

Understanding the Bible

How to Study the Bible

Volume 3: Advanced Topics

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DRAFT

A Bible Study Guide

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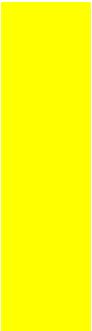
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Draft Edition 9/8/25 This draft is intentionally incomplete, but is made available to provide content referenced by other study guides.

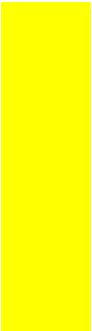
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Preface

This draft has been made available in an incomplete form to provide the material that is referenced by completed study guides. Material not referenced might also appear in the draft simply because it is nearly complete. The content of this draft may not be fully developed nor polished.

Why Four Accounts

When you begin the new testament books, you might wonder why there are four accounts of Jesus' ministry (i.e., *Matthew, Mark, Luke, and John*). There is a lot of commonality in some of them, and a lot of differences in all of them. Well, take note of this: If God had wanted you to have just one account, he would have given you that. There are two important aspects to these accounts: what they symbolize and to whom they are written. We will deal with the former here.

What scripture is doing is giving us a four-fold view of Jesus, or four roles that he has fulfilled. As we understand those views, we will see that they appear in other parts of scripture. Now, let's see those symbols throughout scripture and affirm the conclusion at the end.

1.1 The Four Accounts

You'll get a feel for the theme that is being promoted by studying each account in its entirety, but let's cite some simple examples. *Matthew* focuses on Jesus being the descendant of David who fulfills all the prophecies of the Messiah.

Matthew 1:1

1 The book of the generation of Jesus Christ, the son of David, the son of Abraham.

Mark focuses on Jesus being the Son of God and thus a servant.

Mark 1:1

1 The beginning of the gospel of Jesus Christ, the Son of God;

That is further typified by this verse:

Galatians 4:1

1 Now I say, [That] the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all;

Luke demonstrates that Jesus was a man descended from Adam. His genealogy to Adam is in Luke 3:23-38. His birth is in Luke 2:6-7. He was born under the law (like other men):

Galatians 4:4

4 But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law,

John focuses on Jesus being God himself:

John 1:1

1 In the beginning was the Word, and the Word was with God, and the Word was God.



John 1:14

14 And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

Before Jesus became a mortal man, he was the immortal man: the LORD of the old testament:

1 Corinthians 15:47

47 The first man [is] of the earth, earthy: the second man [is] the Lord from heaven.

The summary is:

- *Matthew* presents Jesus as the king,
- *Mark* presents Jesus as a servant,
- *Luke* presents Jesus as a man, and
- *John* presents Jesus as God.

Now, we will see these roles elsewhere in the scripture. However, they will be symbolic. The symbols typically are:

- A lion represents a king,
- An ox (or similar animal) represents a servant,
- A man is simply a man, and
- An eagle represents God.

Pairs of these roles are somewhat opposing: a king vs. a servant; a man vs. God.

1.2 Ezekiel's Visions of God's Chariot

One of the more direct examples of these four roles appears in two visions that Ezekiel has. Many readers are distracted and possibly confused by the other details in the visions. Let's see an excerpt from the first one:

Ezekiel 1:4-6

4 And I looked, and, behold, a whirlwind came out of the north, a great cloud, and a fire infolding itself, and a brightness [was] about it, and out of the midst thereof as the colour of amber, out of the midst of the fire.
 5 Also out of the midst thereof [came] the likeness of four living creatures. And this [was] their appearance; they had the likeness of a man.
 6 And every one had four faces, and every one had four wings.

Ezekiel 1:10

10 As for the likeness of their faces, they four had the face of a man, and the face of a lion, on the right side: and they four had the face of an ox on the left side; they four also had the face of an eagle.

There are four men. They are angels, but there are many symbols here.¹ They have four faces. Each of these match the symbols previously given.

While the four roles are apparent, I will highlight something else that will help make a later example more apparent. Ezekiel sees God's chariot coming from the north. Verse 12 (not given) explains that the cherubim do not turn as the chariot moves. So, Ezekiel is looking at the south side of the chariot. He sees the "man" directly in front of him (again, the south side), a lion on the right (east), an ox on the left (west), and an eagle (north side). Note that the opposing roles are on opposite sides. This arrangement is depicted in Figure 1.1(a).

Ezekiel has a similar vision, but there is a slightly different description:

Ezekiel 10:14

14 And every one had four faces: the first face [was] the face of a cherub, and the second face [was] the face of a man, and the third the face of a lion, and the fourth the face of an eagle.

Here, an ox is not mentioned, but a cherub is. All that this is teaching is that a cherub is also a servant. Job 4:18 says that angels are servants. Ezekiel sees the faces in a different order because now the chariot is moving to the east. So, he sees the west side which is the cherub (or, the ox in chapter 1). Again, these directions will be important later. This arrangement is depicted in Figure 1.1(b).

¹See the "Biblical Angels" study guide [4] for detailed information.



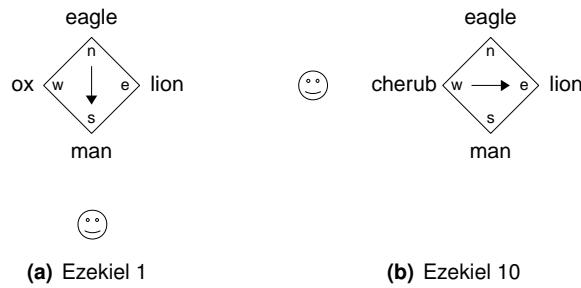


Figure 1.1: Ezekiel has two visions of God's chariot. **(a)** Ezekiel 1 describes the chariot coming from the north. So, Ezekiel (the smiley face in the figure) sees the south side. **(b)** Ezekiel 10 describes the chariot departing to the east. So, Ezekiel sees the west side. He describes the face of the cherubims that he sees in each case. The distinction between the ox and the cherub simply establishes that both are servants.

Most people get distracted by the details and miss the point of the visions. They are not trying to describe what cherubims look like. They are teaching a truth. While the chariot has come to take the LORD away, he will return as the Son of God (and he isn't the Son yet when the vision is given!) in four roles. Who was going to figure that out?

1.3 John's Vision of Jesus' Throne

John's vision in *Revelation* establishes the same four roles:

Revelation 4:6-7

- 6 And before the throne [there was] a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, [were] four beasts full of eyes before and behind.
- 7 And the first beast [was] like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast [was] like a flying eagle.

There isn't a great deal said about these beasts. They are given in the order of the roles associated with the four accounts of Jesus' ministry. But, again, people are trying to create races of angels out of these visions. Argh!

1.4 Israel's Camp

Israel's camp during the exodus out of Egypt provides the first model of the four roles of Jesus. However, these are veiled until you have more revelation of them through later scripture. The details of the camp are in Numbers 2 (I'll only highlight the meaningful verses).

The twelve tribes of Israel were assigned positions around the ark and the camp of the Levites. Each camp was on one of the four sides of the ark.

