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ATTENTION OF Abp. Khajag Barsamian

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MESSAGE FROM Fr. Vahan Hovhannessian

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MESSAGE

Your Eminence,

Attached please find a copy of the Introduction to the Bible. It also includes the "Glossary" and the "Readings From The Bible For Everyday Living" sections.

Respectfully Submitted,
Fr. Vahan Hovhannessian

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INTRODUCTION TO THE HOLY BIBLE

HOLY BIBLE is the title used by the Church to refer to a collection of books, letters and prophetic oracles that reveal God, His will and salvific plan to His people. The English word "Bible" comes from the Greek word *Biblia* the plural of *biblos* which means "papyrus bark" or "book." The word *Biblia* received its singular sense, i.e. "the Book," when the various books of the Holy Bible were put together and considered as a unity. Christians believe that these books were written, edited, compiled and preserved by Divine inspiration and guidance. The Bible is frequently referred to as the Word of God. This does not mean that God Himself wrote the books of the Bible nor that God dictated the Bible word for word to men who were merely His passive instruments. Some of the prophets and apostles who witnessed God's revelation were inspired to write it down and preserve it for generations to come. As one aspect of God's Divine revelation, therefore, He inspired His people to produce Scriptures.

The written words of the Bible are human words, for indeed, all words are human. They are human words, however, which God Himself inspired to be written in order to remain as the written witness to Himself. The Bible has many different human authors. Some books of the Bible bear the names of persons to whom authorship is ascribed, others do not indicate in any way who wrote them. Nevertheless, Bible is truly the Word of God in human form because its origin is not in man but in God, who willed and inspired its creation. As human words, the words of the Bible contain all the marks of the men who wrote them, and of the time and the culture in which they were written. The writers of the books of the Bible conveyed the Divine message and revelation in the language and cultural symbols and images that they and their contemporaries understood. These words and symbols were not taken out of their historical, cultural and ethnic milieu and thrown into a timeless and space-less context. The knowledge of each generation in any part of the world is based on the understanding of its culture, language and history. The divine revelation, consequently, could not have been understood had it not been conveyed to the people through their linguistic, cultural and historical channels. Passages such as Joshua 19:12, Isaiah 38:8 and Matthew 24:29 are clear examples of the influence of the writer's contemporary cultural, scientific and historical context on his effort to convey the revelation he received. Some of the writers of the later books of the Bible used images and symbols from earlier books of the Holy Bible. The author of the Revelation of John, for example, must have known, and most probably used, the book of Ezekiel (e.g. compare Revelation 4:6 with Ezekiel 1:5-6).

Armenians use several words to refer to the Bible. One of the most frequently used words is *Soorp Keerk*, "Holy Book." Bible is called the Holy Book because it contains revelations about the Holy One, God. It is Holy neither because it is a collection of books written by holy people such as the prophets, nor because it is used and kept in the Church. Bible becomes the Holy

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Book for the faithful reader because by reading it the person receives God's eternal revelation. Another term Armenians use to refer to the Bible is *Asdvadzashunch*. It is the Armenian translation of the Greek θεοπνευστος which means "the breath of God" or "inspired by God." This word is not an invention of the Armenian fathers, it is used in the Bible itself. In II Timothy 3:16 we read, "all scripture is inspired by God." The Classical Armenian translation of the Greek for "inspired by God" is *Asdvadzashunch*. This title confirms the definition of the Bible as a collection of Books written under God's inspiration and guidance.

