

Religious World Of Jesus

Gospel Foundation Of Faith: Shelf 1 — Volume 7

It was initially the policy of the Roman government to allow freedom of religion among subdued peoples that came under the control of Rome. This practice allowed the free expression of numerous religions throughout the Roman Empire at the time of Jesus. However, this policy changed as Roman Caesars became more oppressive, even to the point of some Caesars claiming deity for themselves, and subsequently, making Christianity an illegal religion.

Roman state religion thus became the oppressor of the disciples of Jesus during the last part of the first century and into the second century. This oppression was brought out in the book of Revelation that John wrote to the seven churches of Asia.

It is important to understand the religious and philosophical society into which Jesus came in order to understand many of Jesus' teachings.

1. **T or F:** It is possible to understand all the teachings of the New Testament without understanding the basic concepts that were promoted by different religious and philosophical groups in the first century.

Some of the religious and philosophical thinking that prevailed throughout the Empire at this time would be the following:

~ Greek / Roman Pantheon ~

Under the Greek/Roman Pantheon, Roman names were applied to Greek gods. These gods were subsequently worshiped throughout the Roman Empire (At 14:12; 19:27,35). **Jupiter**, the god of the sky, was identified with the Greek god **Zeus**. The Greek god **Poseidon**, the god of the sea, was called **Neptune**. Hades, the god of the underworld, was called **Pluto**. **Hermes**, the messenger god, was identified with **Mercury** (At 14:11,12).

Rome built temples and appointed priests to administer in those temples that were constructed in honor of their gods. In these worship centers priests performed all the ceremonial rites and rituals that pertained to the Pantheon of gods. This is the definition of “religion.”



Greek Parthenon (temple)

Wherever the gospel was preached, there were many who turned from the false gods that had been created after the imagination of men (See At 17:22-29; 1 Th 1:9,10). By the end of the first century, this conversion from false gods eventually led the Christians into conflict with local traditional religious leaders (At 19), as well as the “beast” (the Roman state) and “false prophet” (Roman religion) of the Roman Empire (Rv 13).

Religion Is Defined By The Observance As Law Unique Ceremonies And Rites.

- 2. **T or F:** Religion came into existence only after the church was established in Acts 2.
- 3. **T or F:** Religion existed in the Roman Empire long before the incarnation of the Son of God into this world.

~ Emperor Worship ~

Emperor worship began as early as the death of Julius Caesar who was deified after his death. Many Caesars later claimed some degree of deity during their reign as Caesar. Domitian was particularly zealous to make this claim.

If A Christian Did Not Confess That Caesar Was His Only Lord, Then He Or She Was Considered An Insurrectionist.

The refusal of Christians to worship a particular Caesar as lord branded them as unpatriotic, and thus, insurrectionists against the Empire.

Because Christians were accused of being insurrectionists, for almost 150 years after the ascension of King Jesus as the Lord of lords (1 Tm 6:15), they periodically suffered severe persecution at the hand of Caesars who sought to be the only lord of the peo-

ple. The book of Revelation was written to reassure Christians as they suffered through these periods of persecution (Rv 2:10; 17:14).

Roman government persecution of the church did not officially end until the signing of the **Edict of Toleration** in **A.D. 311**. With the signing of the **Edict of Milan** in **A.D. 313** by Constantine, Christianity was officially made the state religion. Constantine, the Caesar of Rome, who issued the Edicts had eventually accepted the validity of Christianity, and thus he himself supposedly became a Christian.

From this time in history, the Roman Empire ceased all persecution of Christians throughout the realm of Roman government control. However, by this time in the history of the church, the church became more institutional, and thus lost its identity as a gospel-based people who had believed and obeyed the gospel. As a state religion, government influence began to mold the thinking of many in the church to the point that eventually a “head of the church” was established in Rome. It was then no longer the church of Christ, but the institutional organization of a man-made religion.

4. What Roman Caesar issued the Edicts of Toleration and Milan?
(A) Domitian, (B) Nero, (C) Constantine, (D) Augustus
5. **T or F:** If a state (government) seeks to hijack Christianity, then Christianity has lost its unique identity.

