

*Have you noticed that there's something wrong in the state of "End-mark?" Like clockwork, end-times "experts" annually trot out their new, revised, "can't fail" predictions for the "last days." Find out why they will always be wrong!*

## **JESUS CHRIST: THE FAITHFUL AND TRUE WITNESS**

By Steve Rauen

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# JESUS CHRIST: THE FAITHFUL AND TRUE WITNESS



THE WHO,  
WHAT, WHEN, WHERE,  
HOW, AND WHY  
OF THE TRUTH  
CONCERNING  
THE "LAST THINGS"

\*\*\*\*\*

*"These things says the Amen,  
the Faithful and True Witness..."*

The Revelation of Jesus Christ 3:14

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### 3.

#### **The What , When, and Where of the Truth - Part 1 (Mt 3-23)**

The time to put our straight-cutting tools to good use is **at hand**. We are **about to** enter into a close study of what Jesus Christ and the Holy Spirit-inspired writers had to say - *with complete authority* - regarding the events and ramifications of the “last days.” With the Lord’s help, this study in chart form will be both adequately thorough and concise in pointing to the truth of Scripture on these issues.

One important consideration at the outset: on the basis of what I believe is unassailable *internal* evidence (within the New Testament Scriptures themselves), I am relying on the assumption that all of the books of the Bible were written before the destruction of Jerusalem in AD 70. You probably have been taught otherwise, and that could prove to be an insurmountable stumbling block in your path to last-things truth. But only if you allow it to remain so. I can heartily recommend three books to the earnest truth-seeker: Ken Gentry Jr.’s excellent *Before Jerusalem Fell*; for the more academically-oriented, John A.T. Robinson’s *Redating the New Testament*; and Ed Stevens’ book, *Final Decade Before The End*. In these works, the authors take great pains to examine the evidence on both sides of the early date/late date debate. I trust you’ll be convinced as I was. In any case, in the section to follow, I’ll be providing closest-estimate dates for the writing of the respective books, according to the book by Stevens.

FORMAT NOTES FOR CHAPTERS 3-6: In the first (far left) column of each two-page spread, you’ll find an entry for a New Testament passage. Read across the five columns on the same lines (level) for related information on, in order:

- Parallel passages (concept or language) and/or word-study helps (first page, column 2);
- Date of the book’s writing and events involved (2nd page, col. 3 of 5);
- Geographical locations and pertinent notes (2nd page, col. 4 of 5);
- Notes regarding fulfillment (2nd page, col. 5 of 5, to the far right).

(*Relax*; how you use these 5-column spreads will become intuitive in a snap!)

Lord willing, this will prove to be an *edifying and handy* resource.