The books of the Bible are classified into two major groups: Old Testament and New Testament. The term "testament" means 'treaty', 'contract', or 'covenant'. The Armenian word for this term is *Gudagaran* which has the exact meaning as the English. This word is used in the Bible to refer to the treaties that God established with His people. In the first two chapters of the first book of the Bible, Genesis, we read about the first treaty God made with man. God created Adam and Eve and gave them the authority over all the other beasts and creatures. He also commanded the man that he should not eat from the "tree of the knowledge of good and evil." Adam and Eve ignored God's commandment, and using their free will they disobeyed God. Consequently, they alienated themselves from God and from his plan for them to live an eternal life in the "garden of Eden." As we continue reading the following chapters of the book of Genesis, and of the Bible, we realize that human beings had always ignored God's commandments and violated the rules of their treaties with God, who, on the other hand, has always been merciful. Thus, whenever the people of God sinned and violated God's testament, He established a new testament with those who remained faithful to Him. Having said the above, we realize that the Bible contains a series of treaties or "testaments" between God and His people. Examples of these "testaments" are those between God and Noah (Genesis 9:1-17), Abraham (Genesis 17:1-27), Isaac (Genesis 26:1-5), Jacob (Genesis, 28:1-22) ... etc. With these "testaments" God also revealed His will and commandments to His people. The history of how the people of God received these commandments and lived by them and how God acted with them are recorded in the books of the Bible beginning with Genesis until the end of Malachi. This collection of books is called the "Old Testament." These books also contain God's wrath on His people because they constantly forgot their responsibility in the treaty and ignored God's commandments. Through the mouth of His prophets, therefore, God announced to His people that the time will come when He will reject His people because they rejected Him, and He will invite all those who will believe in His new covenant to be heirs of His Kingdom (cf. Jeremiah 31:31-37).

When God in His infallible wisdom realized that the time has come to establish the last and eternal "testament" He sent His only Begotten Son, Jesus Christ, to establish the new covenant, which He would seal with His blood. The commandments and divine teachings of the new testament were revealed and taught by Jesus Christ during His earthly ministry. Our Lord, as far as we can tell, did not write down his teachings. The story and divine commandments of this new covenant were handed down by His apostles and eyewitnesses who preached the good news to the whole world. Some of these eyewitnesses wrote down what they were inspired to receive and

understand, others preached and had their disciples write them down.

After this general and brief introduction to the history of God's covenants with humanity we can clearly understand the division of the Christian Bible into two sections Old Testament and New Testament. "Old Testament" includes the books recalling the history, revelations and prophecies concerning the old covenants of God with humanity. New Testament, on the other hand, includes the books, letters and prophetic oracles written concerning God's new covenant through His Son Jesus Christ.

The various books of the Bible were not written by a single writer nor at the same time. The people of God to whom God revealed Himself and who later on became the body and universal Church of Christ, wrote, preserved and compiled these books. It is important, therefore, to remember that the Bible with its two parts, was written, collected, compiled and preserved in the Church, by the Church and for the Church through God's inspiration. The Holy Bible, therefore, comes alive and has the most profound divine meaning in the Church for the people of God, among whom He dwells, and to whom He has given Himself for communion and life everlasting.

As mentioned above, the Bible grew up in size due to the addition of inspired writings by His people corresponding to later divine revelations. Around the year B.C. 300, the Jews in the diaspora had lost their Hebrew language and Greek had become their spoken language. Consequently they translated the Bible, i.e. the Old Testament, into the Greek language. This translation is called Septuagint, "Seventy" in Latin, because according to the Jewish traditions seventy translators independent of each other translated the Bible into Greek and ended up with seventy identical translations. We know from Jewish historians before Christ that the Septuagint was accepted by the Jewish religious authorities as the official version of the Bible. From the New Testament and other contemporary writings it is evident that Our Lord and His disciples knew the Septuagint version of the Bible. Most of the quotations of Christ in the New Testament are the Septuagint version of the text. As a natural consequence of the process of adding inspired books to the Bible, the Septuagint contained other books which were not in the earlier Hebrew versions. These books are: Tobit, Judith, 1-4 Maccabees, Wisdom, Sirach, Baruch, and parts of Esther and Daniel. Early translations of the Bible including the Armenian translation, which is what Western scholars call it the "Queen of translations," used the Septuagint as the source for their Old Testament translation. All the books of the Septuagint, consequently, were accepted in the Armenian, Greek and Roman Catholic churches as canonical parts of the Bible. Martin Luther reacting against the Roman Catholic tradition rejected the traditional Latin translation of the Bible and with that he rejected also all the books which were in the Septuagint but not in the earlier Hebrew manuscripts. He called these books that he rejected from the Bible, "Apocrypha." The term comes from a Greek word which means "hidden." It was used by the early fathers of the Church to refer to religious writings which were not considered part of the Bible. Later on, the term was used with a wide range of meanings to refer to books read only by "initiates" or to Gnostic books written by secret cults, ... etc. Today the term is commonly used to refer to the