~ Religions Of The Roman Empire ~

Different religions permeated Roman society. There were many such religious beliefs because individuals sought a personal experience with some deity that would conform to the desires of their worship. **Cybele** of Asia Minor, **Isis** and **Osiris** of Egypt, and **Mithras** of Persia were only a few of these deities. Throughout the Roman Empire there was an assortment of religions that



**Idolatry Is The
Creation Of A God
After One's Own
Imagination.**

had been created after the desires of people who sought to imagine a god who would condone their evil behavior. It was from these gods that thousands turned when they discovered in Jesus the incarnate representation of the true and living God (1 Th 1:9).

On behalf of Paul, who was in prison at the time in Rome, **Luke wrote the defense documents of Luke and Acts**. It was one of his purposes in these two documents to **Theophilus** to exalt true faith that was the result of God's supernatural intervention into the misguided world of false religions. The New Testament Christians lived in this world that was filled with religions and gods that had been created throughout the centuries. Therefore, the defense of Christian faith made by Luke in both Luke and Acts sets forth the proposition that **there is only one God, and that this God has revealed Himself only through the incarnate Son of God**. The book of John was written primarily to Gentiles. In this particular document, John argued that Jesus of Nazareth was not only the Christ (the Messiah), but also the incarnate Son of God (Jn 20:30,31).

Luke wanted the Gentile reader, Theophilus, to conclude after reading the documents of Luke and Acts, that there is no logical answer to the rapid growth of Christianity other than the fact that Jesus was sent from God.

6. Who was the primary god of those who lived in Asia Minor?
(A) Isis, (B) Mithras, (C) Osiris, (D) Cybele
7. What is the general them of the New Testament books of Luke and Acts?
(A) Doctrinal teaching, (B) Defense documents, (C) Prophecy, (D) Poetry

~ The World Of Occultism ~

Occultism was the self-righteous performance of religious rites, rituals or ceremonies that were an expression of one's religious beliefs. Occultism was very prevalent throughout Roman society (At 8:9-24; 13:6-11; 19:19). In general, the worshipers of the various cults of Roman society superstitiously believed that

supposed evil spirits and demons could be controlled by those who either knew the correct ceremonial performances or could recite the correct incantation in order to supposedly move and control the spirits. Though these religionists claimed connection with the supernatural, there is no indication throughout the Bible that any occult workers exercised any miraculous works or controlled any supposed spirits (See At 8:1-25; 19:11-20).

Occultists Presume To Control The Spirit World.

If there were an actual revelation of and control over supposed supernatural practices by religious practitioners, then there would have been great confusion, especially in the first century. **The origin of any supernatural manifestation was from God in order that the messengers be validated as true representatives of**

Only God Can Miraculously Move The Material World.

God. The Christian must not be misled by what is considered to be the supposed miraculous work of Satan. **Only God can be the origin of all that is supernatural.** The works of occult leaders are simply centered around the masterful abilities of individuals to deceive people through their skillful performances, which performances they erroneously claimed to be supernatural. It is reasonable to believe that God would never allow Satan to take control of the realm of the supernatural in order to confuse the people of God.

If God allowed Satan to miraculously validate his false teachers in the first century, then the miracles that Jesus worked would have no proof that He was the incarnate Son of God.

- 8. T or F:** The early disciples were validated as God's messengers by the miraculous signs they worked in order to prove that the message they spoke was from God.

~ The World Of Philosophy ~

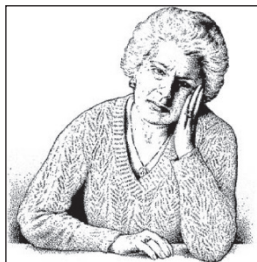
Plato, a student of Socrates, lived in the fourth century B.C. His philosophies permeated the philosophical world of the Gentiles by the first century, and

specifically into the second century. Plato believed that the real world was composed of ideas. The material world was only an extension or manifestation of these ideas. To him, knowledge was the ultimate salvation. In some ways, therefore, four centuries after Plato, systematic Gnosticism eventually arose with some of the philosophical thoughts of Plato, and subsequently applied to religious thinking. Even some in the church of the second century A.D. were influenced by Gnostic thinking, and thus the world view of a great majority of the second century church was changed. For Plato, knowledge was the road to self-awareness and personal self-exaltation. To the Gnostic centuries after Plato, knowledge of one's spiritual self was the final goal for spiritual enlightenment, and subsequently self-exaltation.

Knowledge Must
Not Be Used
To Exalt
One Disciple Over
Other Disciples.