30 New Testament Text	Parallel Passages/Word Study
<p><b>Mt 3:2</b> Repent, for the kingdom of heaven is <b>at hand</b> !</p> <p><b>Mt 3:7</b> Brood of vipers! Who warned you to flee from the <b>wrath to come</b> ?</p> <p><b>Mt 3:10</b> And <b>even now</b> the ax is laid to the root of the trees. Therefore every tree which does not bear good fruit is cut down and thrown into the fire.</p> <p><b>Mt 3:12</b> His winnowing fan <i>is in His hand</i> , and He will thoroughly clean out His threshing floor, and gather His wheat into the barn, but He will burn up the chaff with unquenchable fire.</p> <p><b>Mt 3:16-17</b> ...and behold, the heavens were opened to Him, and He saw the Spirit of God descending like a dove and alighting upon Him. And suddenly a voice <i>came</i> from heaven, saying, "This is My beloved Son, in whom I am well pleased."</p> <p><b>Mt 4:17</b> From that time Jesus began to preach and to say, "Repent, for the kingdom of heaven is <b>at hand</b>."</p> <p><b>Mt 5:17-18</b> Do not think that I came to destroy the Law or the Prophets. I did not come to destroy but to fulfill. For assuredly, I say to you, <b>till heaven and earth pass away, one jot or one tittle will by no means pass from the law till all is fulfilled.</b></p>	<p>Re: kingdom of heaven, Mt 13 (7 parables). Greek <i>eggizo</i> = near/within reach.</p> <p>Greek <i>mello</i> = about to; <b>wrath</b> (judgment) <b>about to come</b> (1 Th 1:10).</p> <p>Greek <i>ede</i> = <b>already</b>. Mt 7:15-20 &amp; Mt 12:33-34 shed light on the identity of "bad trees"; <b>judgment</b> clearly in view.</p> <p>Further expression of judgment ready to take place (then, in about AD 27). Threshing is the separation of wheat from the chaff- see Mt. 13:30 &amp; 37-43.</p> <p>Mk 1:9-11, Lk 3:21-22, Jn 1:29-34. The dove may also signify the new creation about to result from the ministry of Christ (see Gen 1:2, where the Hebrew word <i>rachaph</i> (move/shake/brood/flutter) indicates a hovering bird; also: Noah's "scout")</p> <p>Mk 1:14-15- "The time is fulfilled." Kingdom of God "at hand" (has drawn near): see Mt 10:7.</p> <p>"Law or the Prophets" = the whole OT. "Heaven and earth"--"To our Lord's contemporaries the religious and social system seemed almost as fixed and as eternal as the earth and sky." (NT in Modern Speech, note #7, p.12). The world order is in view.</p>

Timing	Geographical Notes	Notes Re: Fulfillment	31
<p>Book written: c. AD 35 (range: 31-38).</p> <p>Events: AD 26/27.</p>	<p>John the Baptist was preaching in the Judean wilderness.</p> <p>The people came from Jerusalem, Judea, and the Jordan River region, and the Pharisees &amp; Sadducees were from Jerusalem.</p> <p>“His threshing floor” is possibly a special reference to the temple, which was erected on the site known before as the threshing floor of Ornan (or Araunah); see 2 Sam 24 (v.16 especially, for significance), and 1 Chr 21.</p> <p>Jesus left Nazareth for Capernaum in Galilee.</p> <p>Once again, special reference is made to the temple; Jewish thought of that age was: holy place = “earth” &amp; most holy place = “heaven,” so <i>the temple was where heaven and earth met</i>. This is centrally important to keep in mind!</p>	<p>Dan 2:44: In the days of the fourth kingdom (Roman), the God of heaven was to set up an everlasting kingdom.</p> <p>Re: John, see Is. 40:3, Lk 1:76, Mal 3:1 &amp; 4:5. “Wrath about to come” arrived in Roman destruction, AD 66-70, within the lifetimes of many of those “vipers.” God’s axe of judgment swept through Judea via the Roman forces in AD 66-70.</p> <p>Mal 4:1 fulfilled in AD 70, when the proud and wicked were burned up and left with neither root nor branch (all Jewish males were bound to appear in Jerusalem 3 times a year for certain feasts (Ex 23:17, Dt 16:16). In AD 70, they were trapped in the city from the time of the Feast of Unleavened Bread: Josephus).</p> <p>The Anointing of Jesus for public ministry fulfills Dan 9:24 re: “and to anoint the Most Holy” at the end of the 69th “week.”</p> <p>Is. 9:1-2 fulfilled: First, Christ kept the Law (fulfilled all righteousness); <i>then</i> in late summer, AD 70, the temple was destroyed, and the Old Covenant/Law dispensation (sacrificial system) was abrogated along with it. If passing away of the literal heavens and earth were required, we are <i>still</i> under the Law <i>or</i> on a different earth <i>entirely!</i></p>	

32 New Testament Text

**Mt 5:21, 33**

You have heard that it was said to those of old ...[or "ancient times"]:

**Mt 10: 7, 14-15**

And as **you** go, preach, saying, "The kingdom of heaven is **at hand** (has drawn near)...And whoever will not receive **you** nor hear **your** words, when **you** depart from that house or city, shake off the dust from **your** feet. Assuredly, I say to **you**, it will be more tolerable for the land of Sodom and Gomorrah in the day of judgment than for that city!

