

Longing to Mimic The Rabbi Pt1!

Overview

I'll make it obvious to you in just a few moments. So I'm beginning another series today, and my series will be interrupted in a very nice way by the Bishop Ken Bombay. And so I'll be preaching about this until he gets here, and then after he's gone, I'll continue on. And so I want to ask you a question. You've read in the Gospels how Jesus showed up in the synagogue on an occasion, and somebody handed him the scroll, and he read out of the book of Isaiah. And then when he finished reading out of the book of Isaiah, He sat down, but he continued to talk.

So he read from the scripture standing here. Then he sat down beside the podium, or nearby, in a very unique chair. That chair was called and known as the seat of Moses. Did Moses actually sit in that chair? Not highly likely, because there was a seat of Moses in every synagogue. And there was a reason for that. So Jesus read from the scripture. Then he sat in Moses' chair, and he made comments about what he just read. I want to talk to you today and next Sunday, in a few Sundays hither, about what was going on at that moment.

And there will be other scriptures that will be relating to it. So Matthew's chapter 11 and verse 30. Matthew 11 and verse 30. I'll start with verse 28. Come unto me, all ye that labor, and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me, for I am meek and lowly in heart, and you shall find rest for your souls. I bet you can help me finish the rest of those words, right? For my yoke is easy, and my burden, my yoke is easy, my burden is light.

That has something to do with the chair as well, and then I wish to read from Luke's Gospel, chapter 4, 16 to 21. And he came to Nazareth where he had been brought up, because now you see he was living in Capernaum. But he came to Nazareth where he'd been brought up, and as his custom was, he went into the synagogue on the Sabbath day and stood up to read. And it's always been a mystery to me. Did anybody just walk into this synagogue and read? I hope to answer that for you in the coming days.

He walked in, and without asking for permission, He read. And there was delivered unto Him the book of the prophet Isaiah. And when he had opened the book of Isaiah, He found the place. So he had to go through, as one would search through. He found the place where this was written, and he read it out loud. The Spirit of the Lord is upon me, because he has anointed me to preach the gospel to the poor. He has sent me to heal the brokenhearted, to preach deliverance to the captives, recovering of the sight to the blind, and to set at liberty them that are bruised, to preach the acceptable year of the Lord. He then closed the book. He gave it again to the minister, which

would tell you, he's done reading, and he sat down. But then he continues to speak. He began to say, this day is this scripture fulfilled in your ears. Every word of every verse is pregnant with full, glorious meaning. Never skip by a word and consider it just there. It doesn't say he sat down and said, this day, this scripture is fulfilled, the recorder of the moment, Luke said, he began to talk by saying, this day is this scripture fulfilled in your ears. That doesn't just imply it. It states emphatically that when he sat down in the chair, he began to expound on what he had just read. So he read the word of God, and they listened acutely. And then he sat down, and to their amazement, he began to unfold for them his interpretation of what he had just read. I love this. I want to go on to one more verse.

And it's found in Matthew's Gospel 23. And I'm going to read this. Then Jesus spoke to the multitude and to his disciples saying, the scribes and the Pharisees sit in Moses' seat, all therefore whosoever whatsoever they bid you observe that observe and do. But do not you, after their works, for they say from the chair, but they don't follow through with living it. For they bind heavy burdens and grievous to be born. They lay on men's shoulders, but they themselves will not move them with one of their fingers. But all of their works they do, just to be seen, that they could make you see their broad phylacteries. That's not a garter belt. They wanted you to see their phylacteries. Anybody know what a phylactery is? It's this little gadget that they would put on their foreheads. And with great pride, it wouldn't be just something they'd wear to a wedding or a unique moment. No, no, no. This was something that the most religious, the most focused of Hebrew believers, and especially the scribes and the Pharisees, the elite. They would always wear their phylactery. It was a little capsule, specially crafted.

The little capsule could be opened, and you could put something inside. What was inside was a couple of verses of scripture. Why? To keep the word close to your mind. Thy word if I hid in my heart. Well, I can't get into my heart, so I put it near my mind. Thy word, the psalmist said, have I hid in my heart? That I might not grieve you. I might not sin against you. So Jesus stands before this crowd in the synagogue, and he reads the word of God. Then he sits down and continues to talk. But now he criticizes those who normally sit in this chair and says, look out. Look out for these guys because they're fakes. They're not roast beef, they're baloney.