Numbers 2:2

- 2 Every man of the children of Israel shall pitch by his own standard, with the ensign of their father's house: far off about the tabernacle of the congregation shall they pitch.

It mentions standards, but we have no descriptions of them. Unfortunately, additional information comes from tradition. I'll leave out tradition and rely on what scripture might suggest.

East: Judah, Issachar, and Zebulun

Numbers 2:3

- 3 And on the east side toward the rising of the sun shall they of the standard of the camp of Judah pitch throughout their armies: and Nahshon the son of Amminadab [shall be] captain of the children of Judah.

Numbers 2:5

5 And those that do pitch next unto him [shall be] the tribe of Issachar: and Nethaneel the son of Zuar [shall be] captain of the children of Issachar.

Numbers 2:7

7 [Then] the tribe of Zebulun: and Eliab the son of Helon [shall be] captain of the children of Zebulun.

The assumption is that each camp is successively east of the other. This would put them in a line. Judah, the tribe closest to the ark, may have had a standard with a lion on it. That would tie to the prophecy about Judah:

Genesis 49:9

9 Judah [is] a lion's whelp: from the prey, my son, thou art gone up: he stooped down, he couched as a lion, and as an old lion; who shall rouse him up?

South: Reuben, Simeon, and Gad**Numbers 2:10**

10 On the south side [shall be] the standard of the camp of Reuben according to their armies: and the captain of the children of Reuben [shall be] Elizur the son of Shedeur.

Numbers 2:12

12 And those which pitch by him [shall be] the tribe of Simeon: and the captain of the children of Simeon [shall be] Shelumiel the son of Zurishaddai.

Numbers 2:14

14 Then the tribe of Gad: and the captain of the sons of Gad [shall be] Eliasaph the son of Reuel.

Reuben was the tribe closest to the ark. Here is the prophecy given for Reuben:

Genesis 49:3

3 Reuben, thou [art] my firstborn, my might, and the beginning of my strength, the excellency of dignity, and the excellency of power:

Firstborn could be symbolized by a man. *Reuben* means “See ye a son”. When Cain was born, Eve said “I have gotten a man from the LORD” (Genesis 4:1). So, the association of a man is not a leap.

West: Ephraim, Manasseh, and Benjamin**Numbers 2:18**

18 On the west side [shall be] the standard of the camp of Ephraim according to their armies: and the captain of the sons of Ephraim [shall be] Elishama the son of Ammihud.

Numbers 2:20

20 And by him [shall be] the tribe of Manasseh: and the captain of the children of Manasseh [shall be] Gamaliel the son of Pedahzur.

Numbers 2:22

22 Then the tribe of Benjamin: and the captain of the sons of Benjamin [shall be] Abidan the son of Gideoni.

Ephraim may have had a standard with a bull or an ox based on this prophecy:

Deuteronomy 33:17

17 His glory [is like] the firstling of his bullock, and his horns [are like] the horns of unicorns: with them he shall push the people together to the ends of the earth: and they [are] the ten thousands of Ephraim, and they [are] the thousands of Manasseh.

North: Dan, Asher, and Naphtali

Numbers 2:25

25 The standard of the camp of Dan [shall be] on the north side by their armies: and the captain of the children of Dan [shall be] Ahiezer the son of Ammishaddai.

Numbers 2:27

27 And those that encamp by him [shall be] the tribe of Asher: and the captain of the children of Asher [shall be] Pagiel the son of Ocran.

Numbers 2:29

29 Then the tribe of Naphtali: and the captain of the children of Naphtali [shall be] Ahira the son of Enan.

Dan's standard might have had a snake because of this prophecy:

Genesis 49:16-17

16 Dan shall judge his people, as one of the tribes of Israel.

17 Dan shall be a serpent by the way, an adder in the path, that biteth the horse heels, so that his rider shall fall backward.

Tradition says that Dan did not like his prophecy and he may have changed to an eagle. But there really is no scripture for that. Later, this is said about Dan:



Deuteronomy 33:22

22 And of Dan he said, Dan [is] a lion's whelp: he shall leap from Bashan.

But it was said of Judah that he was a lion's whelp. It sounds like the *serpent* is usurping the king's role (that's just me speculating). That same serpent wanted to ascend into heaven:



Isaiah 14:13-14

13 For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north:

14 I will ascend above the heights of the clouds; I will be like the most High.

Proverbs 23:5

5 Wilt thou set thine eyes upon that which is not? for [riches] certainly make themselves wings; they fly away as an eagle toward heaven.

Proverbs 30:19

19 The way of an eagle in the air; the way of a serpent upon a rock; the way of a ship in the midst of the sea; and the way of a man with a maid.

All of those verses are just the imagination trying to connect something that isn't really there. Perhaps the simplest thing to do is to let the other models fill in the gap here. We can confidently say that three of the four standards are likely to be what prophecy suggests. These match the roles of Jesus in *Ezekiel* and *Revelation*. So, the fourth should align as well. That's the best we can do. Tradition itself is usually a bad foundation.

Genesis 49:16 says that Dan shall judge his people. God is certainly a judge. If God is symbolized by an eagle in the other models, then perhaps that should be the same here.



The Conclusion for the Camp

There is obviously a lot of speculation surrounding the standards. However, the traditions appear to align with the intent of this topic. When Balaam the prophet was trying to curse Israel, he looked over the camp from afar:

Numbers 24:2

2 And Balaam lifted up his eyes, and he saw Israel abiding [in his tents] according to their tribes; and the spirit of God came upon him.

It doesn't tell us what he saw. Figure 1.2 speculates on what the camp might have looked like.



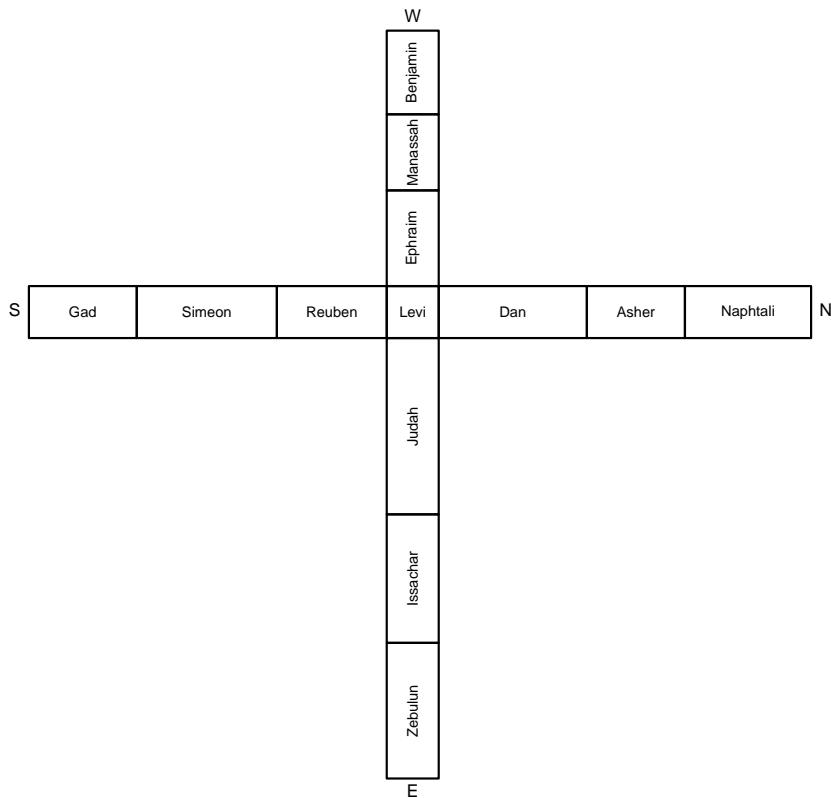


Figure 1.2: Did the camp of Israel look like this? We may never know. Scripture doesn't say since it would give away the cross.