9. T or F: Plato taught that the ultimate goal in thinking was that knowledge was to be exalted above all beliefs.

There were also other great religious philosophies that existed in the first century that offered the opportunity for the preaching of the freedom that came with the truth of the gospel. The **Epicureans** believed that happiness was acquired by behavior that brought about permanent pleasures. It was thus a self-oriented system of narcissistic pleasure that focused one's mind on the things of this world (See Cl 3:1,2). In some ways, and in contrast to the Epicureans, the **Stoics** believed that happiness was acquired by practicing self-control in all aspects of life. The **Cynics** believed that the greatest virtue of life was to suppress all desires. In order to be free of desire, the Cynics believed that one must totally control all physical lusts of the body. This led to the spread of



The Ability To Think
Should Never Be Used
To Exalt One
Over Another.

asceticism among many religious groups. **Those of the Roman society who had no faith in any god believed that there was no final moral authority in life, and thus morals were determined by each person's experiences in the particular society in which he lived.** The Cynics believed that what determined one's morals in one society would not necessarily serve him as a moral guide in another society.

It would be safe to say that the diversity of the many philosophical religious beliefs that we see in our world today also existed in the first century. These beliefs were dressed with different names and systems of behavior. However, the basic premises of all modern-day beliefs of misguided philosophies and religions also existed in the first century when the New Testament documents were written. When one studies the New Testament, therefore, he will discover answers for any ungodly philosophies or false religions that exist today (See Cl 2:20-22; 2 Tm 3:16,17).

- 10.** Who taught that the seeking of pleasure must be elevated above all desires?
(A) Plato, (B) The Stoics, (C) The Cynics, (D) The Epicureans
- 11.** Who taught that happiness could be gained through self-control?
(A) Stoics, (B) Epicureans, (C) Cynics, (D) Plato
- 12. T or F:** If there is no final authority in morals, then every individual in any society can determine his or her own moral standards.

Gnosticism was a belief that led to the apostasy of many in the church in the second century. This system of thought had its beginnings in the first century, and thus, there are several warnings concerning the fundamental beliefs of the Gnostics in the New Testament letters of Colossians, 1 & 2 Timothy and 1,2,3 John.

The general belief of the Gnostics was based on **the self-righteous attitude of an individual who presumed that knowledge of one's inner self elevated him to a higher level of spirituality in comparison to others.** The focus of the Gnos-

**Gnostic Thinking
Always Leads To
Self-Exaltation.**

tics' salvation, therefore, depended on one's self-proclaimed awareness of the supposed inner spark of light that revealed one's salvation.

Gnosticism was essentially religious arrogance that led many Christians in the latter part of the first century, and into the second century, to turn away from the grace of the truth of the gospel. Many Christians turned away from the gospel in order to seek some inner awareness by which one could self-declare his or her own righteousness (See Rm 10:1-3). Thousands thus distorted the truth of the gospel by blending the gospel with the teachings of misguided men who gave up on grace and went to a religion of self-righteousness (See 2 Th 2:10-12). They did as Jude wrote of them: They became *“ungodly men who turn the grace of our God into licentiousness and deny our only Master and Lord, Jesus Christ”* (Jd 4).

13. T or F: Gnosticism was an arrogant approach to living with others.

~ The World Of Judaism ~

Judaism at the time of Jesus and the apostles was largely a digression from the intent of the Sinai law that was originally given to the Israelites 1,400 years before. Throughout the years, the added religious traditions of the Jews had destroyed the true intent of the law that God had revealed through Moses. Judaism was thus a mixture of the Jews' traditions and the actual statutes of the Sinai law (See Mt 15:1-9; Mk 7:1-9; At 26:5). With their additions to the Sinai law, the Jews had constructed a system of self-righteousness, as opposed to the imputed righteousness of God that came through His grace (See Rm 10:1-3).

Law Plus
Traditions
Equals
Religion.

It became difficult for the people to know what was actually the Sinai law and what was simply the traditions of the fathers. Paul referred to this system of religion as Judaism, or the “Jews' religion.” He did so because the Jews who promoted Judaism no longer conformed to the intent of the Sinai law, but

to their own self-imposed religious rites, rituals and ceremonies (Gl 1:13,14). They were more interested in keeping the traditions of the fathers than the actual statutes of the Sinai law (See Mk 7:8).

14. T or F: By the time the Son of God came into the world, the Jewish leadership had turned the faith of the Jews into a religion.