Now I'm going to completely change the lane that I'm in and go to something else, which will bring us back to the chair. Children in the Hebrew way of life in this time of history, I had great difficulty finding what I wanted to know about this because education throughout the ages has been kind of foggy, especially for children. And it's a great moment in Christianity when a great Salvation Army captain in Britain decided to open up Sunday school for children. And until he did so, the responsibility totally for the children would have been their parents. And if the parents didn't know a whole lot, if they didn't spend time listening to the podium and if they didn't listen to what was being said in the chair, they would only pass on to their children the lukewarm, ever so thin concept passed on to them by their fathers. And so a Sunday school was arranged and erected.

And I'm so sorry to hear that Sunday schools have passed by the way because it was a great thing for children. But then there was such a keen interest. And we had Sunday school for adults. And when I was a kid, the adult class was the biggest class in the church. But when we

go back to the days of Jesus being reared in a house in Nazareth, it's a little foggy. But I dug and I dug and I dug and I found some thoughts and some ideas that were put out by some current Hebrew teachers. And here's what I learned that indeed, children in those days were receiving the Word of God. Therefore, we know where Jesus listened to the Word of God as a youngster. I wasn't raised differently than other children. And so let's just put it in perspective now instead of talking about all the children, let's talk about Jesus.

At the age of five, at the very latest, at the age of six, he would have been taken by Joseph likely to the synagogue. And when Jesus arrived at the synagogue, he would have gone in and they would, a good larger synagogue would have several rooms, like maybe the main room and maybe some other rooms. We're not, I'm not familiar with that significantly, but they would sit probably in the main room like this room here. Sometimes the teacher would stand for the whole time. Other times, yeah, the teacher would stand if he's reading the Bible, if he's reading the scripture. The children would maybe sit on benches around the walls or maybe just a small synagogue and a very small community and the children would sit on the floor.

So the teacher would expand to those children the Word of God. The educational textbook for all Hebrew children in the days of Jesus was one book. Scriptures, that was the sum total of your education. Because in the Word of God, there's wisdom and there's guidance for every compartment and department of your life. Everything you need to know, it's in the book. So the children you see were educated in the school, but it was the synagogue school and who was the teacher? Most likely a rabbi who would have been hired to come in and do so. But if he couldn't be there, maybe it was some other, learned people of the community, we're not really, really sure, because again, it gets kind of foggy when you try and dig back. So Jesus along with boys and girls would have attended school, I don't know how many days a week, and they would have been studying from the age of five until the age of 12.

Now the first five books of the Bible are called The Pentateuch, written by Moses, we absolutely are convinced. Genesis, Exodus, Leviticus, Numbers and Deuteronomy. In the first two years of Jesus learning with all the rest of the kids in his class, he had to memorize Genesis, Exodus, Leviticus, Numbers and Deuteronomy. And he had to be prepared for, when I was a kid, we used to have spelling bees. Do you remember those? You were maybe sitting on a chair up at the front, maybe four or five kids, whatever, and the teacher would say, David Forrest, spell logarithm, David would pass out, and the day would be finished. But it was a surprise question. It was a surprise question. Jesus and the rest of the children had to learn Genesis, Exodus, Leviticus, Numbers and Deuteronomy, so that without a moment's notice, they could answer the question. Quickly, who was Moses' mother-in-law? Be, they had to know, they had to know.

By the time you get to the age of 12, if you're a girl, it's time to go home, because you're gonna learn the domestic duties of a mother, or a housewife. The boys would likely also go home, they had an opportunity to do otherwise, but the boys would go home and learn, like Jesus, the work of carpentry from his dad. If your dad was in business, he'd probably want you to take over the business. So the boys would have the option of going home, they're done. But during those years, some children were more excellent in their learning, they were incredibly gifted up here. They could memorize these things. I remember people like that when I was in school. It was a

fellow who used to sit in my Sunday school class. His name was John Milkeradis. And I didn't like John Milkeradis, because you couldn't stump him on any question about any fact in the whole world. One day he wanted to know, have I ever heard of antidisestablishmentarianism?

