



EMPOWER MINISTRIES

We equip people to connect with the God of the Bible and stay connected—so they will be ready to meet the King

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WE LOOK FORWARD TO YOUR ONGOING SUPPORT, FEBRUARY 1ST

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JANUARY, 2019 Calendar

- **CuppaJ Café Devotions**
8:30 AM, PDT Mon. and Fri./Lee Gugliotto, Ph.D.
- **Great GrandParenting**
6 PM, PDT Monday evenings/Hank Bayer, Alan Miller
- **Fellowship Bible Study**
6 PM, PDT Tuesday evenings/Lee Gugliotto, Ph.D.
- **All Natural, All the Time**
6 PM, PDT Thursday evenings/Lyall Abbott
- **Advent Bible Study**
8:30 AM, PDT Wednesday mornings/Dennis Herman
- **New Covenant Worship for NT People**
1 PM, PDT Saturday afternoons, Empowerment Team
- **Biblical Correctness**
Living by the Bible in a politically correct world, TBA
- **LORD's Supper Service**
6 PM, PDT Friday evenings on homechurchtv.org
- **NT Greek & Hebrew REL 101**
4PM, PT Sunday, with Lee Gugliotto, Ph.D.
- **Nature-Opathy**
Therapy from exposure to nature, TBA
- **Windows into the Word**
Word Studies, TBA, with Lyall Abbott, TBA

We simulcast all of our programs (except, NT Greek, REL 101) via christianworldmedia.com

- To watch over Internet TV, type homechurchtv.org into your browser, click on "Watch Live" at the website
- To participate live, go to gotomeeting/empowerministries.com, then type 426 648 453 to enter the meeting.

Birthdays and Anniversaries

- **Cory and Sara Glover**
MARRIED, February 17
- **Jolynn Gugliotto**
BORN, February 18

HELP Us Achieve God's Goals!

Attendance reached unprecedented numbers in December:

- 23 Countries
- 79 State Regions
- 292 cities
- 486 viewing stations

As our audience expands, we need more revenue to bring God's blessings to the multiplying viewership. Don't put it off another day. Go to any of our websites, click "Ministry Partners" and give generously, TODAY!

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 2
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END TIME THOUGHTS

How Do You Read the Bible?

It is always fruitful to slow down and study a small passage of scripture in depth. In my own experience, many texts have come to life for the first time as I began to understand the historical context. But **if this was the only way to approach the Bible many of us would get discouraged and even shy away from reading it at all.** We say: "if that kind of in-depth study is what it takes to understand the Bible, I don't have the time or the energy." To make matters worse, **many Christians vaguely fear that the Bible is incoherent.** We view it (from a distance) as a large body of disconnected and disconcerting texts, each telling a separate story. We 'dip in' to the Bible [at weekly services] but all too often we experience passages out of context, and may not hear them again for several years. With this as our standard way of interacting with the Bible, there is little hope of understanding how each part fits into the whole.

(Cont'd. on p.3)

MONTHLY NEWSLETTER FOR EQUIPPING CHRISTIANS IN THE LAST DAYS

JOURNAL EndTime

This Issue

- Conversing with God, Part 5 **P.1**
- Conversing, Cont'd. **P. 2, 3**
- Pray and Bake **P.3**
- Calendar, Birthdays **P.4**



CONVERSING WITH GOD THRU HIS WORD, PART 5

Here are additional excerpts from Dr. Lee's latest book: *Any Age Bible Study*

Find the persons, places, and things in your passage

Now that we've shown how much linking words rely on context to connect or tie persons, places, or things together, you can safely find, mark, and separate the text into its other four parts. As the basic components of the text, the writer sprinkles persons, places, and things where they are needed in the text so that they are inseparable from a passage's situation or circumstances. Key players in the stories Bible writers tell, they are also the building blocks of biblical ideas and arguments. Following the script in the context, empowering words either supply them with the power to act or the qualities they need to play their part in it. In a nutshell:

PERSONS, PLACES, AND THINGS

PERSONS	Divine (Father, Son, Holy Spirit, other references); Human (godly, ungodly/by name/other references)
PLACES	Physical (geographic locations, places); Abstract (realms, directions, positions, destinations)
THINGS	Both animate and inanimate objects, actions, events, facts, details

It isn't enough just to find the people, places, and things in your text. You must locate them again to explore who, what, and where they are to make the most of your study. To get the impression the writer wanted to create for you, you must see the whole text, including who or what is in it, who or what stands out, and who or what is missing from it. Nothing does this better than a color-coded diagram of the entire passage that enables you to spot changes, trace the flow of thought, and explore its parts at will. The absence of parts may signal a shift in emphasis to the rest. And, a change in frequency as well as which parts are in the text may indicate further developments. As for the colors, like a genetic code, they stamp the text with a writer's unmistakable DNA. The different hues and shades, like the spectra of distant starlight tell us what's in a passage. Like designs in a tapestry, the combination of colors exposes a unique pattern from a passage's parts – as distinctive as any signature. Decipher the code and it will unlock the secrets of the text just as a genetic code identifies a host, as well as his or her copyrighted characteristics. Here's how to find and mark these crucial parts:

