

JOSHUA 4-5 – The Memorial Stones; The Second Generation Circumcised; The Commander of the Army of the Lord!

OBSERVATION

Monday 7:00pm, H 105 (1st floor, High School--foot of stairs, behind the gym, by the vending machine area), Tuesday 7:00am, Family, Room, CCCM – Phil Twente, cell #714 425 9221; email – ptwente@gmail.com For past studies, audio plus notes, go to: www.ptwente.com Click on “Latest Studies” on the right side. References include commentaries by numerous pastor/teachers.

INTERPRETATION

APPLICATION

OUTLINE OF JOSHUA

INTRODUCTION:

I. The Conquest of Canaan –

- A. Preparation for taking the promised land (1:1 to 5:15)
 1. The land was a gift from God (Gen 15:18; Deut 26:9)
 2. Joshua commissioned to lead the people (1:1-18)
 - a. God appointed Joshua as leader of the people (1:1-9)
 - b. Joshua commanded the people to enter the land (1:10-11)
 - c. Instructions to the Gadites, Ruebenites, and Manasseh (1:12-15)
 - d. The people accept Joshua as their leader (1:16-18)
 3. Preparing to take the land God had given them (2:1 to 5:1)
 - Two spies sent to Jericho (2:1-7)
 - a. Agreement with Rahab (2:8-22) Hebrews 11:31 and James 2:25
 - b. Report of the two spies (2:23-24)

Chapter 3:

- c. **Miraculous crossing of the Jordan on dry land (3:1-17)** God always gives the way Jeremiah 10:23, Proverbs 14:12, and Ephesians 3:3-5
- d. Two memorials consisting of 12 stones each (4:1-24)
- e. Effect of crossing on the Kings of Canaan (5:1)
- f. Circumcision of the males in Israel (5:2-9)
- g. Passover observed (5:10-11)
- h. Manna ceased (5:12)
- i. Captain of the Lord’s host appears to Joshua (5:13-15)

INTRODUCTION:

Chapter 4 - THE MEMORIAL STONES

Twelve stones were brought up from the Jordan and erected in Gilgal, giving fathers the opportunity of telling their children of the miraculous passage of the river. We, too, through our Lord, have passed through the waters of death on to resurrection-ground. Let the great deliverances of God wrought for our fatherland, as well as those wrought for us personally in Christ, be more frequent subjects of family-talk. Twelve other stones were placed in the river-bed and would be visible when the waters were low. There was a visual demonstration, therefore, that Israel was really once in these depths. We must not forget the Rock out of which we were hewn. Let us never cease to magnify God’s grace..The presence of the Ark alone restrained the piled-up waters. Some of the important things to remember in this chapter are that the ark goes before and divides the Jordan River—not the rod of Moses. The ark goes before, carried by priests. Christ goes before us through death but also goes with us through this life. Jordan is typical of Christ’s death, not ours.

Chapter 5 - RENEWING THE COVENANT WITH GOD

The Canaanites realized that they were entering into conflict with God Almighty. This made their bitter resistance less excusable. But before Israel could go forward into the campaign, they must undergo that initial rite which from the days of Abraham had separated them unto God. The outbreak at Kadesh had practically annulled that relationship, which now must be renewed. Before we can serve God’s high purposes in the world, we must be separated from sin. The old nature must be denied and put away, and the new nature, which is holy, harmless and separate from sin, must become ours. Nothing but death can meet the case. The circumcised soul alone may eat of the Passover, which is Christ. We need to feed on Him, keeping the daily feast with joy.

THE COMMANDER AND HIS PLAN OF CAMPAIGN

When the heart is perfect with God we may count on His presence and help. It is to the separated and obedient servant that the vision of Christ, as Ally and Captain, is given. Here were three hosts marshaled by Jericho—of the Canaanites, of Israel, and of the heavenly armies, waiting to war against the evil spirits which ruled the darkness of the land. The answer to Joshua’s question depended on whether Israel was prepared to accept God’s plan of campaign, which was very humbling to the flesh. As Jericho was the key to Canaan, and its fall was to be the earnest of complete victory, the program was carefully planned to give God His rightful position. From first to last its capture was the result of the interposition of Him who dwelled in the bush. Therefore, the Ark was borne around the city, as the symbol of His presence.