above mentioned books that all the Orthodox and Catholic churches accept as part of the Canon of the Bible, while the Protestants reject.

In order to understand the Bible and be able to interpret it correctly one must study and be aware of the historical, cultural and mythical background of the writers of these books. It is equally important to know to whom these documents were addressed and what the problems and conditions of that specific community were at the time of the writing of the document. Another important factor in understanding the message of the Bible is to read the specific verse or saying in the context of the whole chapter, book and even the whole Bible. It is not a correct hermeneutical method to pick up one verse, or few verses, out of the context of the chapter or of the book and explain it independently of its context. Because of all the above, the Armenian church, does not allow any person to preach the Bible unless the person is taught the Scriptures in the holy and apostolic Christian tradition and is recognized by the church to be qualified for that mission. Misinterpretation was, and remains to be, one of the main factors which caused divisions in the universal Church, and which allowed heretical movements to grow and spread all around.

The Books of the Bible contain historical, geographical, scientific, cultural and various other kinds of informations. One should emphasize, however, that none of the books of the Bible were written with the intention of conveying ONLY historical, geographical, scientific, or cultural information. The purpose of these writings is to make God's revelation, which took place thousands of years ago, eternal and available for all generations to come until the end of time. The minute the reader starts focusing ONLY on historical, geographical, cultural or scientific aspects of the book she (or he) loses the right track of receiving the Divine revelation through the pages of the Bible. It is exactly for this reason that the fathers of the Church always advise us in their writings to prepare ourselves spiritually before opening the Bible and before attempting to comprehend its Divine message. We are told to pray before reading the Bible so that God may enlighten our minds and make us, like the first witnesses, worthy of receiving His revelation. In the liturgical services of our Church the congregation is prepared spiritually by hymns and prayers before the Gospel is chanted.

The books of the Old Testament can be generally classified into four groups:

1. Pentateuch, this term means 'five containers', referring to the first five books of the Bible: Genesis, Exodus, Leviticus, Numbers and Deuteronomy. Together these books constitute the Law for which the Hebrew word *Torah* was used. The books of this group contain a survey of history from creation of the world to the death and burial of Moses and his succession by Joshua. It is in these books that God's commandments and laws were revealed to Israel on Sinai.
2. Historical Books, this category includes: Joshua, Judges, Ruth, The First and Second Books of Samuel, The First and Second Books of Kings, The First and Second Books of Chronicles, Ezra, Nehemiah, Tobit, Judith, Esther, The Books of Maccabees. These books contain the

history of the people of God, Israel's relationship with God and with the other neighboring nations

3. Books of Wisdom, this category includes: The Book of Job, Psalms, Proverbs, Ecclesiastes, The Canticle of Canticles (Song of Songs), Wisdom, Sirach (Ecclesiasticus). These books examine and discuss certain topics related to our lives and salvation such as theological and experiential wisdom, justice, and nature. They reflect on a wide area of life in order to provide insights into the way things are and the way they should be.
4. Prophetic Books, this category includes: The Book of Isaiah, Jeremiah, Lamentations, Baruch, Ezekiel, Daniel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah and Malachi. These books are called prophetic because they include oracles delivered and written by prophets to whom God revealed Himself and who prophesied about future events. The prophets of the Old Testament used various means of communication to convey their oracles such as dreams, visions, ecstatic experiences and various divinatory practices. These prophetic oracles, in general, are about Israel. Many of them, however, written hundreds of years before Jesus' birth, had prophesied about His birth, miracles, suffering, crucifixion and resurrection. These prophecies were fulfilled in Jesus' life, death and resurrection, told in the books of the New Testament.