Persons

Bible books mention **authors**, their **audiences** and **those they write about** to them. Though many let us know who they are, a fair number of both Old and New Testament writers do not. But don't let that stop you. (Cont'd. on p.3)

THE MASTER'S TOUCH

Reading large continuous swaths of scripture is a way of stepping back and contemplating the whole story of scripture that transcends but includes every individual text. The first result...was the realization that the scriptures, while written by many different people, in different places, in different genres and over many hundreds of years, really is ONE STORY.

The troubling texts that I had 'cherry-picked' from the bible for most of my life, were no longer free standing 'problems'.

They could be read as twists and turns in the one story: a story of God pursuing His rebellious people throughout a range of fallen circumstances.

Secondly, the consistency of God's character showed forth...I was able to see that His wrath, while real, was always in the context of his holiness and love.

The overarching picture of God was one of incredible patience and forbearance. He is a Holy God who is continually staying his hand from judgment on a people who provoke Him every day.

Thirdly, I saw a connection between the Old and New Testaments, which bolstered my faith.

By reading the OT quickly, I could sense a rising tension that could only be resolved in the life, death and resurrection of Jesus Christ.

– Ben Keyes

CONVERSING WITH GOD (cont'd from page 1)

Based on writing styles, what they wrote about, and parallels with other writings, the Christian community has handed down a list of those they believe composed the so-called "anonymous" books of the Bible. Though none of the Gospels, for instance include the actual names of their writers in the text, there is still plenty of evidence to support Matthew, Mark, Luke, and John as their originators.

The Author: Who wrote the book

Bible writers normally identify themselves at the beginning of their books, like Isaiah did in Isaiah 1:1, calling himself, "Isaiah, the son of Amoz". In the New Testament, authors routinely signed letters in the opening lines rather than at the end. Thus, Paul starts all of his letters with the signature: "From Paul" in verse 1.

Writers usually start by referring to themselves by name and typically refer back to themselves with either words like *me, my, I, etc.* or relevant descriptions. So, for example, in 1Timothy 1:1:

Paul begins by identifying himself as "Paul", then renames himself, "an apostle" to claim and stress his authority

1 This letter is from Paul, an apostle of Christ Jesus, appointed by the command of God our Savior and Christ Jesus, who gives us hope.

To identify with his audience, Paul uses "our" and "us" that refers to him and them at the same time.

Use this example as a model for finding and color-coding authors in any Bible passage.

The Audience: Recipients of the book

Under divine supervision, Bible writers directed their words at specific individuals or groups of people. But just as Jesus permitted others to eavesdrop on Him and the Twelve at the Sermon on the Mount, so God also intended for everyone to overhear the Bible writers speaking to their target-groups. From His perspective, since we all sin, warnings, instructions, or commendations specific to one group ultimately speak to everyone in general. So, the original or specific audience of each book stands at the forefront of all those who need to consider its words.

Case in point: the Book of Isaiah. While the prophet speaks to the people of Judah, condemning them for their lawless ways, he also addresses the surrounding nations by name for crimes similar to their own. He does this for effect, to let his main audience overhear his arguments against the others. Bundling Judeans together with people they expect God to condemn, implies He will also judge both by the same standard. Then, he introduces them to the Suffering Servant who must die in their place to save them because they are not good enough to save themselves. Facing the same end as pagans, he hoped they would welcome God's stunning offer of salvation through faith in the Servant (Isaiah 53) for any who repent of their sins and turn to Him.

Audiences come in all shapes and sizes, from individual men and ladies to entire nations. Sometimes authors mention them by name, as Paul does in Romans 1:7 addressing the book: "to all of you in Rome who are loved by God and are called to be his own holy people." In fact, after identifying himself by name, Paul addresses all his letters "to (or, unto)...[his audience]" in either the same, next or neighboring verses (Romans 1:7, 1Corinthians 1:2, 2Corinthians 1:1, Galatians 1:2, Ephesians 1:1, Philippians 1:1, Colossians 1:2, 1Thessalonians 1:2, 2Thessalonians 1:1, 1Timothy 1:2, 2Timothy 1:2, Titus 1:4, Philemon 1:1).