IN REMEMBRANCE OF ME – Cheri Keaggy

This is My body given for you, This is the cup that holds the blood Of a new covenant. This is forgiveness simple and true This is the way that I have made for you. Before you eat before you drink Take a long look inside, And tell Me what you see. He said do this in remembrance of Me, Do this in remembrance of Me

This is the bread of life broken for you, This is the cup that holds the wine Of a new covenant. This is the love of Christ poured out anew. This is the Son of God who died for you. Before you eat before you drink. Take a long look inside. And tell Me what you see. Then do this in remembrance of Me. Do this in remembrance of Me

*I will remember the cross That You bore for me
I will remember the crown That You wore for me
I will remember the reason You suffered and died*

This is My body given for you, This is the cup that holds the blood Of a new covenant. This is forgiveness simple and true. This is the way that I have made for you. I am the way. This is the way that I have made for you.

JOSHUA 4-5 – The Memorial Stones; The Second Generation Circumcised; The Commander of the Army of the Lord!

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INTERPRETATION

APPLICATION

JOSHUA 4-5 – The Memorial Stones; Twelve Memorial Stones from the Jordan

Jos 4:1 And it came to pass, when all the people had completely crossed over the Jordan, that the LORD spoke to Joshua, saying:

Jos 4:2 "Take for yourselves twelve men from the people, one man from every tribe,

Jos 4:3 and command them, saying, 'Take for yourselves twelve stones from here, out of the midst of the Jordan, from the place where the priests' feet stood firm. You shall carry them over with you and leave them in the lodging place where you lodge tonight.' "

Jos 4:4 Then Joshua called the twelve men whom he had appointed from the children of Israel, one man from every tribe;

Jos 4:5 and Joshua said to them: "Cross over before the ark of the LORD your God into the midst of the Jordan, and each one of you take up a stone on his shoulder, according to the number of the tribes of the children of Israel,

Jos 4:6 that this may be a sign among you when your children ask in time to come, saying, 'What do these stones mean to you?'

Jos 4:7 Then you shall answer them that the waters of the Jordan were cut off before the ark of the covenant of the LORD; when it crossed over the Jordan, the waters of the Jordan were cut off. And these stones shall be for a memorial to the children of Israel forever."

Jos 4:8 And the children of Israel did so, just as Joshua commanded, and took up twelve stones from the midst of the Jordan, as the LORD had spoken to Joshua, according to the number of the tribes of the children of Israel, and carried them over with them to the place where they lodged, and laid them down there.

Jos 4:9 Then Joshua set up twelve stones in the midst of the Jordan, in the place where the feet of the priests who bore the ark of the covenant stood; and they are there to this day.

v. 1 While the people must have been contemplating the mercy, and all without the loss of a single Israelite, were passed over, the Lord directs Joshua to a service every way suited to the mercy received: namely, to perpetuate the remembrance of this great event to all ages of the church

v. 2 . It was not to be the work of every one, but special characters selected for this service. How sweet it is to see our calling. And very sweet to run on Jesus's errands when sent by him. Isa. 6:8.

vs. 3-4 This intended monument deserved to be made of stones curiously cut with the finest and most exquisite art, but these stones out of the bottom of the river were more natural and more apt indications of the miracle. let posterity know by this that Jordan was driven back, for these very stones were then fetched out of it. In the institution of signs, God always chose that which was most proper and significant, rather than that which is pompous or curious; for God hath chosen the foolish things of the world. These twelve men, after they got over Jordan, must be sent back to the place where the ark stood, being permitted to come near it, which others might not, for this service:

v. 5 “Cross over before the ark”, that is, into the presence of the ark, which now stands in the middle of Jordan, and then go for and bring back these stones.