**Mt 10:16-23**

"Behold, I send **you** out as sheep in the midst of wolves...they will deliver **you** up to councils and scourge **you** in their synagogues. **You** will be brought before governors and kings for My sake, as a testimony to them and to the Gentiles. But when they deliver **you** up, do not worry about how or what **you** should speak. For it will be given to **you** in that hour what **you** should speak; for it is not **you** who speak, but the Spirit of your Father who speaks in **you**...But he who endures to the end will be saved. When they persecute **you** in this city, flee to another. For assuredly, **I say to you, you will not have gone through the cities of Israel before the Son of Man comes.**"

Parallel Passages/Word Study

Jesus referred to the time of the giving of the law (around 1533 BC, about *1560 years* before), as *ancient* times or days of old, *long in the past* (compare 2,000 years!)

>>Mk 6:7-13, Lk 9:1-6.

Again: The kingdom is "at hand." All of the "you" and "your" references relate specifically to *the twelve*, whom Jesus sent out to "the lost sheep of *the house of Israel*" (*only*, at this point- see 10:5-6); citizens of *Israel* that did not receive *the twelve* nor hear *their* words were headed for worse judgment (already at hand, *then*) than those of Sodom & Gomorrah had received.

>>>Again: Specific "you" references! Consider also the fact that the wall of separation between Jew and Gentile no longer exists in the kingdom of God/heaven ("testimony to the Gentiles" no longer fits, especially since the kingdom was taken *from* the Jews and given *to* the Gentiles - Mt 8:11-12, 21:43; Acts 13:46). See Acts 5:40-41 for one incident recorded in Scripture that matches the predictions made here by Jesus. *We* aren't beaten in synagogues today, but *they* were then. Remember, also: *the apostles* were given (by the Holy Spirit and Christ Himself - Lk 21:15) the words to speak before kings, councils, *etc.*, but we don't have direct inspiration today as they did. "The end" refers to the end of *the age*, NOT to the end of "*planet Earth*."



Timing	Geographical Notes	Notes Re: Fulfillment	33
<p>Book written: <i>c.</i> AD 35 (range: 31-38). Events: AD 26 or 27.</p> <p>The occasion of the sending out of the 12 to the Jews, and <i>not</i> to the Gentiles or Samaritans; <i>this</i> mission <i>preceded</i> the ascension of Christ.</p> <p>IMPORTANT: Predictions of Jesus here pertain to the <i>post</i>-ascension, <i>pre-Parousia</i> period between AD 30 &amp; AD 66. The "coming" in view here (v. 23) is <i>the</i> return of Jesus, the <i>Parousia</i>, (His coming with <i>abiding presence</i>); no other understanding of this coming fits what is described.</p>	<p>The "Sermon on the Mount."</p> <p>This mission was only to the cities of Israel, the "house of Israel," a forerunner to the later missions (after Christ's ascension) to the cities of Israel ("You shall be My witnesses to Me in Jerusalem [first], and [secondly] in all Judea and Samaria [the whole house of Israel, both northern and southern "kingdoms"], and [lastly] to the end of the earth" (Acts 1:8) <i>after</i> Christ's ascension and "the Great Commission" (Mt 28: 19-20 and Mk 16:14-20).</p>	<p>If less than 1600 years was an ancient time - <i>long</i> in the past - to Jesus, things that were to take place "shortly" (Rev 1:1 &amp; 22:6) could <i>not</i> be 2,000 years off into the future! Jesus thoroughly understood the human perspective regarding time; He shared it!</p> <p>Those who rejected the twelve (and hence, Christ) received their just judgment (national/temporal <i>and</i> individual/eternal) by AD 70, in the destruction of the nation, AD 66-70, an <i>unequaled</i> time of great tribulation: Mt 24:21. These predictions of Jesus concerned the twelve (and His other appointed servants in Israel in the First Century AD, chiefly Paul, who was personally commissioned by Christ, Acts 9); to them only were given the miraculous sign gifts and direct inspiration of "the Spirit of the Father." Those supernatural gifts ceased - at the latest - with the death of the last of those specifically gifted. Since we know that Jesus Christ foresaw the future with unerring accuracy, and as God - <i>or</i> as our <i>sinless</i> Savior - could not lie, the things that He predicted would happen to those certain individuals certainly <i>did</i> happen <i>by the time He came</i> in judgment and glory - His <i>Parousia</i> - which culminated in AD 70!</p>	