On other occasions, you have to deduce the actual audience from the text, as we did in Ezekiel. God tells the prophet, "I am sending you to the nation of Israel, a rebellious nation that has rebelled against me" (2:3). Then, He clarifies who they are, adding: "go to your people in exile and say to them" (3:11). So, Ezekiel addresses his messages to the captives in Babylon rather than the folks back in Jerusalem or Judah. Then there are books like Genesis - Deuteronomy obviously written, though they never state it, to the people of Israel. As are also the books of the prophets, God's official spokespersons to the covenant people. And finally, some books like the Gospels, divulge their audiences to us by the messages they deliver. So, according to the Life Application Study Bible, Matthew was probably written to a Jewish audience, Mark to the Christians at Rome where it was written, Luke to a Greek-named Gentile, Theophilus ("One who loves God"), and John, to new Christians and searching non-Christians. Regardless of the original audience, the LORD intended for everyone to hear the Gospels and the entire Bible.

After calling the audience by name or implying who it is, writers refer to it with words like *you*, if it is a *single person* or a *group that acts as a unit*, or *they, them, etc.* if he emphasizes the *members of a group as individuals*. Case in point: 1Timothy 1:2.

After identifying himself by name and claiming authority as an apostle in v.1, Paul refers to himself as "I."

2 I am writing to Timothy, my true son in the faith. May God the Father and Christ Jesus our Lord give you grace, mercy, and peace

He calls his audience by name: "Timothy," then refers to him as "my true son in the faith" to claim him as a spiritual-child/convert

Use this example as a model for finding and color-coding audiences in Bible passages. With a few modifications to fit the text at hand, what we have done here will work for any book in the Old or New Testament.

Third Parties: Key people authors wrote about to their audiences

Bible authors write about three persons or groups: **themselves, their audiences, and others**. The last category are normally called "third-parties" and subdivides into two groups: major and minor characters. Major characters are people central to a story or crucial to the writer's argument or explanation of the ideas in the text. That's why scholars often refer to them as "Key People". Minor characters also have a place in stories, arguments, or explanations, but of lesser importance or significance. bibleblender.com offers "a complete (concise) list of major or minor characters in the Bible" at: <http://bibleblender.com/2014/biblical-lessons/biblical-history/complete-list-of-major-minor-characters-in-bible>.

After calling the third-party by name or implying who it is, writers refer to it with words like *him, her, he, she, or it*, if it is a *single person* or a *group that acts as a unit*, or *they, them, etc.* if they emphasize the *members of a group as individuals*. Case in point: Luke 13:31-32.

After referring to Jesus as "you", the Pharisees call Herod Antipas by name.

31 "Get away from here if you want to live! Herod Antipas wants to kill you!" 32 Jesus replied, "Go tell that fox..."

Jesus refers to "Herod" as "that fox" to describe him as someone who preys on defenseless victims

Jesus knows the Pharisees don't care about His safety. To show them He has seen through this veiled attempt to derail Him from reaching their Jerusalem stronghold, He calls their skulk-mate a name that matches his and their corrupt, dishonest character.

At this point in the study simply locate and color-code the persons in the text, so you can find them again, later when the time comes to explore who and what they are. Then you will dig into their past and character to determine their significance at the time they play a part in the text. This, in turn, will lay a foundation for any future references to them in the remaining verses of the passage or book

This Month's Praises and Petitions

Praises

- Larry continues to recover from cancer surgery
- George Barton is regaining strength on his left side but has a long way to go
- Congratulations to Cory and Sara on their wedding anniversary and to Jolynn on her birthday
- David finally talked the VA into fixing his aching tooth
- Catalina and Destiny are recovering from relapses of the flu
- Dennis is back to hosting Advent Bible Study on Wednesday mornings, again
- God has given Dr. Lee several breakthrough discoveries for the Any Age Bible Study Project

Petitions

- Gail, Janice Dickerson, Darrel's Mom, Desi, Kevin Hank are battling cancer. Pray for their families.
- David, Aubrey, his brother Antwine, Melvin, George Barton, Marlene, Dennis, A.J., Kelly, Jo Abbott, Alex, Daniel Jr., Nico, Catalina, and Becky
- Our School and the Any Age Bible Study project
- Wendi's doctor is planning additional surgery to correct her damaged nerve problem
- Dennis' finances, latest book, and ministry
- Legal difficulties have complicated Lyall's new ministry in Magalia, CA
- Jolynn received an offer from Nevada for her disability, but negotiations are far from over
- Keith and Kalin, A.J. and Kelly, Sara and Cory



VEGE-KITCHEN



Brown Rice Pudding



Ingredients

- 2 c. cooked brown rice
- 1 c. vanilla almond milk
- 1 lg. rip banana, mashed
- 1 tspn. cinnamon
- 1 tspn. nutmeg
- 1 tsp. vanilla extract
- 1 tsp. orange zest
- 1/2 c. raisins



Instructions

- Combine all ingredients in lg. bowl.
- Mix well.
- Refrigerate overnight to let flavors mingle
- Serve cold or warm
- Serves 4

Enjoy!



Viewers are flocking to Hank and Allen's current series of programs based on Frank Minirth's and Paul Meier's counseling materials, Mondays, 6 PM, PT

Attendance at Lyall Abbott's eye-opening health presentations is surging, Thursdays, 6 PM, PT