

The Revelations to Christ's Holy Bride Church Gospel Scripture Study Workbook

LECTION (LESSON) 12

*Lection is defined as being a lesson.
Read each Verse and pay special attention
to the sections in purple and blue.*

THE MARRIAGE IN CANA THE HEALING OF THE NOBLEMAN'S SON

1. AND the next day there was a marriage in Cana of Galilee; and the mother of Jesus was there: And both Jesus and Mary Magdalene were there, and his disciples came to the marriage.
2. And when they wanted wine, the mother of Jesus saith unto him, "They have no wine." Jesus saith unto her, "Woman, what is that to thee and to me? Mine hour is not yet come." His mother saith unto the servants, "Whatsoever he saith unto you, do it."
3. And there were set there six water pots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece. And Jesus saith unto them, "Fill the water pots with water." And they filled them up to the brim. And he said unto them, "Draw out now, and bear unto the governor of the feast." And they bear it.
4. When the ruler of the feast had tasted the water that was made wine to them, and knew not whence it was; the governor of the feast called the bridegroom, and saith unto him. "Every man at the beginning doth set forth good wine and when men have well drunk, then that which is worse; but thou hast kept the good wine until now."
5. This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and many disciples believed on him.
6. After this he went down to Capernaum, he, and his mother, with Mary Magdalene, and his brethren, and his disciples: and they continued there for many days.
7. And there arose a question between some of Iohn's disciples and the Jews about purifying. And they came unto Iohn, and said unto him, "Rabbi, he that was with thee beyond Jordan, to whom thou bearest witness, behold, the same baptizeth, and all do come to him."
8. Iohn answered and said, "A man can receive nothing, except it be given him from heaven. Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him.
9. "He that hath the bride is the bridegroom; but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice; this my joy therefore is fulfilled. He must increase; but I must decrease. He that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all."
10. AND certain of the Pharisees came and questioned Jesus, and said unto him, "How sayest thou that God will condemn the world?" And Jesus answered, saying, "**God so loveth the world, that the only begotten Son is given, and cometh into the world, that whosoever believeth in him may not perish, but have everlasting life. God sendeth not the Son into the world to condemn the world; but that the world through him may be saved.**

This section in purple above is prolifically quoted by Christians around the world, **God so loveth the world, that the only begotten Son is given, and cometh into the world, that whosoever believeth in him may not perish, but have everlasting life.** Sadly, due to the treachery of men in 325 A.D., those Christians do not know the total statement Jesus gave, and that total statement conveys a far different message than that which they believe. They believe, as Pharisee Saul/Paul taught: those who believe in Jesus, and believe that he died on the cross to redeem them

from their sins, shall be saved and have everlasting life. Pharisee Saul's teaching could not be further from the truth Jesus gave.

The lessons in Jesus' Gospel, recorded by Apostle John, crystallize the fact a soul is responsible for earning its salvation, and those lessons absolutely clarify salvation was not a gift given through Jesus' crucifixion on the cross. That reality will become very clear to you when you study Lection 33.

This statement in purple that Jesus made, is also misunderstood because of the teachings of Pharisee Saul/Paul, **God sendeth not the Son into the world to condemn the world; but that the world through him may be saved.** Jesus told his followers in Lection 87, **“Lo, I have given my body and my blood to be offered on the Cross, for the redemption of the world from the sin against love, and from the bloody sacrifices and feasts of the past.”** That verse elucidates the reason Jesus came into the world: to redeem the world from sin against love, and from the bloody sacrifices and feasts of the past. The reason Jesus came into the world was foretold in Book of Daniel, 8:11 and 9:24 through 27.

11. “They who believe on him are not condemned: but they that believe not are condemned already, because they have not believed in the name of the only begotten of God. And this is the condemnation, that the light is come into the world, and men love darkness rather than light, because their deeds are evil.

12. “For all they that do evil hate the light, neither come they to the light, lest their deeds may be condemned. But they that do righteousness come to the light that their deeds may be made manifest, that they are wrought in God.”

13. AND there was a certain nobleman, whose son was sick at Capernaum. When he heard that Jesus was come into Galilee, he went unto him, and besought him that he would come down, and heal his son; for he was at the point of death.

14. Then said Jesus unto him, “Except ye see signs and wonders, ye will not believe.” The nobleman saith unto him, “Sir, come down ere my child die.”

15. Jesus saith unto him, “Go thy way; thy son liveth.” And the man believed the word that Jesus had spoken unto him, and he went his way. And as he was now going down, his servants met him, and told him, saying, “Thy son liveth.”

16. Then enquired he of them the hour when he began to amend. And they said unto him, “Yesterday of the seventh hour the fever left him.” So the father knew that it was at the same hour in which Jesus said unto him, “Thy son liveth.” And himself believed, and his whole house.

LECTION (LESSON) 13

THE FIRST SERMON IN THE SYNAGOGUE OF NAZARETH

1. AND Jesus came to Nazareth, where he had been brought up: and as his custom was, he went into the synagogue on the Sabbath day, and stood up for to read. **And there was delivered unto him the roll of the prophet Esaias.**

Jesus studied and preached the gospel of His time, which today is contained in the Septuagint. The Septuagint is similar to the Old Testaments of traditional Bibles, but different. The Septuagint is a translation by 72 Jewish scholars during 300 to 200 BC, of the Hebrew gospel into Greek. They did such as there were numerous Jews in Greece who were losing the ability to speak and write Hebrew. I share that information with you due to the fact the name, Esaias, is from the gospel of

Jesus' time, from the Book of Esaias, and in the Catholic and King James Bibles, it is known as the Book of Isaiah.