34 New Testament Text	Parallel Passages/Word Study
<p><b>Mt 11:13-14</b>  For all the prophets and the law prophesied until John. And if you are willing to receive it, he is Elijah who is to come.</p>	<p>Lk 16:16, Mt 17:10-13, Mk 9:11-13, Lk 1:17. "If you are willing to receive it" is best understood as "if you are disposed to accept it," but its truth is <i>not</i> conditional upon their acceptance, as is indicated by the statement that follows, "He who has ears to hear, let him hear!" John came before Jesus "<i>in the spirit and power of Elijah</i>" - Lk 1:17; this is a strong indication of the proper perspective re: the nature and workings of God's kingdom, and of how we are to understand fulfillment of prophecy: we must think in spiritual terms first, and observe earthly signs of real workings in the heavenly/spiritual realm.</p>
<p><b>Mt 11:16</b>  But to what shall I liken <i>this generation</i> ...  [Direct parallel = Lk 7:31]  NT occurrences of the same phrase, or the same with added adjectives:  Mt 12:41  Mt 12:42  Mt 12:45  Mt 23:36  Mt 24:34  Mk 8:12 (twice)  Mk 8:38  Mk 13:30  Lk 11:29  Lk 11:30  Lk 11:31  Lk 11:32  Lk 11:50  Lk 11:51  Lk 17:25  Lk 21:32  Acts 2:40</p>	<p>The first in order of appearance of no less than 6 occurrences in Matthew (20 in the NT) of the same phrase (or combined with other adjectives between "this" and "generation"); there's no mistaking that "this generation" referred to the people alive at the time the statements were made (directly to <i>them</i>). The Greek word <i>genea</i> - in every NT case - refers to a group of people who are contemporary with each other, and has nothing to do with <i>genos</i>, the term used for people of a similar <i>kind</i> (1 Pe 2:9 - "a chosen <i>genos</i> ["race"/kind, see lexicons], a royal priesthood..."). <i>The Bible makes no racial distinctions</i>; all members of the human <i>race</i> (singular) are descended from Noah and ultimately, from Adam. See Prov 30:25 for similar usage (kind/strain of living creatures, human or otherwise).</p>

Timing	Geographical Notes	Notes Re: Fulfillment	35
<p>Book written: c. AD 35 (range: 31-38). Events: AD 26 or 27.</p> <p>Same as above, with parallels recording speeches made from AD 26-30.</p>	<p>“The voice of one crying in the wilderness” (of Judea): Is 40:3.</p> <p>Jesus was teaching and preaching in the (home) cities of the twelve (Mt 11:1, presumably for the reason expressed in Mk 6:4, Lk 4:24, &amp; Jn 4:44: no honor given the prophet in his own home and region).</p> <p>In all of these passages, the geographical setting is the same: <i>First Century Judea/Palestine</i>.</p>	<p>Mal 4:5-6 fulfilled: “Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD.” Also see Mal 3:1, which was quoted in v. 10 of this chapter.</p> <p>IMPORTANT: Because the Jews were thinking in terms of a physical, earthly kingdom and a literal, resuscitated Elijah, they missed <i>Elijah who was to come</i>, and they <i>still</i> await both Elijah <i>and</i> the Messiah! Christians must not make the same mistake, looking for strictly literal, physical fulfillment of OT prophecy and NT predictions. Remember: Lk 17:20-21, Jn 18:36 (<i>spiritual</i> kingdom of God, Who is spirit Himself - Jn 4:24).</p> <p>Any and all references and predictions that concerned “this generation” we must today understand as referring to “<i>that</i> generation” of the First Century AD; that generation is long gone (unless you can locate at least a pair of 2,000 year-old persons!). Since that generation has passed, all that was predicted to occur within <i>their</i> lifetimes <i>has</i> been accomplished, and it remains for those of us alive today to believe that fact, be instructed by it, and grow in and with the Kingdom of God and heaven!</p>	