vs. 6-7 The use of these stones is here appointed for a sign and a memorial. They would give occasion to the children to ask their parents in time to come, How did these stones get here? Then the parents would inform them, as they themselves had been informed, that in this place Jordan was divided by the almighty power of God, to give Israel passage into Canaan on dry ground.

v. 8 It is probable that the stones they took were as big as they could carry. Whether they went away with them immediately to the place, of whether they staid to attend the ark, and kept pace with the solemn procession of that, to grace its triumphant entry in to Canaan, is not certain. By these stones which they were ordered to take up God did, as it were, give them a felling of possessing this good land; it is all their own, let them enter and take possession.

v. 9 Joshua also set up a pile of memorial stones in the very bed of the river Jordan, piled up so high in a heap or pillar as that the top of it might be seen above the water when the river was low, or seen in the water when it was clear, or at least the noise of commotion of the water passing over it would be observable, and the bargemen would avoid it, as they do a rock.

vs. 1-5 Notice how all the people are being involved: All crossing over; a man from each of the 12 tribes to be selected; 12 stones to be taken from the middle of the Jordan river and carried to their lodging place.

v. 6 We're told the first reason for the twelve stones was for a sign to the children, to provoke them to ask, “What do these stones mean to you.? Is the inquisitiveness of children a gift from the Lord? Does this sign help in the transferring the spiritual heritage from one generation to another?

v. 7 The second reason for these twelve stones was for a public memorial. Why is there such an emphasis in the Bible on memorials being required by God? Our forgetfulness???

v. 8 They will lodge at Gilgal, which became one of their headquarters for some time to come. Can you see why God would want to have a reminder of this great miracle in crossing the Jordan in plain sight of the whole army and company?

v. 9 What is the purpose of these second set of twelve stones? What kind of memorial does this represent? Do you have secret memorials? Public memorials? Do you see these two memorials as a type of the two ordinances taught by Jesus, the Book of Acts and the epistles – Holy Communion and Baptism?

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INTERPRETATION

APPLICATION

Jos 4:10 So the priests who bore the ark stood in the midst of the Jordan until everything was finished that the LORD had commanded Joshua to speak to the people, according to all that Moses had commanded Joshua; and the people hurried and crossed over.

Jos 4:11 Then it came to pass, when all the people had completely crossed over, that the ark of the LORD and the priests crossed over in the presence of the people.

Jos 4:12 And the men of Reuben, the men of Gad, and half the tribe of Manasseh crossed over armed before the children of Israel, as Moses had spoken to them.

Jos 4:13 About forty thousand prepared for war crossed over before the LORD for battle, to the plains of Jericho.

Jos 4:14 On that day the LORD exalted Joshua in the sight of all Israel; and they feared him, as they had feared Moses, all the days of his life.

Jos 4:15 Then the LORD spoke to Joshua, saying,

Jos 4:16 "Command the priests who bear the ark of the Testimony to come up from the Jordan."

Jos 4:17 Joshua therefore commanded the priests, saying, "Come up from the Jordan."

Jos 4:18 And it came to pass, when the priests who bore the ark of the covenant of the LORD had come from the midst of the Jordan, and the soles of the priests' feet touched the dry land, that the waters of the Jordan returned to their place and overflowed all its banks as before.

Jos 4:19 Now the people came up from the Jordan on the tenth day of the first month, and they camped in Gilgal on the east border of Jericho.

Jos 4:20 And those twelve stones which they took out of the Jordan, Joshua set up in Gilgal.

Jos 4:21 Then he spoke to the children of Israel, saying: "When your children ask their fathers in time to come, saying, 'What are these stones?'"