I couldn't even pronounce it at that time. He really fogged me out. Can you repeat this, David? Antidisestablishmentarianism. Try it sometime. This kid was a whiz bang. He sailed through high school, sailed through university, and gave up, by the way, as Christianity as a result of higher learning in the university, where they're smarter than the rest of us. And he's not serving God today, and I believe he's a lawyer in the city of Ottawa. If you're listening in, John, I still don't like ya.

At the age of 12, if you were, if you were a brilliant student, and if your teacher was impressed by you, he might come and talk to Joseph, your father, and say, I'm impressed with your son, Jesus. If he'd like to stay on in the class, I think he would do ever so well. I'm willing to invest my time and my life in him. Now the boy had to also, he had to desire to do this, but kids like John Milkeratus, he'd be all over it, okay? And so at the age of 13, now, when I met at the age of 12, you would go to the Passover. That was kinda like your graduation ceremony, especially if you were gonna go on and walk under the guidance of the rabbi. So for sure, you would be going to the Passover. Remember Jesus went to the Passover? And you know who might've been at the Passover at that very same time, because everybody went to the Passover. It was a big deal. It was huge.

People came from all over the then known world. People had been exiled through captivity, through the Babylonians and the Assyria, whatever, whatever. Some of them never got back, but now they're adults, and they have the liberty to travel. So they come to Jerusalem for the greatest celebration of the calendar Jewish year. Passover, Jesus went to the Passover. And likely his rabbi from Nazareth, would've also been there. Interestingly, in the city of Jerusalem alone, when Jesus was attending school in Nazareth, there were 380 synagogue schools in the city of Jerusalem at the very, very same time. There were a lot of kids showing up there, because this was kind of like a graduation ceremony. When you get to attend Passover, remember when Jesus was there, he got to sit down with some of the rabbis, with so many children coming with so many thousands of people in the city.

How was it that Jesus got even an opportunity to talk to the big shots? I'm just gonna suggest this. It's not in the word. I'm gonna suggest it. I think his teacher, Rabbi from Nazareth, was so excited and so taken up with this child, who's now 12 years of age. I believe he went in and called some of his friends who were doubtless hierarchy in Jerusalem and said, you gotta listen to this kid. And Jesus sat down and he mesmerized the rabbis. We have a winner, but remember, Jesus was known in days to come as the carpenter. There's songs about Jesus the carpenter. So when Jesus came home from the Passover, did he continue in the synagogue?

I wanna suggest to you, no. And we have to leave that with him. If you're dying to know how come, that's entirely up to, I don't believe that he continued on. But I can tell you this, he outshone every kid in the town. He outshone everyone. He wasn't just a kid who was familiar

with slivers. And I have reason to believe that we're times when Jesus, as a young adult now, approaching the age of 30, was actually praying for people and seeing God do awesome things. Otherwise, tell me this, he's at a marriage feast in Cana. And the guy in charge of the feast came over to Mary and said, can we have a talk? Or maybe she was just listening into the buzzwords over here. They're running out of wine. Oh, I think the father of the groom must be totally embarrassed. You can't run out of wine. We can run out of bread, we can run out of lamb, but not run out of wine. Mary comes over to Jesus and she says, do your stuff. How did you know enough to do that? I'm just playing a game here, it's a scenario.

I wanna suggest to you also, because some incredible things unfold in the gospels where Jesus happened upon some fishermen. Let's say that somebody, let's say that somebody walks in here on a Sunday, sits in the back row, listens to the service, and at the end of the service comes up to your grandson and says, I'd like you to follow me, I'll make you a fisher of men. And your grandson goes head over heels and walks out the door, says to his mom and dad, I'm out of here, I'm going with Jake from Ottawa. What's the likelihood? Extremely narrow. Extremely narrow.

So how come these men who were now slated to become disciples, how come at these words, come, follow me? How come they went? And how come they were so willing to go with him when they were not credible learners? They were fishermen, they had not opted at the age of 13 to go on and study. These were considered unlearned. Borderline illiterate. What did Jesus see in them? Beats me. But it comes along and he says, follow me. So another part of my little suggestion, my scenario today is they'd already heard about him. Isn't it possible that Peter goes up to Capernaum and visits his brother and he even got to meet Jesus? I have to believe that by the time Jesus said, follow me, these men who followed him were already familiar with his powerful words.