Note that opposing natures were on opposite sides of the camp. The *king* on the east and the *servant* on the west. The *man* on the south and *God* on the north.

Side Study 1.1: The Sizes of the Tribes

Read Numbers 1 for the sizes of the tribes. Add the numbers on each side of the ark. Then read Numbers 3 for the size of Levi. Take the square root of that and divide the total for each side by that result. That will give you how far each side would extend. The north and south sides will be roughly equal. The west side will be the shortest and the east side the longest. Is Figure 1.2 what scripture is showing us?

1.5 The Four Branches

The next model doesn't use symbols, but calls out the roles more explicitly. In this case, there are references in scripture to a *branch*. Also, there are some *behold* expressions that go with it.

Jeremiah 23:5

5 Behold, the days come, saith the LORD, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth.

So, we have *behold* and *Branch* with reference to the King.

Zechariah 3:8

8 Hear now, O Joshua the high priest, thou, and thy fellows that sit before thee: for they [are] men wondered at: for, behold, I will bring forth my servant the **BRANCH**.

That one highlights the servant.

Zechariah 6:12

12 And speak unto him, saying, Thus speaketh the LORD of hosts, saying, Behold the man whose name [is] The BRANCH; and he shall grow up out of his place, and he shall build the temple of the LORD:

That one highlights the man. The next role requires more than one verse.

Isaiah 4:2

2 In that day shall the branch of the LORD be beautiful and glorious, and the fruit of the earth [shall be] excellent and comely for them that are escaped of Israel.

Isaiah 40:9

9 O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift [it] up, be not afraid; say unto the cities of Judah, Behold your God!

The first verse has “branch of the LORD” (and the LORD is God) and the second verse has “behold your God”. Here are a couple of more *behold* verses:

Zechariah 9:9

9 Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he [is] just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass.

Isaiah 42:1

1 Behold my servant, whom I uphold; mine elect, [in whom] my soul delighteth; I have put my spirit upon him: he shall bring forth judgment to the Gentiles.

So, the branch verses also symbolize the four roles of Jesus.

1.6 Zechariah’s Vision of the Four Carpenters

This last one is not as clear as the others, but we already had enough evidence to establish why there are four accounts of Jesus’ ministry.

Zechariah 1:18-21

18 Then lifted I up mine eyes, and saw, and behold four horns.
 19 And I said unto the angel that talked with me, What [be] these? And he answered me, These [are] the horns which have scattered Judah, Israel, and Jerusalem.
 20 And the LORD shewed me four carpenters.
 21 Then said I, What come these to do? And he spake, saying, These [are] the horns which have scattered Judah, so that no man did lift up his head: but these are come to fray them, to cast out the horns of the Gentiles, which lifted up [their] horn over the land of Judah to scatter it.

This is a tough vision, but it is simply saying this: There are four horns are Gentile powers that have scattered Judah. But the four carpenters have come to cast them out. So, what are the four carpenters?

Mark 6:3

3 Is not this the carpenter, the son of Mary, the brother of James, and Joses, and of Juda, and Simon? and are not his sisters here with us? And they were offended at him.

So, Jesus is the carpenter. In his four roles, he will accomplish the prophecy in Zechariah 1.

Conclusion

So, we saw the four roles of Jesus exemplified in

- Ezekiel’s visions of the 4 cherubim faces,
- John’s vision of the 4 beasts,
- The 4 primary standards in the camp of Israel,
- The 4 prophecies about branches, and
- Zechariah’s vision of the 4 carpenters.



Of course, these all support what the four accounts of Jesus' ministry are demonstrating.
The accounts are meant to be harmonized. They are there to establish these roles.

The Genealogy of Jesus Christ

We will study the genealogy of Jesus Christ, giving attention to the 4 roles in Chapter 1. This is a very challenging topic in general.

Comparative Study Summary			
Matthew	Mark	Luke	John
1:1-17		3:23-38	1:1-2,14
This genealogy study highlights the 4 roles that Jesus fulfills in each account of his ministry. There is no passage in <i>Mark</i> because the ancestry of a servant is not important.			

2.1 The Genealogy in *Matthew*

The genealogy in *Matthew* is long and full of doctrine and fulfilled prophecy.

Matthew 1:1-17
<p>1 The book of the generation of Jesus Christ, the son of David, the son of Abraham.</p> <p>2 Abraham begat Isaac; and Isaac begat Jacob; and Jacob begat Judas and his brethren;</p> <p>3 And Judas begat Phares and Zara of Thamar; and Phares begat Esrom; and Esrom begat Aram;</p> <p>4 And Aram begat Aminadab; and Aminadab begat Naasson; and Naasson begat Salmon;</p> <p>5 And Salmon begat Booz of Rachab; and Booz begat Obed of Ruth; and Obed begat Jesse;</p> <p>6 And Jesse begat David the king; and David the king begat Solomon of her [that had been the wife] of Urias;</p> <p>7 And Solomon begat Roboam; and Roboam begat Abia; and Abia begat Asa;</p> <p>8 And Asa begat Josaphat; and Josaphat begat Joram; and Joram begat Ozias;</p> <p>9 And Ozias begat Joatham; and Joatham begat Achaz; and Achaz begat Ezekias;</p> <p>10 And Ezekias begat Manasses; and Manasses begat Amon; and Amon begat Josias;</p> <p>11 And Josias begat Jechonias and his brethren, about the time they were carried away to Babylon:</p> <p>12 And after they were brought to Babylon, Jechonias begat Salathiel; and Salathiel begat Zorobabel;</p> <p>13 And Zorobabel begat Abiud; and Abiud begat Eliakim; and Eliakim begat Azor;</p> <p>14 And Azor begat Sadoc; and Sadoc begat Achim; and Achim begat Eliud;</p> <p>15 And Eliud begat Eleazar; and Eleazar begat Matthan; and Matthan begat Jacob;</p> <p>16 And Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ.</p> <p>17 So all the generations from Abraham to David [are] fourteen generations; and from David until the carrying away into Babylon [are] fourteen generations; and from the carrying away into Babylon unto Christ [are] fourteen generations.</p>

Verse 1 highlights that Jesus is related to David and Abraham. This is because of the two great covenants that God had established with each. Jesus is key to fulfilling both, so *Matthew*'s genealogy will establish that he is related to both. To be king, Jesus must be a descendant of David. The genealogy is full of hidden problems that God has already solved, as we will see in the remainder of this section. We will look at the genealogy according to the groupings of 14 generations in verse 17.