Jos 4:22 then you shall let your children know, saying, 'Israel crossed over this Jordan on dry land';

Jos 4:23 for the LORD your God dried up the waters of the Jordan before you until you had crossed over, as the LORD your God did to the Red Sea, which He dried up before us until we had crossed over,

Jos 4:24 that all the peoples of the earth may know the hand of the LORD, that it is mighty, that you may fear the LORD your God forever."

v. 10 The priests stood with the ark of the covenant for the entire time it took the nation to cross over. The visible token of the presence of God had to remain in the river through the entire crossing.

v. 11 The distinction between the ark and the people is not noticed for nothing. It may show, that as the ark rested in the water until all the people were secured from danger, so Jesus, whom the ark represented, will remain with the hindmost of his redeemed ones until every hoof is in safety.

vs. 12-13 And the men of Reuben, the men of Gad, and half the tribe of Manasseh crossed over armed before the children of Israel: The people content to settle on the east side of the Jordan stayed on their side of the Jordan, but sent their armies over to fight on behalf of the rest of the nation, just as they had promised

v. 14 On that day the LORD exalted Joshua in the sight of all Israel: God fulfilled His promise to Joshua, raising him up as a great leader for Israel, even as He had done for Moses.

v. 15 The statement that on the removal of the ark the waters of Jordan at once returned to their former level heightens the impression which is especially inculcated throughout - that the whole transaction was extraordinary and miraculous. The details and incidents of the passage are no doubt open to discussion: but all such discussion will be futile unless it proceed throughout on the admission that we have here before us the record of a distinctly supernatural interposition.

vs. 16-17 ark of the testimony - signifies the same thing as the ark of the covenant, the law; which was both the covenant between God and the people, and a testimony of his will unto them. *up from the Jordan*; where they stayed until all the people passed over, for the encouragement of them, and until they received this order.

v. 18 The waters of the Jordan returned to their place and overflowed all its banks as before: The manner and timing with which the Jordan returned to its natural flow shows that this event was supernaturally arranged by God.

vs. 19-22 The spiritual lesson is that we are to teach our children the gospel. Parents are to give their children the gospel. There is no privilege like that of a parent leading his child to a saving knowledge of Christ. This is the responsibility of parents.

vs. 23-24 Some of the important things to remember in this chapter are that the ark goes before and divides the Jordan River—not the rod of Moses. The ark goes before, carried by priests. Christ goes before us through death but also goes with us through this life. Jordan is typical of Christ's death, not ours.

v. 10 What do you see as the meaning of “people hurried and crossed over?”

v. 11 Is there a reason why the priests were the last to cross over?

vs. 12-13 Does the number of *forty thousand* see at all strangely low? The total number men counted in Numbers Chapter 1 of the 2 ½ tribes was about 108,000. Why so low?

v. 14 What are two things did God establish in this miracle of the Jordan crossing? - To establish a memorial to what God has done, to build up their faith in God! To give credentials to Joshua and to their following him. God is always several steps ahead of us! Without this miracle how do you think the children of Israel would have responded to God's plan, given by Joshua to them, with regard to His battle plan for taking Jericho?

vs. 15-18 What happened when the feet of the priest, bearing the ark of the Covenant, touched the dry land on this side of the Jordan?

v. 19 Is the date of the crossing meaningful to you? What was the date of the beginning of Passover? What date did Jesus make His triumphal entry into Jerusalem?

v. 20 Notice the obedience in carrying the twelve stones to their first night lodging place of Gilgal.

vs. 21-24 For whom all were the memorial stones for? Who all was to know about the Jordan River crossing miracle? How does this miracle, in part, to “fearing the LORD your God forever”?

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INTERPRETATION

APPLICATION

The Second Generation Circumcised:

Jos 5:1 So it was, when all the kings of the Amorites who were on the west side of the Jordan, and all the kings of the Canaanites who were by the sea, heard that the LORD had dried up the waters of the Jordan from before the children of Israel until we had crossed over, that their heart melted; and there was no spirit in them any longer because of the children of Israel.

Jos 5:2 At that time the LORD said to Joshua, "Make flint knives for yourself, and circumcise the sons of Israel again the second time."