Judaism developed into a legal system of religion wherein it was assumed that one could justify himself before God through perfect law-keeping. In order to guarantee strict obedience to the statutes of the Sinai law, therefore, the religious leaders added numerous rites, rituals and ceremonies to the Sinai law in order to supposedly guarantee obedience to the law itself. These traditional additions subsequently became more important than the original intent of the law (Mk 7:1-13; see Mt 23; Cl 2:20-22).



When Religious Leaders Control Faith, Religion Is The Result.

In the Jews' efforts to make everyone conform to their legalistic code of religious behavior, the scribes and Pharisees enforced the belief that one's supposedly perfect keeping of the added traditions would guarantee compliance to the statutes of the Sinai law. However, in their failure to focus on the actual intent of the Sinai law, they established their own system of self-righteous religiosity through obedience of their religious traditions (Rm 10:1-3).

Throughout the New Testament, the Holy Spirit inspired writers dealt extensively with the Jews' system of legal-oriented religious behavior. This was a system of religiosity that was in contrast to the grace of God that was revealed through Jesus. In the letters that Paul wrote to the Roman and Galatian Christians, he dealt with the fallacy of any works-oriented religionist who might assume that one can be saved by meritorious good works or perfect keeping of law (At 13:38,39; Gl 2:16).

The proposition of both Romans and Galatians is true simply because it is not possible for one to justify himself before God on the merit of either perfect law-keeping or meritorious good works. This is true because no one can keep any system of law perfectly. Neither can any good work atone for any sin. If sin were sanctified by good works, then the door would be opened for competition (boasting) in reference to self-righteousness, as well as judgment as to who could do the most or best works in order to be saved. Such conclusions would be totally contrary to the fellowship that Christians have with one another in the grace of God, wherein all are justified and sanctified by grace.

At the time Jesus came into the world, the religious leaders of Palestine promoted Judaism that had over years evolved into an institutional religion. The religious leaders of the major religious groups of Judaism had great influence on the people during the ministry of Jesus. Many of the leaders of these denominated religious groups of Judaism often came into conflict with Jesus and His message of the gospel that He introduced. This conflict continued with the disciples of Jesus even after the resurrection and ascension of Jesus.

15. T or F: Though one may sin against God's law, there is atonement for sins by doing good works.

16. T or F: It is possible to keep the law of God perfectly.

~ The Pharisees ~

It is believed that the Pharisees originated from among the Jews while they were in the lands of their captors in Babylonian captivity. By the time of Jesus, the Pharisees had developed into an elitist religious group among the Jews. At the time of the ministry of Jesus, they had gained a hold on the minds and hearts of many people, and thus, in-



timidated many of the people into conforming to their religious system of legal obedience to the religious traditions of the fathers (See Mk 7:1-13).

The Pharisees were the most powerful and influential religious sect in Judaism at the time the Son of God came into the world. In conjunction with their written traditions, the Pharisees accepted the Sinai law with their religious traditions as their final authority in matters of faith (Mt 15:1-9; Mk 7:1-13). They also accepted many oral traditions that had been handed down from generation to generation throughout their history. They were a group of religious professionals who loved money (Lk 16:14). They also loved the influence of their authority that they exercised over the consciences of the people (See Mt 23).

- 17.** By the time the Son of God came into the world, who were the most influential religious leaders among the Jews?
(A) Essenes, (B) Zealots, (C) Pharisees, (D) Sadducees

~ The Sadducees ~

As the Pharisees, the origin of the Sadducees is also difficult to determine. Some Bible students believe that this religious/political sect originated from Jewish government officials who descended from the priest, Zadok (See Ez 44:15,16; 48:11). Some have suggested that they were simply a political party among the Jews. Others have asserted that they were a religious party, of which many scribes were a part during the time of Jesus. Still others believe that they were an aristocratic body of elite religionists. Regardless of their origin, at the time of Jesus they were considered a separatist group who considered it honorable to dispute with any who assumed that they were teachers of the people.

The Sadducees, of whom many were priests, were the aristocrats of the Jewish religious society in Palestine. In reference to their theological foundation, they placed great emphasis on the Pentateuch (the first five books of the Old Testament). However, they were often in conflict with the Pharisees, and



always in jealous conflict with Jesus (Mt 22:23-33). **Their philosophy of life was basically materialistic, for they did not believe in the soul, the resurrection of the dead, or life after death (At 23:8).** They believed in the free-will of man, and that one's moral behavior of life was dependent on the choices he made during life.