**36 New Testament Text****Mt 11:20-24**

Then He began to rebuke the cities in which most of His mighty works had been done, because they did not repent: "Woe to you, Chorazin! Woe to you, Bethsaida! For if the mighty works which were done in you had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say to you, it will be more tolerable for Tyre and Sidon in the day of judgment than for you. And you, Capernaum, who are exalted to heaven, will be brought down to Hades; for if the mighty works which were done in you had been done in Sodom, it would have remained until this day. But I say to you that it shall be more tolerable for the land of Sodom in the day of judgment than for you."

**Parallel Passages/Word Study**

Lk 10:12-15, Mt 10:15; This whole passage is loaded with *specificity and relevance to the day of judgment*; the cities are personified (the names of the cities are to be taken for the people of those respective cities), and they were real, physical locations of First Century Palestine (remember: Jesus "dwelt" in Capernaum - Mt 4:13). The inhabitants of these very cities *personally witnessed* the miracles performed by Jesus in the First Century AD (*e.g.*, feeding of the 5,000, and a blind man was given his sight), and Bethsaida was the native city of Andrew, Peter, and Philip (remember: where a prophet was without honor).

"And you, Capernaum, who are exalted to heaven" = And you, Capernaum, will you be exalted to heaven? (answered negatively!).  
IMPORTANT: "...will be brought down to *Hades* ..." *Hades* (Hebrew *sheol*) is the word here, *not gehenna* (Gehenna/Hell; final, permanent, eternal hell)! Hades (Greek)/Sheol (Hebrew) was the term used to signify the unseen realm where disembodied spirits dwelt *until* the day of judgment (sometimes called, "the grave"). As illustrated by the account of the rich man and Lazarus in Lk 16:19-3 (and by 1 Sam 28), the spirits of both the righteous and the unrighteous who had died (*physically*) were assigned to this unseen, two-compartment "holding area" where they awaited the day of (final) judgment, which was the subject in this context.

Timing	Geographical Notes	Notes Re: Fulfillment	37
<p>Book written: c. AD 35 (range: 31-38).  Speech: AD 26 or 27, about events that occurred throughout the years AD 26-30 and the "day of judgment" in their future, from AD 66-70.</p>	<p><i>Place-specific and time-specific passage: the cities of Palestine in the First Century AD. These cities were decimated in the wars with Rome in AD 66-70; Young: "The doom pronounced against it and other cities [Capernaum &amp; those specified in the passage-SR] has been singularly fulfilled, and in sacred topography there is no more difficult task than to discover the site." - Robert Young, Young's Analytical Concordance, p. 142.</i></p> <p>Compare the case of Sodom!</p>	<p>The inhabitants of the cities here specifically singled out that personally witnessed some of the miracles performed by Jesus Christ during His earthly ministry were the subjects of this pronouncement of woe; judgment came in the Jewish wars with Rome in AD 66-70. On Pentecost, AD 66, Hades/Sheol/ "the grave" released all of its inhabitants for the final "day of judgment"; those who'd dwelt in the compartment known as "Abraham's bosom" or "paradise" (see Lk 16:22 &amp; 23:43) were judged righteous in their Savior, Jesus Christ, and entered the eternal, heavenly realm clothed in new, incorruptible <i>spiritual bodies</i> (see 1 Cor 15, especially verses 35-57). The wicked - who didn't possess the perfect righteousness of Christ - were judged and banished to Gehenna/Hell/the place of burning for eternity. <i>After</i> that 3.5 year period of general, universal, eternally-binding judgment of nations and individuals (Mt 25 &amp; Rev 20), when all were either found in the "book of life" or "thrown into the lake of fire" (AD 66-70), we know that those who die in Christ - <i>since His parousia</i>, when Death and Hades, the last enemies WERE defeated - are spared any such judgment; those who die now, believing in Jesus Christ alone, pass right on into the eternal heavenly estate in new <i>spiritual bodies</i> (Jn 5:24; 1 Cor 15; Rev 14:13).</p>	