2.1.1 From Abraham to David

Table 2.1 shows the first 14 names in the genealogy: from Abraham to David. Most of the old testament (OT) names are given in 1 Chronicles 2:1-15 and those in that part of the table are Hebrew names. The names in *Matthew* and *Luke*¹ are in Greek. They only differ from each other in one place (Judas vs. Juda). Also, four prominent women are mentioned.

Verse 2 mentions “Judas and his brethren”. This implies the 12 tribes that make up the nation of Israel.

Verse 3 mentions “Pharez and Zara of Thamar” because a significant story is involved. The story of Judah and Tamar (or, Thamar) is in Genesis 38. In it, you learn that Judah married a Canaanite woman, which was forbidden for Abraham’s descendants. Judah’s second son Onan married Tamar after his first son Er died. This is referred to as *Levirite* marriage (see Side Study 2.1). When Onan died, Judah did not let his third son Shelah marry Tamar.

Judah’s denial of Shelah to Tamar eventually led to his having a child with Tamar. In fact, there were two children and they are both mentioned in the genealogy in *Matthew*. This draws attention to the bastard curse put on the lineage beginning with Pharez. The *Ruth* study guide [2] discusses the curse and implications of it: the curse ended with David.

Table 2.1: From Abraham to David

#	OT	Matthew 1	Luke 3
1	Abraham	Abraham	Abraham
2	Isaac	Isaac	Isaac
3	Jacob	Jacob	Jacob
4	Judah	Judas	Juda
5	Pharez	Phares	Phares
6	Hezron	Esrom	Esrom
7	Ram	Aram	Aram
8	Amminadab	Aminadab	Aminadab
9	Nahshon	Naasson	Naasson
10	Salmon	Salmon	Salmon
11	Boaz	Booz	Booz
12	Obed	Obed	Obed
13	Jesse	Jesse	Jesse
14	David	David	David

Side Study 2.1: Levirite Law

The word *levirite* derives from the Latin word *levir*, which means “husband’s brother”. It describes this law:

Deuteronomy 25:5-10

- 5 If brethren dwell together, and one of them die, and have no child, the wife of the dead shall not marry without unto a stranger: her husband’s brother shall go in unto her, and take her to him to wife, and perform the duty of an husband’s brother unto her.
- 6 And it shall be, [that] the firstborn which she beareth shall succeed in the name of his brother [which is] dead, that his name be not put out of Israel.
- 7 And if the man like not to take his brother’s wife, then let his brother’s wife go up to the gate unto the elders, and say, My husband’s brother refuseth to raise up unto his brother a name in Israel, he will not perform the duty of my husband’s brother.
- 8 Then the elders of his city shall call him, and speak unto him: and [if] he stand [to it], and say, I like not to take her;
- 9 Then shall his brother’s wife come unto him in the presence of the elders, and loose his shoe from off his foot, and spit in his face, and shall answer and say, So shall it be done unto that man that will not build up his brother’s house.
- 10 And his name shall be called in Israel, The house of him that hath his shoe loosed.

If you pay attention to the details throughout *Genesis*, a number of people do things that end up being in Israel’s law. They probably knew to do these things even though we don’t have them written down for us. This is why Judah had Onan marry Tamar and he should have let Shelah do so as well.

The next two women mentioned are Rachab (or, Rahab) [see Joshua 2:9-13] and Ruth [see Ruth 1:16-17]. Both of these women were Gentiles who clung unto Israel and their God.

So, we have traced the seed from Abraham to David. God made a covenant with David. But David is guilty of 2 unforgivable sins: adultery and murder. This is brought to our attention by the phrase “the wife of Urias” (or, Uriah). This is an indirect reference to the fourth woman, Bathsheba (see 2 Samuel 11). Of course, the focus is really on Urias. But God forgives David’s sin:

¹We will see the names in Luke 3 in Section 2.3.

2 Samuel 12:13

13 And David said unto Nathan, I have sinned against the LORD. And Nathan said unto David, The LORD also hath put away thy sin; thou shalt not die.

Romans 4:6-8

6 Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works,
 7 [Saying], Blessed [are] they whose iniquities are forgiven, and whose sins are covered.
 8 Blessed [is] the man to whom the Lord will not impute sin.

2.1.2 From David until the Exile

Now, the next 14 names are from David until the exile into Babylon. Note that it is counting David in this list and the previous. Table 2.2 shows the old testament names and the names in Matthew 1 for comparision. But let's see the old testament names here:

1 Chronicles 3:9-17

9 [These were] all the sons of David, beside the sons of the concubines, and Tamar their sister.
 10 And Solomon's son [was] Rehoboam, Abia his son, Asa his son, Jehoshaphat his son,
 11 Joram his son, Ahaziah his son, Joash his son,
 12 Amaziah his son, Azariah his son, Jotham his son,
 13 Ahaz his son, Hezekiah his son, Manasseh his son,
 14 Amon his son, Josiah his son.
 15 And the sons of Josiah [were], the firstborn Johanan, the second Jehoiakim, the third Zedekiah, the fourth Shallum.
 16 And the sons of Jehoiakim: Jeconiah his son, Zedekiah his son.
 17 And the sons of Jeconiah; Assir, Salathiel his son,

Whoops! There are a few extra names in the old testament! We need to note that many kings have multiple names in the scripture. Study will also show that some of the kings in the northern and southern kingdoms had the same names. That makes studying any of these kings' reigns very difficult. The names in red appear to be "blotted out" of the new testament record.

Table 2.2: From David to the Exile

#	OT	Matthew 1
1	David	David
2	Solomon	Solomon
3	Rehoboam	Roboam
4	Abia/Abijam/Abijah	Abia
5	Asa	Asa
6	Jehoshaphat	Josaphat
7	Joram/Jehoram	Joram
	Ahaziah	—
	Joash/Jehoash	—
	Amaziah	—
8	Azariah/Uzziah	Ozias
9	Jotham	Joatham
10	Ahaz	Achaz
11	Hezekiah	Ezekias
12	Manasseh	Manasses
13	Amon	Amon
14	Josiah	Josias
	Shallum/Jehoahaz	—
	Jehoiakim/Eliakim	—

Side Study 2.2: Names Blotted Out (Advanced Study)

Let's see some passages that mention blotting someone's name out:

Exodus 32:31-33

31 And Moses returned unto the LORD, and said, Oh, this people have sinned a great sin, and have made them gods of gold.
 32 Yet now, if thou wilt forgive their sin; and if not, blot me, I pray thee, out of thy book which thou hast written.
 33 And the LORD said unto Moses, Whosoever hath sinned against me, him will I blot out of my book.