18. T or F: Because they were materialistic in their thinking, the Sadducees did not believe in the existence of the soul or the bodily resurrection.

~ The Essenes ~

The Essenes are not mentioned in the New Testament, though their behavior of a pious life influenced many faithful Jews who lived before and during the ministry of Jesus. The Jewish historian, Josephus, recorded that the Essenes were found to have dwelt in towns and villages throughout Judea. They were a religious people who were hospitable to one another. They dedicated themselves to prayer and making copies of and preserving the Old Testament Scriptures. It is believed that some lived in separate communities, practiced celibacy, and were diligent in caring for one another as a brotherhood. Some believe that John the Baptist was initially part of an Essene community.



The Essenes are often associated with the Qumran Community that was discovered on the north-western area of the Dead Sea. This community was dedicated to copying the Old Testament Scriptures. In 1947 several copies of the books of the Old Testament, and related writings, were discovered in the caves of Qumran. A complete scroll of Isaiah was one of the scrolls that was discovered among many portions of other scrolls. The discovery of the Isaiah scroll has proved to be one of the most significant discoveries of ancient biblical texts.

19. T or F: The Essenes were a priestly sect of Judaism who dwelt in the major cities of Judea.

~ The Zealots ~

The Zealots were Jewish nationalists whose objective it was to deliver Palestine from Roman rule and occupation. In the first century, one group of Zealots was led by Judas the Galilean, who rebelled against Rome in A.D. 6. This revolt was brutally put down by Rome. In modern-day terms, the Zealots were the Jewish terrorists within the Roman Empire. They followed the zeal of Mattathias and his sons, who many years before, were zealous for the Sinai law and the liberation of Palestine from Gentile occupation.

After the crushing of the Zealot revolt of A.D. 6, the spirit of the Zealots remained alive until the Romans destroyed Jerusalem in A.D. 70, and eventually took the Jewish stronghold of Masada in May of A.D. 74. The Zealots had intensified their anti-Rome activity in Palestine during the decade that led up to the destruction of Jerusalem. The New Testament letters of James, Jude, 1 & 2 Peter, and possibly Revelation, were written in order to prepare Jewish Christians for the great calamity of the fall of Jerusalem and destruction of the temple. These letters were also written to warn Jewish Christians not to be recruited by the Zealots who were possibly going from one synagogue to another in order to recruit patriotic Jews to join their ranks to expel the Gentiles from Palestine. If any Jewish Christians were tempted to join the insurrection against Rome, they



The mountain top of Masada where over 900 Zealots held out against the Roman army for several months before everyone committed suicide rather than surrender to the Romans.

These letters were also written to warn Jewish Christians not to be recruited by the Zealots who were possibly going from one synagogue to another in order to recruit patriotic Jews to join their ranks to expel the Gentiles from Palestine. If any Jewish Christians were tempted to join the insurrection against Rome, they

would surely have perished in the final destruction of Jerusalem that resulted in the death of hundreds of thousands of Jews.

Simon, one of the apostles, was a Zealot before he was called into apostleship (Lk 6:15; At 1:13). The theology of the Zealots was based on the belief that God would restore Israel as a nation to its former glory that it enjoyed during the days of kings as David and Solomon. In the first century world of the early disciples, this theology had influenced the thinking of the Jews, and subsequently, distorted Jesus' immediate disciples' understanding of what He stated concerning His coming kingdom reign. When Jesus spoke of the kingdom, their interpretation of what He said was that He would restore the nation of Israel to her former national glory (At 1:6). But such was not to be the case for the kingdom was not to be of this world (See Jn 18:36-38). In fact, in the final prophecy of Jesus that is recorded in Matthew 24, Jesus prophesied that all those physical things in which the Jews took great pride, would in forty years after His crucifixion and ascension, be destroyed.

All of the preceding philosophies and religions permeated Roman society at the time Jesus and the early evangelists preached the gospel in the first century. It was truly an opportune time in history for God to send His Son into the world with a unifying message of freedom from both sin and religion (Gl 4:4). It was a time of relative political peace. Communication and travel were possible throughout the Roman Empire. It was a time of expectation in the midst of religious confusion. Jews had been scattered throughout the Roman Empire where synagogues were built. After the Pentecost of A.D. 30, it was to these synagogues that the early evangelists initially went with the message of the gospel.