The books of the New Testament may be classified into four groups as well:

1. Gospels, this category includes: The Gospel According to Matthew, Mark, Luke and John. The term "Gospel" comes from the archaic "God-Spell." The Armenian word for Gospel is *Avédaran* which means "(the book containing) the good news." Gospels are the 'containers' of the good news because in them are preserved the stories of the birth, temptations, teachings, miracles, passion, crucifixion, death, and resurrection of Our Lord, i.e. the good news of our salvation.
2. Acts of the Apostles: The main feature of this book is the work of the Holy Spirit through the apostles in the early church. This book contains certain historical information which are not recorded in the gospels such as the Ascension of Our Lord, the Descent of the Holy Spirit (Pentecost) and the ordination of the early church deacons, ministers and elders.
3. Epistles, this category includes: St. Paul's Letters to the Romans, 1 & 2 Corinthians, Galatians, Ephesians, Philippians, Colossians, 1 & 2 Thessalonians, 1 & 2 Timothy, Titus, and to Philemon, the Epistle to Hebrews, the Epistle of James, the First and Second Epistle of Peter, the First, Second and Third Epistle of John and the Epistle of Jude. These are actual letters and epistles written by the apostles or their disciples. They discuss the faith, liturgical practices and moral responsibilities of the early Christians.
4. The Revelation of John. This book is also called the Apocalypse a term which comes from the Greek *αποκαλυψις* and means the disclosure of that which was previously hidden or unknown. The Greek word 'apocalypse' is used in the title verse of the book, "the 'apocalypse'

of Jesus Christ ..." to expresses the idea that God is unveiling secrets about heaven and earth, past, present and future. This book combines letters and prophetic oracles using a very rich symbolic language. The main theme of the book is the prophecy about the coming day of Judgment.

Daily or regular reading of the Holy Bible is one of the important duties and spiritual nourishing practices of a true Christian. Our Lord and Savior Himself read and knew the Scriptures (cf. Luke 4:16). He expected His followers to know the Scriptures (cf. Matthew 12:3, 19:4, 12:16, 22:31, Mark 2:25, 12:10, Luke 6:3 ... etc.). Through many passages in the Bible God reminds us about the importance of reading the Bible (cf. John 20:31, Hebrews 4:12, 2 Timothy 3:14-15 ... etc.). Early Christians constantly read the Bible (cf. Acts 17:11, 1 Timothy 4:13 ... etc.). The fathers of the Church, Armenian and non-Armenian, always emphasized the importance of the daily Bible reading. This emphasis was translated into a daily recitation of the Bible in the Church services. One of the important didactic parts of the divine Liturgy is the recitation of the Bible which is followed by the sermon explaining and interpreting the assigned reading of the Scriptures for that day. A person ceases to be an active Christian and a true member of the Body of the Lord if he or she does not make a serious effort to systematically read and study the Bible.

As you open the pages of the Bible remember that Satan and the adversaries will do their best to disrupt your spiritually enlightening journey. Pray, therefore, before you start reading the Bible that God may give you the wisdom and knowledge to read and understand His revelation through the pages of this Holy Book.

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Fr. Vahan Hovhannessian

Diocese of the Armenian Church

January 26, 1994

GLOSSARY

Abba: An ancient Aramaic term meaning "Father." Our Lord Jesus Christ used this term in addressing God the Father. (Mark 14:36; Rom. 8:15).

Alleluia: The Greek form of the Hebrew *Halleluyah*, which means "praise God." It is very frequently used in Jewish and Christian liturgies. Armenians, and other Orthodox Christians, sing a chorus of Alleluia with psalm verses before chanting the Gospel in the liturgy.

Alms: Monetary help or works of mercy to help the poor. Throughout the Scriptures, God calls His people to help those less fortunate than themselves. (See Matthew 25:31-46).