God wants to blot out their names because of idolatry. Here is what the law said about the matter:

Exodus 20:4-5

4 Thou shalt not make unto thee any graven image, or any likeness [of any thing] that [is] in heaven above, or that [is] in the earth beneath, or that [is] in the water under the earth:
 5 Thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God [am] a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth [generation] of them that hate me;

Blotting someone out is also mentioned here:

Deuteronomy 29:18-20

18 Lest there should be among you man, or woman, or family, or tribe, whose heart turneth away this day from the LORD our God, to go [and] serve the gods of these nations; lest there should be among you a root that beareth gall and wormwood;

19 And it come to pass, when he heareth the words of this curse, that he bless himself in his heart, saying, I shall have peace, though I walk in the imagination of mine heart, to add drunkenness to thirst:

20 The LORD will not spare him, but then the anger of the LORD and his jealousy shall smoke against that man, and all the curses that are written in this book shall lie upon him, and the LORD shall blot out his name from under heaven.

Here are the references for the kings that have their names blotted out:

- Ahaziah: 2 Chronicles 22:1-9
- Joash/Jehoash: 2 Chronicles 24:17-25
- Amaziah: 2 Chronicles 25:14-28
- Shallum/Jehoahaz: 2 Kings 23:31-34 and Jeremiah 22:11-17
- Jehoiakim/Eliakim: 2 Chronicles 36:5-6 and Jeremiah 22:18-23

You should also familiarize yourself with Jehoiachin/Jeconiah/Coniah in 2 Kings 24:8-17 and 2 Chronicles 36:9-10 (which seems to contradict the previous passage). You will find his successor Mattaniah/Zedekiah mentioned also.

Matthew 1:11 says “Josias begat Jechonias and his brethren”, but Jechonias wasn’t Josias’ son according to 1 Chronicles 3:15-16—he was his grandson. But Josiah’s sons have been blotted out. Now, Jeconiah isn’t included in the list in Table 2.2 because he reigned shortly after the exile began. He will be included in the next list of 14. His uncle Zedekiah reigned after Jeconiah was carried away, but the seed line doesn’t go through Zedekiah.

2.1.3 From the Exile Until Christ

The next 14 names are shown in Table 2.3.

Table 2.3: From the Exile to Jesus

1 Chronicles 3:17-19		
17	And the sons of Jeconiah; Assir, Salathiel his son,	
18	Malchiram also, and Pedaiah, and Shenazar, Je-	
camiah, Hoshama, and Nedabiah.		
19	And the sons of Pedaiah [were], Zerubbabel, and	
	Shimei: and the sons of Zerubbabel; Meshullam, and	
	Hananiah, and Shelomith their sister:	

Ezra 3:2		
2	Then stood up Jeshua the son of Jozadak, and	
	his brethren the priests, and Zerubbabel the son of	
	Shealtiel, and his brethren, and builded the altar of	
	the God of Israel, to offer burnt offerings thereon, as	
	[it is] written in the law of Moses the man of God.	

It is a difficult challenge trying to understand the genealogy at this point. Let’s see what is said of Jeconiah (called Coniah here) before he carried off into captivity:

#	OT	Matthew 1
1	Jehoiachin/Jeconiah/Coniah	Jechonias
2	Shealtiel/Salathiel	Salathiel
3	Zerubbabel	Zorobabel
4		Abiud
5		Eliakim
6		Azor
7		Sadoc
8		Achim
9		Eliud
10		Eleazar
11		Matthan
12		Jacob
13		Joseph
14		Jesus

Jeremiah 22:24-30		
24	[As] I live, saith the LORD, though Coniah the son of Jehoiakim king of Judah were the signet upon my right hand, yet would I pluck thee thence;	
25	And I will give thee into the hand of them that seek thy life, and into the hand [of them] whose face thou fearest, even into the hand of Nebuchadrezzar king of Babylon, and into the hand of the Chaldeans.	
26	And I will cast thee out, and thy mother that bare thee, into another country, where ye were not born; and there shall ye die.	
27	But to the land whereunto they desire to return, thither shall they not return.	



28 [Is] this man Coniah a despised broken idol? [is he] a vessel wherein [is] no pleasure? wherefore are they cast out, he and his seed, and are cast into a land which they know not?

29 O earth, earth, earth, hear the word of the LORD.

30 Thus saith the LORD, Write ye this man childless, a man [that] shall not prosper in his days: for no man of his seed shall prosper, sitting upon the throne of David, and ruling any more in Judah.

God has said that no descendant of Jeconiah will sit on the throne. So, the bloodline is cursed. But God already had a solution to the problem. Let's understand a law that was given when Israel was in the wilderness:

Side Study 2.3: The Daughters of Zelophehad

After Israel came out of Egypt, we are told something interesting:

Numbers 26:33

33 And Zelophehad the son of Hepher had no sons, but daughters: and the names of the daughters of Zelophehad [were] Mahlah, and Noah, Hoglah, Milcah, and Tirzah.

Moses brings this problem to God and delivers this law:

Numbers 27:4-8

4 Why should the name of our father be done away from among his family, because he hath no son? Give unto us [therefore] a possession among the brethren of our father.

5 And Moses brought their cause before the LORD.

6 And the LORD spake unto Moses, saying,

7 The daughters of Zelophehad speak right: thou shalt surely give them a possession of an inheritance among their father's brethren; and thou shalt cause the inheritance of their father to pass unto them.

8 And thou shalt speak unto the children of Israel, saying, If a man die, and have no son, then ye shall cause his inheritance to pass unto his daughter.

This essentially adopted the husband into the daughter's family. The daughter's husband would appear in her father's lineage along with their sons.

Numbers 36:6

6 This [is] the thing which the LORD doth command concerning the daughters of Zelophehad, saying, Let them marry to whom they think best; only to the family of the tribe of their father shall they marry.

Numbers 36:11

11 For Mahlah, Tirzah, and Hoglah, and Milcah, and Noah, the daughters of Zelophehad, were married unto their father's brothers' sons:

This is also mentioned in Joshua 17:3-6.

Let's also note that a son-in-law can be referred to as a son:

1 Samuel 24:16

16 And it came to pass, when David had made an end of speaking these words unto Saul, that Saul said, [Is] this thy voice, my son David? And Saul lifted up his voice, and wept.

Saul had biological sons, so David isn't a son according to the special law in Numbers 27:8. He was simply a son-in-law.

Matthew makes it clear that Salathiel is born in captivity. The genealogy in Luke says this:

Luke 3:27

27 Which was [the son] of Joanna, which was [the son] of Rhesa, which was [the son] of Zorobabel, which was [the son] of Salathiel, which was [the son] of Neri,

The full genealogy is presented in Section 2.3. Figure 2.1 shows the troublesome part of the genealogy. As the caption says: "Can you figure it out?" I just decided to trust the scriptures and know that God has all of the problems solved. Satan would surely accuse the descendants leading to Jesus in order to disqualify him. The cheap escape

is to assume the Salathiel and Zerubbabel in each genealogy are different persons. Mature students know that God puts information like this in the bible for a reason.