They were already familiar with his ability, God given ability, not understanding it, but they knew. They'd heard of him. He'd turn water into wine. He'd healed the sick, open-blind eyes. And the talk at the village market was, could this be the Messiah? This is a greater rabbi than any rabbi we've seen. Oh, which rabbi did he follow? Which synagogue rabbi did Jesus opt out at the age of 13 and follow that rabbi? He didn't. He went back. He's just a carpenter. Where did he learn such things? I don't know. He must be from some other place. We have another Elijah, another Elijah. We have another Moses. And do you know what the rabbis were teaching the children from day one? And do you know what they were teaching these 13, 14, 15, 16, 17-year-olds?

They were preaching and teaching how God is going to restore the kingdom to Israel. Acts chapter 1, Terry and Jerusalem, don't leave until you experience the promise of my Father. Oh, Jesus. This is the...we've been following you. We've been waiting for this. You're now going to restore the kingdom. Where did that come from? Because since they were five years of age, sitting in that little synagogue wherever they were, the rabbi was continuously talking about the need for a revival. He wasn't using the words of Jesus, but he was really promoting the concept of new wine. And you might have dared to even speak about a new wine skin, although that would not have gone over. So these children had been hearing about the restoration of the kingdom. And so all of a sudden this Jesus walks along the seashore and these men who are

common fishermen, but all about him heard these words, you and you and you, give up your boat, give up your nets, come with me. And daddy is sitting there with the boys, mending his nets. And there's no record that the dad said, well, what about the business boys? You can't walk out on me now. No, I want to dare say that as Jesus and his new followers are walking away from the fishing boat, I believe that the father ran into town, went into the nearest bar and shouted, the drinks are on me.

My sons are now disciples of that incredible teacher, a miracle worker from Nazareth. That daddy was excited out of his mind. What was going through his mind, by the way? Because you see, if things had gone along normally, those fishermen boys would have not chosen to follow their daddy in fishing, they would have continued in the synagogue in the classroom. But when that opportunity came for these sons of an aged old fisherman, when the opportunity came to stay here and memorize all the prophets, the minor prophets, the major prophets, and be ready for a new spelling bee on who was Jonah's grandfather. You're supposed to laugh right now. You're going to be on the internet, please tell me you're laughing out there.

They did not opt to stay in school. So these are not learned men. These have not been schooled by a rabbi beyond the age of 12. They probably never even went to Passover. So why would this man be excited? Because a rabbi chose them. Remember these words Jesus said to his disciples, you did not choose me. You weren't even injured. That when he said, you did not choose me. That's almost, that's a borderline indictment. You were not interested. You had no interest in the kingdom. You had no interest in learning the prophet. You had no interest in understanding the deep thoughts in the mind. You had no interest in the restoration of Israel. You were just, you were caught up with your own. You did not choose me. But this is a glorious word. This is a powerful word.

He said, I have chosen you. I can't tell you how powerful that is. Because you see the young fellows from the age of 13 to 18, because they were so enthralled with the word of God, and if their interest was growing and growing and growing, they would long in their hearts to literally imitate their rabbi. But how could they, how could they really, how could they really imitate a rabbi? The rabbi from this little synagogue school, or maybe they'd heard about one in Jerusalem, maybe they heard about one in Capernaum, maybe they heard about one over in Jericho. They'd heard about some rabbi, and they were thinking, if I could just get the attention of that rabbi, I could become a rabbi. But to become a rabbi, I've got to become, first of all, a disciple. But I can't, you know, Jesus wasn't taking in resumes when He came along the shore and said, you follow me. They're going.

Do you remember Miss Piggy on the muppets? What? Why have you chosen me? We opened this morning with a song. I know not, I do not know me. I don't understand, but I do know. There's something special about this, Jim. I don't know why he chose me. I had such a little interest in spiritual things. I wanted to be a rascal. My mom and dad were Christians. This is David talking. My mom and dad were Christians. It was of the assembly among the very first to sign the membership of the brand new church that became known as Bethel Gospel in Hamilton. My mom and dad were, they were welded in. And I was supposed to be getting welded in, but there was a streak in me that wanted to do something else. I tried desperately to backslide. Couldn't

do it. I went down to the Hamilton Beach on a Sunday afternoon, sat there and basked in the sun, and watched the bathing suits go by.