Alpha and Omega: The first and last letter in the Greek alphabet. These letters were used to symbolize the beginning and end of an event, thought or concept. The same phrase was used as a title for Jesus Christ. (Rev. 1:8).

Amen: "Let it be," or "so be it," in Hebrew. The Armenian equivalent for this term is *Yeghitsee*, although the Hebrew term is used frequently as well in the Armenian liturgy. Amen is said or sung at the end of a prayer or hymn showing the people's agreement to what has been said in the prayer or hymn. (Deut. 27:15-26; 1 Cor. 14:16). In Revelation 3:14 this term is used as a title for Christ.

Angels: (*Hrëshdag, Arm.*) Bodiless beings created before the creation of the physical universe. The English word comes from the Greek word for messenger. In the Scriptures, angels are messengers who convey God's will and word to the earth. (e.g. Gabriel's visit to Mary, Luke 1:26-38).

Annunciation: (*Avédoom, Arm.*) The title given to the visit of the Archangel Gabriel to the Virgin Mary to inform her that she has been chosen to bear Christ, the Son of God.

Anoint: (*Odzel, Arm.*) Using of oil on the head or any object to be honored. Both kings and prophets were confirmed in their offices by being anointed. After Our Lord's baptism, the Holy Spirit descended upon Him like a spiritual anointing which was a divine confirmation of His Messianic office.

Antichrist: A Greek combination of two words which literally means, "instead of Christ," or "against Christ." The title is used by John the evangelist to refer to the opponents of the Son of God and especially to the one who will arise at the end of the ages.

Apostasy: Literally, "turning away." A sin committed by a Christian who rejects the true faith.

Apostle: (*Arrakyal, Arm.*) Literary, "one who is sent." This term was used as a title for the twelve disciples of Jesus whom He sent to preach Christianity to the whole world. "Apostle" is also used of St. Paul whom Jesus had chosen and sent to preach Christianity to the Gentiles.

Ararat: A mountain on which the ark of Noah rested (Gen. 8:4), and where the sons of Senacherib fled after killing their father. (2 King 19:37).

Ascension: (*Hampartsoom, Arm.*) The ascent of Christ to heaven following His resurrection as Son of God in the flesh (Luke 24:50-51; Acts 1:9-11). This was the last event in His earthly ministry.

Baal: The God of fertility worshiped by the Canaanites. After the Hebrews invaded Canaan, many of them began worshiping this god.

Baptism: (*Mugurdutyoon, Arm.*) From the Greek word *Baptizo* which means "to be immersed in." It is a sacrament whereby one is born again of water and spirit. Through baptism the baptised is buried with Christ and resurrected with Him and united to Him.

Beelzebul: A name given in the New Testament to the chief of evil spirits.

Church: (*Yégéghetsi, Arm.*) The body of Christians called out of the world to be the body of Christ. Through the Church Christians are united to Christ and to each other. In this community the believer receives the grace of God through the sacraments and hears the truth of the Gospel.

Communion: (*Haghortutyoon, Arm.*) The common union of the most intimate kind. Communion is enjoyed by the Christians with God and with each other in the Church. This union is especially realized in the mystery of the Holy Eucharist (*Badarak, Arm.*) (John 6:56; 1 Cor 10:16-17).

Confession: (*Khosdovanank, Arm.*) The verbal declaration and witness of faith in Christ, leading to salvation (Rome 10:9). The term also used to refer to the sacrament of the forgiveness of sins, whereby the repentant sinner confesses his or her sins to Christ in the presence of the priest, who pronounces God's absolution of those sins. (John 20:22-23; 1 John 1:9).

Council: A group of Christians gathered to deliberate and ask for the guidance of the Holy Spirit to administer the Church and decide on various doctrinal, moral, and liturgical questions. The

Armenian Orthodox Church operates by councils on all levels, from a parish to a worldwide council. While councils are not seen as infallible their decisions become part of the Church life when they are received by the entire Church. In addition to the Jerusalem Council recorded in Acts 15, the Armenian Church accepts three more Eccumenical Councils in her history.