38 New Testament Text

**Mt 12:28, 32**

But if I cast out demons by the Spirit of God, surely the **kingdom of God has come upon you.**

Anyone who speaks a word against the Son of Man, it will be forgiven him; but whoever speaks against the Holy Spirit, it will not be forgiven him, either **in this age or in the age to come.**

**Mt 12:39-42**

But He answered and said to them, "An evil and adulterous generation seeks after a sign, and no sign will be given to it except the sign of Jonah. For as Jonah was three days and three nights in the belly of the great fish, so will the Son of Man be three days and three nights in the heart of the earth. The men of Nineveh will rise up in the judgment with this generation and condemn it...the queen of the South will rise up in the judgment with this generation and condemn it...

Parallel Passages/Word Study

Luke 11:20.

Kingdom of God = Kingdom of heaven (no distinction exists in Scripture. Come upon you = *has approached to near proximity*. "This age" refers to the age of the Old Covenant, still in place at that time. The word *mello* is found here again: the age *about to come* (to them in the First Century AD).

IMPORTANT: There was to be sin for which there was no forgiveness in the age that was about to come; hence, it **couldn't apply to the eternal, heavenly estate**, but necessarily applied to the earthly age that was to follow their own (the *only* earthly age beyond their own of which they had any concept; they knew only of "this age" and "the age to come").

Mt 16:4, Mk 8:38, Lk 11:29-32, Jn 4:48. Re: Jonah, men of Nineveh, and queen of the south (Sheba) see Jonah & 1 Kings 10. In case you don't see that Jesus identified the generation of His contemporaries as the (most) "evil and adulterous generation" of which He often spoke, read those parallel texts in Mark and Luke (*there's* positive identification!). The sign of Jonah is obviously the resurrection of Christ. Here again, "this generation" is singled out as worse than all others, for their obstinate unbelief despite clear signs already given and wonderful works already performed in their view.

Timing	Geographical Notes	Notes Re: Fulfillment	39
<p>Book written: c. AD 35 (range: 31-38).  Speech: made AD 26-30.  Event: "the age about to come" was on <i>their</i> horizon in the First Century AD.</p> <p>Remember: all departed souls were at that time being held in Hades, so it's from there that the "men of Nineveh" and "queen of the south" were to rise up in the judgment (AD 66-70).</p>	<p>Judging from chapters 12 &amp; 13, at Capernaum, near the Sea of Galilee.</p>	<p>The <i>approach</i> of the kingdom anticipated later, final fulfillment of Dan 2:44, 7:14 &amp; Lk 1:33. Christ's casting out of demons was a sign that the kingdom of God was already arriving, manifested by such supernatural power unique to the Spirit of God. The Jews knew of (and the Bible speaks of) only two ages: the age that is (<i>was</i>, to us, now), and the age to come (which came in AD 70); the <i>everlasting New Covenant age</i> has superseded and replaced the Old Covenant age, just as the gospel system/economy/dispensation has replaced that of the law. Can you say, "Amen and Alleluia?!?"</p> <p>Of course, the "sign of Jonah" (the resurrection of our Lord Jesus Christ) was manifested in AD 30. Between His resurrection and ascension, Jesus gave no more signs to <i>unbelievers</i>, though He did appear to many of those He made righteous, confirming the "sign of Jonah" (see Mt 28, Mk 16, Lk 24, Acts 1:3, &amp; 1 Cor 15:5-8).</p>	