God had providentially placed the Jews throughout the Middle East in order to lay the foundation for world evangelism. When converted Jews returned home after their conversion during one of the annual Passover/Pentecost feasts in Jerusalem for many

years after the A.D. 30 Passover/Pentecost feast, they returned with the message of the gospel that was daily preached in the temple courtyard (See At 5:42; 8:26-40). God had thus prepared the best environment at the right time in the history of the world in which to send His Son into the world for the redemption of mankind. When Jesus eventually came into the world, therefore, it was time for a transition from the Sinai covenant and law to the New Testament covenant and law that is established with all those who obey the gospel.

- 20.** Which apostle was formerly a zealot before Jesus called him?
(A) Paul, (B) Matthew, (C) Peter, (D) Simon
- 21.** In the first century, what place did the Zealot Jews make their last stand against the Roman army?
(A) Masada, (B) Damascus, (C) Jerusalem, (D) Rome
- 22.** What was the common goal of the Zealots?
(A) Free the Jews from Rome, (B) Restore national Israel, (C) Prepare the Jews for the future coming of the Messiah, (D) A, B & C

CLASSROOM DISCUSSION

1. What were some of the idol gods of the Greek and Roman Pantheon?
2. How does the preaching of the gospel lead Christians into conflict with false gods?
3. Why was a Christian considered an insurrectionist if he or she did not confess Caesar as lord?
4. When a state or government accepts Christianity as the religion of the state, into what does Christianity evolve?
5. Why did Luke write to Theophilus?
6. What is the significance of believing that Jesus was the incarnation of God?
7. Why would the miracles that the early Christians worked in preaching the gospel be nullified if false teachers could also work miracles?
8. What is the teaching of Gnosticism?
9. Why is it necessary to believe that there is a final authority in all matters of morals and faith?
10. How did the Pharisees exercise their control over the religiosity of the people?
11. Why is it impossible for one to justify himself or herself on the basis of keeping law?
12. If one believes that good works atones for sin, then what does the belief do in reference to the atoning sacrifice of Jesus at the cross?
13. What was the objective of the Zealots?



ABBREVIATIONS

OLD TESTAMENT

Genesis - **Gn**, Exodus - **Ex**, Leviticus - **Lv**, Numbers - **Nm**, Deuteronomy - **Dt**, Joshua - **Ja**, Judges - **Jg**, Ruth - **Rt**, 1 Samuel - **1 Sm**, 2 Samuel - **2 Sm**, 1 Kings - **1 Kg**, 2 Kings - **2 Kg**, 1 Chronicles - **1 Ch**, 2 Chronicles - **2 Ch**, Ezra - **Er**, Nehemiah - **Ne**, Esther - **Et**, Job - **Jb**, Psalms - **Ps**, Proverbs - **Pv**, Ecclesiastes - **Ec**, Song of Solomon - **Ss**, Isaiah - **Is**, Jeremiah - **Jr**, Lamentations - **Lm**, Ezekiel - **Ez**, Daniel - **Dn**, Hosea - **Hs**, Joel - **Jl**, Amos - **Am**, Obadiah - **Ob**, Jonah - **Jh**, Micah - **Mc**, Nahum - **Nh**, Habakkuk - **Hk**, Zephaniah - **Zp**, Haggai - **Hg**, Zechariah - **Zc**, Malachi - **Ml**

NEW TESTAMENT

Matthew - **Mt**, Mark - **Mk**, Luke - **Lk**, John - **Jn**, Acts - **At**, Romans - **Rm**, 1 Corinthians - **1 Co**, 2 Corinthians - **2 Co**, Galatians - **Gl**, Ephesians - **Ep**, Philippians - **Ph**, Colossians - **Cl**, 1 Thessalonians - **1 Th**, 2 Thessalonians - **2 Th**, 1 Timothy - **1 Tm**, 2 Timothy - **2 Tm**, Titus - **Ti**, Philemon - **Pl**, Hebrews - **Hb**, James - **Js**, 1 Peter - **1 Pt**, 2 Peter - **2 Pt**, 1 John - **1 Jn**, 2 John - **2 Jn**, 3 John - **3 Jn**, Jude - **Jd**, Revelation - **Rv**

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