Jos 5:3 So Joshua made flint knives for himself, and circumcised the sons of Israel at the hill of the foreskins.

Jos 5:4 And this is the reason why Joshua circumcised them: All the people who came out of Egypt who were males, all the men of war, had died in the wilderness on the way, after they had come out of Egypt.

Jos 5:5 For all the people who came out had been circumcised, but all the people born in the wilderness, on the way as they came out of Egypt, had not been circumcised.

Jos 5:6 For the children of Israel walked forty years in the wilderness, till all the people who were men of war, who came out of Egypt, were consumed, because they did not obey the voice of the LORD—to whom the LORD swore that He would not show them the land which the LORD had sworn to their fathers that He would give us, "a land flowing with milk and honey."

Jos 5:7 Then Joshua circumcised their sons whom He raised up in their place; for they were uncircumcised, because they had not been circumcised on the way.

Jos 5:8 So it was, when they had finished circumcising all the people, that they stayed in their places in the camp till they were healed.

v. 1 Because the Jordan River was at flood stage, the Amorites/Canaanites did not expect the Israelites to cross over until after the flood season. They probably thought they had more time to prepare for battle. It must have been a shock for them to discover that God had enabled Israel to cross Jordan.

vs. 2-6 Circumcision is the "sign" of the Abrahamic Covenant. "The reproach of Egypt" was that, during the later years of the Egyptian bondage, this separating sign had been neglected and this neglect had continued during the wilderness wanderings. The New Testament comparable is world conformity; the failure openly to take a believer's place with Christ in death and resurrection. Spiritually it is mortifying the deeds of the body through the Spirit. Make flint knives for yourself, and circumcise the sons of Israel again the second time: Apparently, all during the forty years of waiting in the wilderness, none of the sons born during that time had been circumcised. Now God commanded that this be done. Joshua makes clear the reason why there was a new generation born in the wilderness: because the old generation did not obey the voice of the LORD, and take the promise of a land flowing with milk and honey by faith. This new generation was raised up in . . . place of the generation of unbelief. God's work would go on, but the people of God who had unbelief would not share in it.

v. 7 Then Joshua circumcised their sons: Circumcision was always a powerful act of consecration to God. In it, an Israelite said "I'm not like the other nations. I listen to God and do what He says I should do." It was stepping out in faithful obedience and identifying yourself as one of the LORD's people. It was renouncing the flesh and the world. It was dying to self and living to God.

v. 8 They stayed in their places in the camp till they were healed: Obviously, this was suicidal from a military standpoint. All the men of fighting age were made completely vulnerable and unable to fight for a period of several days, till they were healed. So, not only did Israel cross over the Jordan at a militarily undesirable place (right in front of Jericho, the strongest military outpost of the Canaanites), they also incapacitated their army for several days. They did this because they trusted God, and His directions, instead of their own wisdom. When we remember all the things the power of God has done in our lives, we are willing to trust Him with a radical obedience.

v. 1 What patience has been represented here with respect to what God said to His promise to Abraham in Genesis 15? About how many years have now been given for the iniquity of the Amorites to be fulfilled? Can you see how the news of the crossing travelled fast? How the Lord put the fear into the whole Promised Land?

vs. 2-7 When the children of Israel have crossed over and are virtually at the gates of Jericho and have heard how the hearts of the enemy have melted with fear, what do you think the next step for the army of Israel? Why was it that of being circumcised? About how many men would have been circumcised?

v. 8 We're told the army stayed in place until they were healed. Do you think it's unusual for a whole army to be immobilized and vulnerable when the first establish a beachhead in the enemy's territory? What are the reasons for God putting us in vulnerable positions when doing His will? What are we told about vulnerability in *Genesis 34:25* about the city of Shechem, following their circumcision?