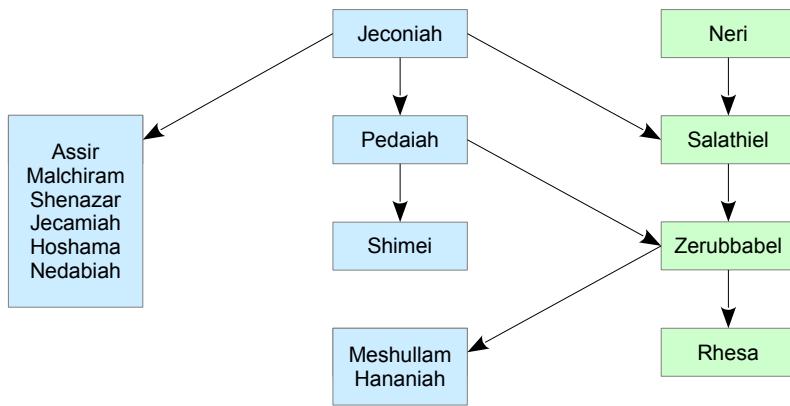


Figure 2.1: Here is the troublesome genealogy involving Salathiel and Zerubbabel. The green boxes reflect the genealogy in *Luke* (see Section 2.3). The blue boxes reflect the genealogy in *Matthew* supplemented with information from 1 Chronicles 3. Since the line in *Luke* appears to be showing a bloodline connection to David, we should assume that Salathiel and Zerubbabel are not bloodline-related to Jeconiah since that bloodline is cursed. *Matthew* is only establishing a legal connection (i.e., inheritance) between the descendants. None of Jeconiah's descendants have been king. Can you figure it out?

So we should know that Joseph is in the legal line of David. Even if he carried the blood curse, we know he is not the actual father of Jesus. God gave this prophecy:

Isaiah 7:14

14 Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.

Genesis 3:15

15 And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.

Matthew 1:16 does not say that Joseph begat Jesus; it says that Jesus was born of Mary because he was born of a virgin. Jesus becomes Joseph's son when Joseph and Mary got married.

2.2 The Missing Genealogy in *Mark*

Mark has no genealogy. We don't conclude that *Mark* neglected to put it in since God wrote all of the accounts. This omission reflects that the genealogy of a servant is not important.

2.3 The Genealogy in *Luke*

The genealogy in *Luke* demonstrates that Jesus was a mortal man descended from the first mortal man, Adam.

Luke 3:23-38

- 23 And Jesus himself began to be about thirty years of age, being (as was supposed) the son of Joseph, which was [the son] of Heli,
- 24 Which was [the son] of Matthat, which was [the son] of Levi, which was [the son] of Melchi, which was [the son] of Janna, which was [the son] of Joseph,
- 25 Which was [the son] of Mattathias, which was [the son] of Amos, which was [the son] of Naum, which was [the son] of Esli, which was [the son] of Nagge,
- 26 Which was [the son] of Maath, which was [the son] of Mattathias, which was [the son] of Semei, which was [the son] of Joseph, which was [the son] of Juda,
- 27 Which was [the son] of Joanna, which was [the son] of Rhesa, which was [the son] of Zorobabel, which was [the son] of Salathiel, which was [the son] of Neri,

- 28 Which was [the son] of Melchi, which was [the son] of Addi, which was [the son] of Cosam, which was [the son] of Elmodam, which was [the son] of Er,
- 29 Which was [the son] of Jose, which was [the son] of Eliezer, which was [the son] of Jorim, which was [the son] of Matthat, which was [the son] of Levi,
- 30 Which was [the son] of Simeon, which was [the son] of Juda, which was [the son] of Joseph, which was [the son] of Jonan, which was [the son] of Eliakim,
- 31 Which was [the son] of Melea, which was [the son] of Menan, which was [the son] of Mattatha, which was [the son] of Nathan, which was [the son] of David,
- 32 Which was [the son] of Jesse, which was [the son] of Obed, which was [the son] of Booz, which was [the son] of Salmon, which was [the son] of Naasson,
- 33 Which was [the son] of Aminadab, which was [the son] of Aram, which was [the son] of Esrom, which was [the son] of Phares, which was [the son] of Juda,
- 34 Which was [the son] of Jacob, which was [the son] of Isaac, which was [the son] of Abraham, which was [the son] of Thara, which was [the son] of Nachor,
- 35 Which was [the son] of Saruch, which was [the son] of Ragau, which was [the son] of Phalec, which was [the son] of Heber, which was [the son] of Sala,
- 36 Which was [the son] of Cainan, which was [the son] of Arphaxad, which was [the son] of Sem, which was [the son] of Noe, which was [the son] of Lamech,
- 37 Which was [the son] of Mathusala, which was [the son] of Enoch, which was [the son] of Jared, which was [the son] of Maleleel, which was [the son] of Cainan,
- 38 Which was [the son] of Enos, which was [the son] of Seth, which was [the son] of Adam, which was [the son] of God.

Figure 2.2 shows the genealogies in *Matthew* and *Luke* pictorially. The latter genealogy is really the line from Adam to Mary and then Jesus. Verse 23 describes the relationship between Jesus and Joseph as “(as was supposed) the son”. Adam was the **son** of God; Jesus was (and still is) the **Son** of God.

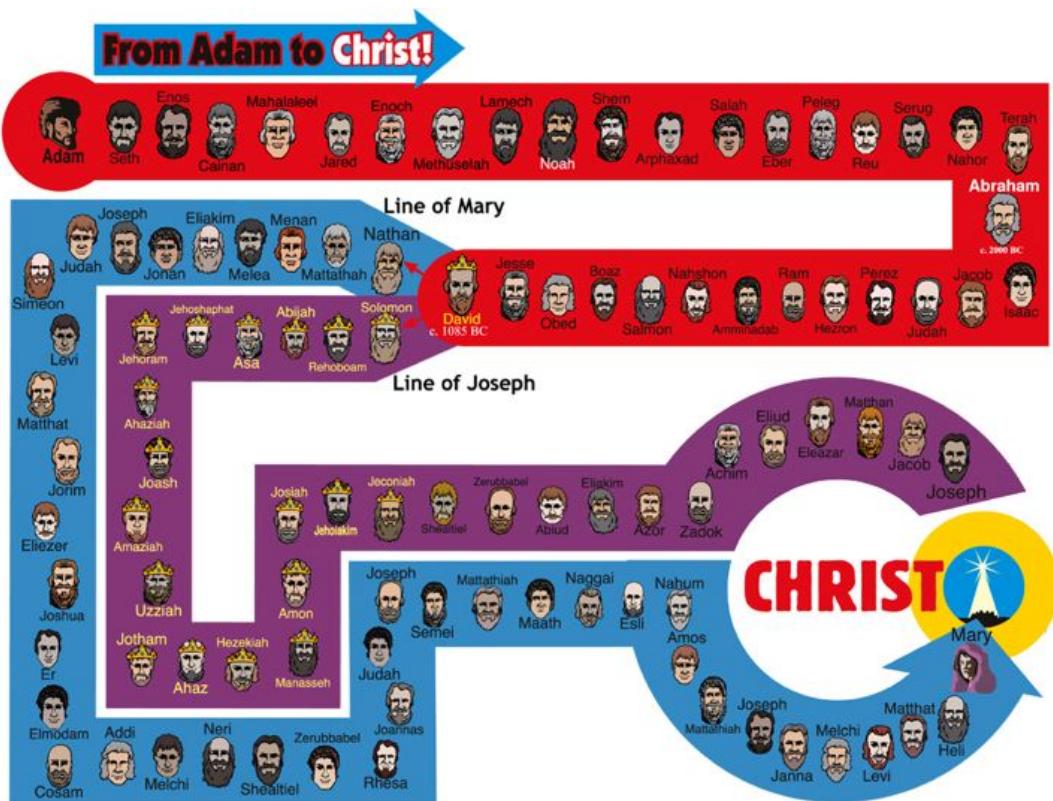


Figure 2.2: Here are the two genealogies in *Matthew* and *Luke*. This figure does not suggest that the Salathiel and Zerubbabel in each line are the same people. It uses different faces with the same names.