Every once in a while, a treat went by. It was a part of a bathing suit, a bikini, and I'd sit there and say, oh, yeah. And in ten minutes to seven, I'd realize church is starting in ten minutes. Oh, dear God, what am I doing? The risked my car, getting my car and drive like J who, to get to church. I might be five minutes late, but I was there. Oh, yes, I tried to backslide. There's something good about Sunday school. There's something good about kids hearing the Word of God. So Jesus was one of those. And now he comes along to some fellows who had no interest in being a disciple. Zero! But the moment this powerful rabbi, the most celebrated rabbi in all of Israel now, he's known far and wide.

He said, I choose you. You choose me. Follow me. Just quickly, I've run out of time. I hate that. Remember, Rich Young, your ruler came along and, now it was a lawyer who came along and said, what have I got to do to follow you? I want to be one of your disciples. You never hear of him again. Jesus was not taking resumes. Another fellow came along and said, I want to follow you. I'll do whatever it takes. I don't care where you go, I don't care what you do. I'll do whatever it takes. I want to be a follower of you. To what end? Because I want to be a rabbi. Why do you want to be a rabbi? There's a few reasons you get to sit in the chair, honey. Whoa, there's power in that chair. You get to speak and the people have to listen.

You know, there's something about being granted authority in some way, shape or form. It's just a human trait. As soon as somebody's given some latitude, they give an inch, they take ten miles. That's what the chair was turning into. And Jesus said, look out. These guys are not committed to the kingdom. These guys are not committed to Israel. These guys are not interested in fulfilling the Word of God. They talk a big talk, but they don't do the walk. They don't listen to them. You're wondering what's this all about, the podium, the chair, and I've run out of time, so I'm going to sit in the chair for a moment and tell you all about it. When they read the Word of God, everybody had to accept it. It's the Word.

What was he doing when he sat down in the chair? He was interpreting the Word. He was interpreting the Word. What does it mean, Rabbi? What does it mean to keep the Sabbath holy? The Sabbath starts at six o'clock, p.m. What time does the Sabbath start? Some smarter Rabbi than the rest of them came up with this. You know, that's a good law. Six o'clock. Do no work after that. You couldn't even build a fire and boil some water. No work, no labor, nothing. But if the fire has started and the water's almost come to a boil and it's 6:35. Rabbi and say, ah, 6:30. You're done. Sorry, honey, I'm not supposed to do that in the pulpit. She said, don't make those noises in the pulpit. So the Rabbi, the Rabbis got into debates. And the debates would go on for a couple of years. You ever see the movie, Yentl? Barbara Streisand?

That's the Rabbi's arguing about when does the Sabbath begin? Does it start at six o'clock? What about five after? She's in there saying, what about women? No, no, no. So she goes in and she poses as a man. You know it gave her away? Her nose. So, ah, sorry. So you see, these Rabbis would get into debates over what's the true, what's the, and so here's what came up. Some Rabbi would say, you know what, to make sure you don't mess up. Don't put on a fire any moment after 5:45. A smarter guy would come along and say, no, 5:40. And so what they literally did is they

argued this out and here was the bottom line. No Rabbi would ever give up his voice because to give up his voice meant another Rabbi, looking out for this word, had trumped him. Sorry. Another Rabbi had overspoken him and he gave in to that Rabbi. So now the guy who won the debate is greater than the other Rabbi. No, no, no, no, no, no, no, no, no, no, no, no, no, no, no, no, no, no, no, no, no, no. So this guy held to his story. This guy held to his story. So each one came up with his story. He said, this is the truth. And here's what the Rabbi would teach you no matter what synagogue you were in. What I tell you, and my assessment of what it says in the book of Deuteronomy, that's the truth. Don't you listen to anybody else? What it was based on, whether you followed an evangelist from Oklahoma or a pope from Rome or who knows whatever, whatever they said, that's the truth. And the rest of it is just porridge.

The challenge that they ran into was all these new laws. And so what they started to call them, by the time Jesus came, they had two kinds of laws. There was this law, and then there were fence laws. A fence was a new law erected to keep you from breaking through the big fence. The big fence is the wall that somebody built to keep the Mexicans out. Okay, that was the wall. Let's build another wall back a little bit earlier so that nobody even thinks about jumping over the wall. So you came up with fence laws, and depending on what part of Israel you lived in, the fence law in this town was different from the fence law in this town. But this guy's right. No, this guy's right. No, this guy. And here's the challenge.

