remember them.*

(Inspired from prayers found in Yitzhor Reflections - The New Mahzor - The Prayer Book Press)



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they must be open enough to be tested;
and they must be flexible enough to change
when errors or new facts are found."**

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