Joseph isn't the bloodline son of Heli because Jacob is his father. He would be Heli's son-in-law. Jesus would



be Joseph's heir with legal right to be king without the bloodline curse. More importantly, this genealogy shows that Jesus descends from Adam. This establishes Jesus' role as a man.

Side Study 2.4: Where did the Extra Cainan Come From?

Luke has the name Cainan in the genealogy between Arphaxad and Sala. This is not the Cainan mentioned in Genesis 5:12-14. He should not be confused with Canaan either. Search for the name "Arphaxad" and see what the verses say. One of them says that he had sons and daughters. What might be the explanation for adding Cainan to the line? The word *begat* doesn't always mean a direct son (e.g., Joram begat Ozias: there were 3 names blotted out). Cainan is probably a son-in-law. Perhaps Arphaxad only had daughters (see Side Study 2.3).

2.4 The Genealogy in John

John 1:1-2

- 1 In the beginning was the Word, and the Word was with God, and the Word was God.
- 2 The same was in the beginning with God.

Jesus is referred to as "the Word". "In the beginning" is when creation occurred (but not before it). The Word was God's image (i.e., the LORD in the old testament). It says that the Word was God. *John* establishes this role immediately.

John 1:14

- 14 And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

So, the Word (or, the LORD) became Jesus.

Hebrews 2:16

- 16 For verily he took not on [him the nature of] angels; but he took on [him] the seed of Abraham.

Jesus became a mortal man descended from Adam and Abraham.

Conclusion

The 4 genealogies align with the 4 roles established in Chapter 1.

The 7 “I Am” Titles in *John*

The bible has many titles for God; this topic is discussed in great detail in the *The Revelation of God* study guide [5] (and the material in this chapter is not presented there). There is an interesting group of these in the old testament and another in the new testament. They are linked to one another, as well as being linked to Israel's appointed times, which are discussed in the *Biblical Time* study guide [1]. Let's see an important title early in the bible:

Exodus 3:14

14 And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.

Jesus links himself to that statement in the new testament:

John 8:58

58 Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am.

Jesus is saying that he is the LORD of the old testament. We have a few verses that say that each created all things. They aren't two different persons, they are the same person. Jesus is the God (i.e., the Father) that has come as a mortal man to die!

In the remainder of this chapter, we will see how Jesus says that he has the same titles that are presented in the old testament.

3.1 The “I Am” Titles

There are 7 “I am” titles in the book of *John*. They are shown below.

John 6:35

35 And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.

John 8:12

12 Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.

John 10:7

7 Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep.

John 10:11

11 I am the good shepherd: the good shepherd giveth his life for the sheep.



John 11:25

25 Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:

John 14:6

6 Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.

John 15:1

1 I am the true vine, and my Father is the husbandman.

They are summarized in Table 3.1. We won't discuss these further at this time. We will look at the old testament titles and then bring the two together.

Table 3.1: The 7 "I Am" Titles

Reference	Title
John 6:35	The bread of life
John 8:12	The light of the world
John 10:7	The door of the sheep
John 10:11	The good shepherd
John 11:25	The resurrection and the life
John 14:6	The way, the truth, and the life
John 15:1	The true vine

3.2 The Jehovah Titles

There are supposed to be 7 *Jehovah* names in the old testament. Searching for these will be rather frustrating. If you search for "Jehovah" (partial match and not case sensitive), you will get 7 matches. Four of the verses have "JEHOVAH": Exodus 6:3, Psalms 83:18, Isaiah 12:2, and Isaiah 26:4. The other three will be 3 of the 7 Jehovah titles that we are interested in. Let's go through them all and see why you won't find the others.

Here's what you will find on the Internet, but not necessarily in your bible:

1. *Jehovah-Jireh*: The Lord Will Provide
2. *Jehovah-Rapha*: The Lord That Heals
3. *Jehovah-Nissi*: The Lord My Banner
4. *Jehovah-Shalom*: The Lord Is Peace
5. *Jehovah-Raah*: The Lord My Shepherd
6. *Jehovah-Tsidkenu*: The Lord Our Righteousness
7. *Jehovah-Shammah*: The Lord Is There

You can conclude that the names are in the Hebrew bible. Let's investigate these further and speculate as to why they are not prominent in the *King James Bible* (KJB).

Here is the first title:

Genesis 22:14

14 And Abraham called the name of that place Jehovahjireh: as it is said [to] this day, In the mount of the LORD it shall be seen.

This is one of the 3 that you will find by searching. The title is a compound word in English that appears to come from one Hebrew word. The concordance described it as:

y^ehôvâh yir'eh (H3070)

From H3068 and H7200; Jehovah will see (to it); Jehovah-Jireh, a symbolical name for Mount Moriah; Jehovah-jireh.

The concordance tells you that it comes from two Hebrew words. So, is it one word or two? The concordance presents it as one.

Here is the second title:



Exodus 15:26

26 And said, If thou wilt diligently hearken to the voice of the LORD thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I [am] the LORD that healeth thee.

You don't see *Jehovah* here. But that is simply because the word is translated as *LORD* instead. The other word is translated as "that healeth". Here is the concordance entry for that latter phrase:

râphâ' | râphâh (H7495)

A primitive root; properly, to mend (by stitching), i.e., (figuratively) to cure; cure, (cause to) heal, physician, repair, X thoroughly, make whole. See H7503.

So, you can conclude that the two words appear in the Hebrew, but were not compounded by the KJB translators. Also, a new entry (similar to H3070) does not appear in the concordance either.

Here is the third title:

Exodus 17:15

15 And Moses built an altar, and called the name of it Jehovahnissi:

This is another title that you will find by searching. We would expect it to appear in the concordance:

y^ehôvâh nissîy (H3071)

From H3068 and H5251 with the pronominal suffix; Jehovah (is) my banner; Jehovah-Nissi, a symbolical name of an altar in the Desert; Jehovah-nissi.

Here is the fourth title:

Judges 6:24

24 Then Gideon built an altar there unto the LORD, and called it Jehovahshalom: unto this day it [is] yet in Ophrah of the Abiezrites.