A rabbi now selects a small group of men, no women. He selects a small group of men, and he said, you can be my disciple. And what is a disciple? Here's a word, an imitator. Okay? So if he says, I invite you to follow me, and if you are absolutely taken with him, you don't want to just learn from him as a disciple, you want to become like him. You're going to do everything that he does. What time do you get up in the morning, Mr. Disciple? I get up at the same time as my rabbi. He gets up at five o'clock. What does he do at five o'clock? Same thing as I do at five o'clock. I pray for 45 minutes. Then I have a very small amount of porridge, and then I go back to pray some more. Then I sing at eight o'clock, and then I go and hand out some moms at nine o'clock. Whatever the rabbi does, that's what I do. Because I want to be just like him.

Here's the challenge. Whatever this rabbi taught you about the fence law, that's now your law. And Jesus said, look out for the guys who sit in the chairs. They're coming up with burdens. They're coming up with things that are burying you, and there's nothing godly about it. But I'm inviting you to follow me. Oh, a new television commercial. Don't worry about that laundry soap. Choose my laundry soap. Hey, Jesus. What's better about your laundry soap than all the rest? The rest of these rabbis. And here was his answer. Come, all ye that labor, and I will give you rest. Come ye heavy laden, and lean upon my breast. Take my yoke upon you, and learn, and learn of me. Fly. He didn't sing it that high. For my yoke is easy, and my burden is light.

The difference between Jesus' interpretation of the word, he is the word, the difference between his interpretation and the rest of these rascals is his burden was grievous. He got caught chipping over the wall. He and his disciples were seen in a field grabbing some cobs of corn. You could do it on any day that you wanted, but never, never on the Sabbath, the Sabbath, the Sabbath. You couldn't go and take corn on a Sabbath. You could go into any farmer's field and help yourself anytime, but never on a Sabbath because, look at that, Jesus. He's out there taking

corn. Jesus says, and I suppose if your mule falls in a hole or your oxen is dying, you could save his life. It's a Sabbath. Let the thing die.

The laws of the rabbis were grievous, and they were heavy. And Jesus said, follow me. My yoke is easy. You know what a yoke is, right? It's not what I put two eggs in the micro, yes, I told you, they exploded. The yoke was on me. My yoke is easy. When I visit, I'm going to finish. When I visit my uncle Earl in Huntsville, he was my daddy's brother, and he'd done ever so well. He'd built a mammoth company, which if I told you right now, you'd say, oh, he took me out into the garden, and there was a little garden shed, and hanging up on the garden shed, there was a yoke. You know what it is, right? It's a wooden thing with...and I said, Uncle Earl, where did you get that? He said, that's the Forrest yoke. In your family, the forest came from UK, they bought a couple of animals, beasts of burden, and they came down to this part of the country with that yoke. Jesus said, my burden, my yoke is easy. I'm not going to weigh you down. In fact, I'm going to lighten your load.

So the conclusion this morning is, there's a lot of interpretations that are floating around about so many things. Your interpretation of when's the second coming? Somebody's inter...there's a war going on among churches. It's coming in the middle of the tribulation. It's coming in the post-millennial. It's coming...I had a friend, a precious friend, who I used to disciple years ago. He was one of my youth... That guy, he came along and he ripped my face off because I had Rick here a few weeks ago teaching us about end time. And so this guy comes against me and says, would you have him in for teaching that? He says, he doesn't know what he's doing. Everybody has his interpretation. When's Jesus coming? More than you think, he's coming soon.

So I'm careful not to give you my interpretation. You have a mind, a will of your own. I'm here to teach, but Jesus said, you don't need somebody to teach you. Doesn't that throw you off when Jesus said, you don't need somebody to teach you? Didn't that throw you off? The church has teachers. He was talking about these clowns who sat in the chair. You don't need somebody to teach you. You are going to have the Holy Spirit. He will teach you all things. So be careful of the interpretation. Okay? Heavenly Father, I trust that the people out there on the internet would have received something helpful. And if I made any errors, forgive me. And I pray, they all forgive me too.

And for these people who have assembled this morning to glean something of the Word of God, Lord, I pray. I hope that what I'm teaching and sharing will excite people to open up the Bible and read for themselves and discover the glorious truths that are in this holy, magnificent, miracle-filled book called the Bible. I ask these mercies in Jesus' name, amen.