2. And when he had opened the roll, he found the place where it was written, "The Spirit of the Lord Is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bound, and to preach the acceptable year of the Lord."
3. And he closed the roll, and gave it again to the minister, and sat down, and the eyes of all them that were in the synagogue were fastened on him. And he began saying unto them, "This day is this scripture fulfilled in your ears." And all him witness, and wondered at the gracious words which proceeded out of his mouth. And they said, "Is not this Ioseph's son?"
4. And some brought unto him a blind man to test his power, and said, "Rabbi, here is a son of Abraham, blind from birth. Heal him as thou hast healed Gentiles in Egypt." And he, looking upon him, perceived his unbelief and the unbelief of those that brought him, and their desire to ensnare him. And he could do no mighty work in that place because of their unbelief.
5. And they said unto him, "Whatsoever we have heard done in Egypt, do also here in thy own country." And he said, "Verily I say unto you, no prophet is accepted in his own home, or in his own country, neither doth a physician work cures upon them that know him.
6. "And I tell you of a truth, many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land. But unto none of them was Elias sent, save unto Sarepta, a city of Sidon, unto a woman that was a widow.
7. "And many lepers were in Israel in the time of Eliseus the prophet, and none of them was cleansed, saving Naaman the Syrian."
8. And all they in the synagogue, when they heard these things, were filled with wrath. And rose up, and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong. But he, passing through the midst of them, went his way and escaped them.

LECTION (LESSON) 14

THE CALLING OF ANDREW AND PETER THE TEACHING OF CRUELTY IN ANIMALS THE TWO RICH MEN

1. NOW Herod the tetrarch, being reprov'd by Iohn the Baptist for Herodias his brother Philip's wife, and for all the evils which he had done, added yet this above all, that he shut up Iohn in prison.
2. And Iesus began to preach, and to say, "Repent: for the kingdom of heaven is at hand." And as he was walking by the Sea of Galilee, he saw Simon called Peter, and Andrew his brother, casting a net in the sea; for they were fishers. And he saith unto them, "Follow me, and I will make you fishers of men." And they straightway forsook their nets, and followed him.
3. And going on from thence, he saw other two brethren, James the son of Zebedee, and Iohn his brother, in a ship with Zebedee their father, mending their nets, and he called them. And they immediately left their nets, and the ship, and their father, and followed him.
4. And Iesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness, and all manner of disease among the people. And the fame of his miracles went throughout all Syria, and they brought unto him many sick people that were taken with divers diseases and torments, and those which were lunatick, and those that had the palsy, and he healed them.
5. And there followed him great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from Judea, and from beyond Jordan.

6. AND as Jesus was going with some of his disciples he met with a certain man who trained dogs to hunt other creatures. And he said to the man, “Why doest thou thus?” And the man said, “By this I live and what profit is there to any in these creatures? These creatures are weak, but the dogs they are strong.” And Jesus said, “Thou lackest wisdom and love. Lo, every creature which God hath made hath its end, and purpose, and who can say what good is there in it, or what profit to thyself, or mankind?”

Throughout His Gospel recorded by Apostle John, there are numerous lessons wherein Jesus came to the defense of His Father’s innocent creatures, and this is only one example. The instances wherein Jesus defended His Father’s innocent creatures, are prolific in His Gospel recorded by Apostle John, yet there is not one mention of those acts within the New Testaments of the Catholic and King James Bibles. And there is good reason for that fact.

If the lessons of Jesus defending His Father’s creatures were in the New Testaments of the Catholic and King James Bibles, how could priests and pastors defend and justify to the satisfaction of those who have a discerning mind, the bloody sacrifices of the law in Exodus 29, carried out for the atonement of sin. The simple answer is, they could not, and that’s why those lessons are not found within the New Testaments of the Catholic and King James Bibles.

7. “And for thy living, behold the fields yielding their increase, and the fruit-bearing trees and the herbs; what needest thou more than these which honest work of thy hands will not give to thee? Woe to the strong who misuse their strength. Woe to the hunters for they shall be hunted.”

8. And the man marveled, and left off training the dogs to hunt, and taught them to save life rather than destroy, and he learned of the doctrines of Jesus, and became his disciple.

9. AND behold there came to him two rich men, and one said, “Good Master.” But he said, “Call me not good, for One alone is the All good, and that is God.”

Many in the Christian world believe Jesus to be a deity, and His Gospel recorded by Apostle John makes it very clear that Jesus is not a deity, but the Son of God, and this is just one example when Jesus said, “Call me not good, for One alone is the All good, and that is God.”

10. And the other said to him, “Master, what good thing shall I do and live?” Jesus said, “Perform the Law and the prophets.” He answered, “I have performed them.” Jesus answered, “Go, sell all thou hast and divide with the poor, and follow me.” But this saying pleased him not.

11. And the Lord said unto him, “How sayest thou that thou hast performed the Law and the prophets? Behold many of thy brethren are clad with filthy rags, dying from hunger, and thy house is full of much goods, and there goeth from it nought unto them.”

12. And he said unto Simon, “It is hard for the rich to enter the kingdom of heaven, for the rich care for themselves, and despise them that have not.”