This is another title that you will find by searching. And here is the corresponding concordance entry:

y^ehôvâh shâlôm (H3073)

From H3068 and H7965; Jehovah (is) peace; Jehovah-Shalom, a symbolical name of an altar in Palestine; Jehovah-shalom.

Here is the fifth title:

Psalms 23:1

1 The LORD [is] my shepherd; I shall not want.

Again, we don't find "Jehovah" here. Also, as before we have "The LORD" followed by another word that is translated into English as "my shepherd". The concordance entry for that latter word is:

râ'âh (H7462)

A primitive root; to tend a flock; i.e., pasture it; intransitively, to graze (literally or figuratively); generally to rule; by extension, to associate with (as a friend); X break, companion, keep company with, devour, eat up, evil entreat, feed, use as a friend, make friendship with, herdman, keep (sheep) (-er), pastor, + shearing house, shepherd, wander, waste.

It isn't clear to me what is going on here. Why the inconsistency?

Here is the sixth title:

Jeremiah 23:6

6 In his days Judah shall be saved, and Israel shall dwell safely: and this [is] his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS.

We don't have "Jehovah" again. We see "THE LORD" followed by "OUR RIGHTEOUSNESS". These short phrases come from two Hebrew words.

Strangely, we have this concordance entry:



y^ehôvâh tsidqênu (H3072)

From H3068 and H6664 with pronominal suffix; Jehovah (is) our right; Jehovah-Tsidkenu, a symbolical epithet of the Messiah and of Jerusalem; the Lord our righteousness.

It occurs 0 times in the KJB! It says that it comes from two Hebrew words. These are the two words used to translated the short phrases previously mentioned. But why is this word in the concordance?

Here is the seventh title:

Ezekiel 48:35

35 [It was] round about eighteen thousand [measures]: and the name of the city from [that] day [shall be], The LORD [is] there.

The phrase "The LORD [is] there" comes from two Hebrew words. The concordance has this word:

y^ehôvâh shâmmâh (H3074)

From H3068 and H8033 with directive enclitic; Jehovah (is) thither; Jehovah-Shammah, a symbolic title of Jerusalem; Jehovahshammah.

As before, this word has 0 occurrences in the KJB. The entry shows the two words that it comes from. The KJB translators have simply translated the two words.

Table 3.2 summarizes what we just investigated. As I already said, it isn't clear to me what is going on here. Why the inconsistencies? For the words in the concordance that are not in the KJB, I can only guess that the concordance is influenced by other translations.

Table 3.2: The 7 Jehovah Titles

Title	Reference	KJB Text
Jehovah-Jireh	Genesis 22:14	Jehovahjireh
Jehovah-Rapha	Exodus 15:26	the LORD that healeth
Jehovah-Nissi	Exodus 17:15	Jehovahnissi
Jehovah-Shalom	Judges 6:24	Jehovahshalom
Jehovah-Raah	Psalm 23:1	The LORD [is] my shepherd
Jehovah-Tsidkenu	Jeremiah 23:6	THE LORD OUR RIGHTEOUSNESS
Jehovah-Shammah	Ezekiel 48:35	The LORD [is] there

My speculation is that these titles are important to Israel. They are not important for Gentiles reading an English bible.

3.3 The 7 Appointed Times

Israel had 7 appointed times defined for them. These are briefly described in Leviticus 23:4-44. They will not be presented here, but they are fully discussed in the *Biblical Time* study guide [1]. While there is no hint that these align with the titles for God, they actually do.

The appointed times are listed here with a relationship to the *Jehovah* titles given (it turns out they are in the same order):

1. Passover: The LORD will provide himself a lamb
2. The feast of unleavened bread: Leaven, or sin, is put away, so all are healed
3. Firstfruits: The conquerer conquers death and brings resurrection
4. The feast of weeks: the Holy Ghost will be given (symbolized by a dove, which symbolizes peace)
5. The blowing of trumpets: The trumpets gather Israel; the shepherd gathers the sheep
6. The day of atonement - Israel will be righteous
7. The feast of tabernacles - the LORD will be there (dwell among them)

While the order of the *Jehovah* titles align with the order of the appointed times, the "I am" titles do not align. Let's go through the latter in the order of the appointed times. The "good shepherd" gives his life for the sheep; this aligns with the passover. The "bread of life" clearly aligns with the unleavened bread. The "resurrection" clearly aligns with firstfruits.

The others are a bit harder. The door for the sheep was John's baptism; the baptism of the Holy Ghost came during the feast of weeks (or Pentecost). The "true vine" is the true Israel; the trumpets gather Israel. "The way" will



Table 3.3: The 7 Appointed Times Titles

Appointed Time	Jehovah Title	I Am Title
Passover	Jehovah-Jireh	Good shepherd
Unleavened Bread	Jehovah-Rapha	Bread of life
Firstfruits	Jehovah-Nissi	Resurrection
Weeks	Jehovah-Shalom	Door of the sheep
Trumpets	Jehovah-Raah	True vine
Atonement	Jehovah-Tsidkenu	The way
Tabernacles	Jehovah-Shammah	Light of the world

align with the day of atonement (because there are only two left). The "light of the world" is the light of Jerusalem (Revelation 21:23) because the LORD is there; the Lord tabernacles among his people.

Conclusion

While this is an excellent alignment of titles and concepts, Paul mentions none of these things. They are for Israel. The titles that are in *John* are the most significant to the tribulation Jews:

John 20:28

28 And Thomas answered and said unto him, My Lord and my God.

All of these things point to the kingdom, which is typified by the seventh day and is further highlighted by these groups of seven titles.

Reference Materials

Completed and draft e-books are available via <https://thechurchforlando.org>.

- [1] *Biblical Time*, Tom Wilson, e-book; First Edition, 9/7/25
- [2] *Ruth*, Tom Wilson, e-book; First Edition, Revision A, 9/8/25
- [3] *Strong's Hebrew and Greek Dictionaries*, J. Strong, 1890; this concordance is in the e-Sword application
- [4] *The Biblical Angels*, Tom Wilson, e-book; First Edition, Revision A, 8/8/24
- [5] *The Revelation of God*, Tom Wilson, e-book; Draft Edition, 1/19/25 (first edition coming soon)

Index of Bible Verses

This index of bible verses is provided so that you can quickly find where passages appear. The index is organized by book name. Each book name is followed by an ordered list of chapters, followed by the verse(s) cited. Each reference is followed by the page(s) on which it appears. In the soft copy, the page numbers are hyperlinks. Boldface page numbers, if any, refer to references to verses rather than quoted verses.

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Tom Wilson has developed a study guide that help mature Christians grow to perfection and walk with God. Most topics go through topics in the prophetic program, which are sometimes misunderstood by those who know how to rightly divide.

How to Study the Bible – Volume 3: Advanced Topics is the third of three volumes that are an aid to maturing Christians. The other two volumes target more mature Christians: *How to Study the Bible – Volume 1: Basic Topics* and *How to Study the Bible – Volume 2: Intermediate Topics*.

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