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*Jos 5:9 Then the LORD said to Joshua, "This day I have rolled away the reproach of Egypt from you." Therefore the name of the place is called Gilgal to this day.
First Passover in Canaan*

Jos 5:10 Now the children of Israel camped in Gilgal, and kept the Passover on the fourteenth day of the month at twilight on the plains of Jericho.

Jos 5:11 And they ate of the produce of the land on the day after the Passover, unleavened bread and parched grain, on the very same day.

Jos 5:12 Then the manna ceased on the day after they had eaten the produce of the land; and the children of Israel no longer had manna, but they ate the food of the land of Canaan that year

The Commander of the Army of the Lord!

Jos 5:13 And it came to pass, when Joshua was by Jericho, that he lifted his eyes and looked, and behold, a Man stood opposite him with His sword drawn in His hand. And Joshua went to Him and said to Him, "Are You for us or for our adversaries?"

Jos 5:14 So He said, "No, but as Commander of the army of the LORD I have now come." And Joshua fell on his face to the earth and worshiped, and said to Him, "What does my Lord say to His servant?"

Jos 5:15 Then the Commander of the LORD's army said to Joshua, "Take your sandal off your foot, for the place where you stand is holy." And Joshua did so.

v. 9 *rolled away the reproach of Egypt* — The taunts cast by that people upon Israel as nationally rejected by God by the cessation of circumcision and the renewal of that rite was a practical announcement of the restoration of the covenant. *Gilgal* — No trace either of the name or site is now to be found; but it was about two miles from Jericho [Josephus], and well suited for an encampment by the advantages of shade and water. It was the first place pronounced “holy” in the Holy Land. **vs. 10-11** *kept the Passover*: The original Passover itself could never be repeated, but there was power in its remembrance. They were to always live remembering that they were a people delivered, and remembering God’s work of deliverance. In the same way, we are to be in constant remembrance of our redemption at Calvary, and live our lives in the shadow of the cross.

v. 12 When the people were able to provide for themselves from the rich produce of Canaan, God stopped the manna. He didn’t want them to get lazy, but to enter into a new partnership of trust with Him. God always provides; but He is perfectly free to change the source of His provision from time to time. We need to trust in Him, not in His manner of provision, or we will stumble when that changes.

vs. 13-14 *Commander of the army of the LORD*. Joshua asks, “Are you for us or for our adversaries? The response of the Man is “No”, which was not a proper answer for the question. The question was not the right question, and it is not the most important question to be asked at the time. The proper question was if Joshua was on the LORD’s side.

v. 15 *“Take off your sandal”* - And Joshua did so: Joshua’s total submission to Jesus Christ shows that he knows who is really in charge. It also is a virtual guarantee of victory for Israel. When we follow after the Commander of the army of the LORD, how can we lose? Jesus came to Israel at this strategic time to instruct Joshua in the plan to capture Jericho. Joshua will carry out a plan in the following chapter that is so improbable it could only have been initiated at the direct command of God. Most of all, He had come to conquer Israel - before Israel could conquer anything else in the promised land, they had to be conquered by God - and Joshua’s total submission shows that they are conquered by Him. The missing element in a life of victory for many Christians is that they have not been, and are not continually being, conquered by God

v. 9 What is meant by rolling away the *reproach of Egypt*?

v. 10 How important is sanctification in the process of meeting great trials and difficulty? When was the original Passover? How many times has Israel celebrated it’s remembrance at this point? Note the importance of the date it was celebrated? (*Ex.12:6; Numbers 9:5*)

v. 11 After eating manna for 40 years, how do you think the “produce of the land” tasted?

v. 12 Notice when the manna ceased.

v. 13 What do you think of Joshua questions of “for us or for our adversary”?

v. 14 Did the Commander of the Lord’s Army give an answer to the either-or question? What was the result of the Commander’s answer with respect to Joshua’s behavior? What does the refusal of the Commander of Joshua’s bowing down and worship, tell us about who the Commander was?

v. 15 How is the holiness of the place and event identified on the part of Joshua? *Cf. Ex. 3:5*

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