Covenant or Testament: (*Ookhd* or *Gudagaran, Arm.*) An agreement or treaty. The term is used frequently in the Bible to refer to the agreements between God and His people. In the Old Testament God established many covenants with His people. Through Christ, the covenant was perfected and God's promises are fulfilled through the Church, the New Covenant people of God. (Gen. 13:14-16; Gal. 3:6-9; 1 Pet. 2:9-10).

Crucifixion: (*Khachélutyoon, Arm.*) A form of execution of criminals used by the ancient Romans in which the offender was nailed through his wrists and ankles to a cross. Besides Christ Himself other apostles were also martyred by crucifixion.

Deacon: (*Sargavak, Arm.*) Literary, "servant." Originally seven deacons were elected and ordained by the apostles to assist them with the church affairs. A deacon assists the bishop and priest, but cannot preside over sacraments. (Acts 6:1-7).

Devil or Satan: (*Sadana, Arm.*) The leader of the fallen angels. Called by Jesus "the father of lies." (John 8:44). Satan tempts the faithful to join his rebellion against God. At the end of time, Christ will judge the devil and his followers and cast them into hell. (Matthew 25:41; Luke 10:18; 1 Pet. 5:8).

Disciple: A person who follows and learns from a teacher. In the New testament John the Baptist and Jesus had their disciples.

Easter: (*Zadeeg, Harutyoon, Arm.*) The feast of the resurrection of Christ.

Epiphany: (*Haydnutyoon, Arm.*) Literally, "a breaking through from above." The word means manifestation of God. Examples of epiphanies are the burning bush (exodus 3:1-6) and the Transfiguration of Christ (Matthew 17:1-13). The Armenian Church celebrates Epiphany on the feast of the Baptism of Our Lord to honor the manifestation of the Holy Trinity revealed then. (Mark 1:9-11).

Fasting: (*Bahk, Arm.*) A spiritual exercise whereby one gives up certain foods, usually meat and dairy products, as a means of disciplining the body. Armenian Orthodox fast on most Wednesdays and Fridays and during certain seasons such as Great Lent. (Matthew 6:16; Rom. 13:14; Gal 5:16-17).

Gentile: A person who is not a Jew.

Gospel: (*Avédaran, Arm.*) Literally, "good news." The term is used to refer to the good news of Salvation preached by Jesus the Christ. The term came to be used as the title of the four books containing the life, ministry and preaching of our Lord.

Hades: A Greek word used in the New testament to refer to the place of the dead.

High Priest: The chief in the Jewish priestly system who presided over the supreme Council of the Jews. Once a year only the high priest was allowed to enter the most holy place in the temple and offer sacrifices.

Immanuel: A Hebrew word which means "God is with us," a title of Jesus the Christ, who was God in the flesh. (Is. 7:14; Matt. 1:22-23).

Levites: Members of the tribe of Levi. Levites became assistants to the priests in the performance of religious duties.

Manna: A food given to the Israelites during their journey in the wilderness. It was white and flaky and looked like a small seeds. (Exodus 16:14-21; Numbers 11:7-9).

Messiah: (*Krisdos, Arm.*) A Hebrew word the Greek of which is *Khristos* from which comes the English Christ and the Armenian *Krisdos*. Its meaning is "the anointed one of God." Jesus, the son of Mary is the Messiah who fulfilled all the promises made by God to His chosen people (Is. 7:14; 9:6; Matt. 16:13-17).

Mystery: (*Khorhurt, Arm.*) The ways of God which cannot be known with the rational, finite human mind, but can be experienced only by the revelation of God. The Armenian Church uses the term also for the Sacraments of the Church such as Badarak and Baptism.

Original Sin: (*Atamagan Méghk, Arm.*) The sin that every one is born with as a consequence of the sins of Adam and Eve.

Parable: (*Arrag, Arm.*) A narrative unit told to convey a greater truth through images related to the daily lives of the hearers. Our Lord frequently used parables to illustrate His teachings. (Matt. 13:1-45)

Passover: An Old Testamental feast, on the 14th of the month Nisan. On this feast the Israelites celebrated the ancient Hebrews deliverance from the captivity in Egypt. (Exodus 12:23-27).

Pentecost: (*Hokékalusd, Arm.*) A Greek word meaning "fiftieth." This was the title of the Israelite festival of Harvest celebrated fifty days after Passover. In time this became the commemoration of the giving of the Law to Moses on Mount Sinai. In the New Testament, on the day of Pentecost the Holy Spirit descended on the apostle, fifty days after the resurrection of the Lord, thus, giving anew meaning to the feast.

Pharisees: (*Parisétseek, Arm.*) One of the religious sects of the first century Judaism. They were strict in obeying the Law of Moses and the traditional interpretations of the Law. They were generally hostile to the ministry of Christ. Jesus criticized their excessive preoccupation with outward forms.

Presbyter: (*Yéréts, Arm.*) Literally, "elder," now, generally the term "priest" is used. Presbyter is one of the three orders of the ordained ministry of the Church. Bishop, presbyter and deacon.

Prophet: (*Markaréh, Arm.*) One who proclaims the will of God and who foretells future events. Prophets foretold the coming and mission of Christ, through the inspiration of the Holy Spirit.

Sackcloth: A tunic made of goats' hair. This was used by the Israelites as a sign of mourning or distress.

Sadducees: A religious sect in first century Judaism. They based their beliefs mainly on the first five books of the Old Testament. They came from the priestly class and rejected the resurrection of the dead and the existence of angels. They opposed Jesus' ministry.

Samaritan: A native of the region of Samaria between Judea and Galilee. There was much bad feelings between them and the Jews because of differences in the central place of worship, politics, race, and custom.

Zeal: Enthusiastic obedience.

READINGS FROM THE BIBLE FOR EVERYDAY LIVING

Anger

Ecclesiastes 7:9
Proverbs 14:17, 16:32, 15:18, 29:22,
22:24-25, 15:1, 19:11, 21:19, 25: 21-22
Psalm 37:8
Matthew 5:22
Romans 12:19-20
Ephesians 4:26-32
Colossians 3:21
James 1:19-20

Brotherly Love

Luke 10:25-37
John 13:34-35, 15:12-13
Romans 12:9-10
Colossians 3:12-13
1 Thessalonians 4:9
1 John 2:10, 3:18, 4:7-11

Charity

Deuteronomy 14:29
Psalms 41:1-2, 112:9
Proverbs 19:17, 14:21, 22:9, 28:27, 11:24-25
Isaiah 58:7-10
Ecclesiastes 11:1
Matthew 6:1-4, 25:34-40
Mark 10:21
Luke 6:38, 12:33, 14:21
1 Corinthians 13:13
2 Corinthians 9:7

Childrens' Duty

Deuteronomy 5:16
Leviticus 19:3
Proverbs 6:20, 13:1, 15:5, 20:11, 10:1, 1:10, 28:7,
8:32-33, 23:15-16, 23:22-26
Luke 18:20
Ephesians 6:1-3

Colossians 3:20

Contentment

Proverbs 17:22, 15:15, 23:17-18
Hebrews 13:5
1 Timothy 6:6

Courage

Psalms 27:14, 31:24, 37:3, 28
2 Kings 6:16
Isaiah 40:29, 43:1
Philippians 4:12-13

Death

Psalms 23:4, 37:37, 48:14, 49:15, 73:26
Proverbs 14:32
Isaiah 25:8
Hosea 13:14
John 3:15
Romans 8:38-39
1 Corinthians 15:55
2 Corinthians 4:16
Hebrews 2:14-15

Enemies

Deuteronomy 20:4, 28:7
2 Kings 6:16, 17:39
Psalms 37:40, 60:12, 97:10, 118:7, 125:3, 27:5-6,
112:8
Proverbs 3:25-26, 16:7
Job 5:20, 8:22
Isaiah 41:11-12, 54:15-17
Jeremiah 39:17-18
Luke 1:71-74, 18:7
Acts 18:10
Hebrews 13:6

Eternal Life

Isaiah 26:19
Daniel 12:2
Job 19:26-27
Luke 20:35-36
John 6:39-40, 54; 10:27-28; 14:2-3
2 Corinthians 5:1
Galatians 6:8
2 Timothy 1:10
1 John 5:11

Forgiveness

Proverbs 20:22
Matthew 5:44-45, 6:14
Mark 11:25-26
Luke 6:35-38
Romans 12:20

God's Correction

Psalms 94:12-13
Proverbs 3:12
Job 5:17-18
1 Corinthians 11:32
2 Corinthians 4:16-17
Hebrews 12:6-11

Gossip

Leviticus 19:16
Psalms 34:13, 52:2
Proverbs 11:13, 16:28, 18:8, 20:19, 25:23,
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Help in Difficult Times

Job 5:19, 8:20-21.
Psalms 9:9, 18:28, 22:24, 31:23, 32:7, 34:19,
37:24-39, 42:11, 68:13, 71:20, 91:10-11,
126:5-6, 138:7, 146:8.
Lamentation 3:31-33.
Nahum 1:7.
Michah 7:8-9.
John 16:33.

Hope

Psalms 31:24, 42:11, 71:5.
Colossians 1:5; 27.
1 John 3:3
1 Peter 1:3; 13; 21.

Humility

Job 22:29
Psalms 9:12, 10:17
Proverbs 3:34, 15:33, 16:19, 22:4, 29:23.
Matthew 18:4, 23:12.
James 4:6.
1 Peter 5:6.

Jealousy

Deuteronomy 5:21
Psalms 10:3, 37:7.
Proverbs 3:31, 14:30, 23:17-18, 24:1, 27:4
Ecclesiastes 4:4
1 Corinthians 10:24
Galatians 5:26
James 3:14-16

Laziness

Proverbs 10:4-5, 12:11;24, 13:14;23, 15:19,
20:13, 27:23, 28:19
Ecclesiastes 5:18-19
Romans 12:11
1 Thessalonians 4:11-12
2 Thessalonians 3:10-12
Ephesians 4:28
2 Timothy 2:6

Loneliness

Genesis 28:15
Psalms 40:17
John 14:18
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Isaiah 43:4, 58:9

Lust

Proverbs 6:25-29
Matthew 5:27-28
Romans 6:11-14
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Titus 2:11-12, 3:3-5
James 1:13, 4:1-4, 7-8
2 Peter 1:4
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Marriage

Genesis 2:21-24
Ecclesiastes 9:9
1 Corinthians 7:3
Ephesians 5:22-25; 28; 31; 33
Colossians 3:12-19
Titus 2:4-5
1 Timothy 5:8
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Obedience

Deuteronomy 5:29, 6:3; 18, 7:12, 29:9, 30:15-16
Job 36:11
Psalms 106:3
Matthew 5:19, 7:21; 24-25, 12:50
John 5:24, 13:17, 15:10
Romans 2:13, 8:28
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Patience

Matthew 24:13
Romans 5:3-4
Galatians 6:9
Hebrews 10:23; 36
1 Peter 2:20
James 1:2-4, 5:7-8

Praying for the Deceased

2 Maccabees 12:43-45
James 5:16

Refuge

Psalms 9:9; 46:1-3; 138:7; 18:2; 22:24; 37:24,39;
55:22
Lamentations 3:31-33
Nahum 1:7
Matthew 11:28
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2 Corinthians 1:5

Sexual Temptations and Sins

1 Corinthians 6:13-20, 7:1; 8-9; 37, 10:13
1 Thessalonians 4:3
Hebrews 2:18, 13:4
2 Peter 2:9
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Exodus 23:25
Isiah 53:5
Jeremiah 17:14, 30:17
Matthew 5:23-24, 9:6-7; 28-30
1 Peter 2:24
James 5:14-16