40 New Testament Text	Parallel Passages/Word Study
<p><b>Mt 12:43-45</b>  When an unclean spirit goes out of a man, he goes through dry places, seeking rest, and finds none. Then he says, 'I will <b>return to my house</b> from which I came.' And when he comes, he finds it empty, swept, and put in order. Then he goes and <b>takes with him seven other spirits</b> more wicked than himself, and they enter and dwell there; and the last state of that man is worse than the first. So shall it also be with <b>this wicked generation.</b></p> <p><b>Mt 13:39-40</b>  The enemy who sowed them [tares-SR] is the devil, the harvest is the <b>end of the age</b>, and the reapers are the angels. Therefore as the tares are gathered and burned in the fire, so it will be at the <b>end of the age [+compare v. 41-43 with Rev 14].</b></p> <p><b>Mt 13:47-50</b>  "Again, the kingdom of heaven is like a dragnet that was cast into the sea and gathered some of every kind, which, when it was full, they drew to shore; and they sat down and gathered the good into vessels, but threw the bad away. <b>So it will be at the end of the age.</b> The angels will come forth, separate the wicked from among the just, and cast them into the furnace of fire. There will be wailing and gnashing of teeth."</p>	<p>Lk 11:24-26, 1 Pe 5:8, 2 Pe 2:20-22. This is a picture of what was to take place in Israel (the "house" in the broader sense, while the individual Israelite is signified in the narrow sense) in the years of the Great Tribulation (AD 66-70), when demonic activity increased <i>seven-fold</i> (when it reached its peak), corresponding to the releasing of Satan "for a little while"- Rev 20:3. Note once again that this refers to a particular generation: the First Century AD generation that had been named previously.</p> <p>Rev 14:14-16 and see Joel 3:13.  Jesus explains the parable of the wheat and the tares to His disciples. "End of the age" is literally, "completion of the age" in the first instance, and "completion of <i>this</i> age" in the second; this fixes a time/date stamp on the harvest.</p> <p>Wailing/weeping and gnashing of teeth: Mt 8:12 (re: the casting out of the natural /fleshly sons of Abraham, acceptance of his spiritual descendants); Mt 13:42 (see above); Mt 22:13 (the man with no wedding garment); Mt 24:51 (the evil servant appointed a portion with hypocrites); Mt 25:30 (unprofitable servant in parable of the talents).  NOTE: All of these speak in terms of utter <i>finality</i> in judgment. When? "So it will be at the end of the age" (not at the non-biblical "end of the world!")</p>



Timing	Geographical Notes	Notes Re: Fulfillment	41
<p>Book written: c. AD 35 (range: 31-38). Speech: made AD 26-30 regarding the time of peak demonic activity, the 3.5 years before the works of Satan would be finally destroyed (<i>made of no effect</i>) by Christ in AD 70.</p> <p>The harvest was to take place near the end of the age then in place.</p> <p>Spoken between AD 26 &amp; 30, during the age that then was, prior to the end of <i>that</i> age.</p>	<p>This was to take place in the house of Israel (the land of Israel) in the First Century AD.</p> <p>“The field is the world” (<i>kosmos</i>)</p>	<p>The years AD 66-70 saw an unprecedented and unsurpassed wave of horrible wickedness; the “roaring lion” found many to devour in his appointed short time (the roughly 42-month/1260 day period of Rev 11:2, 12:6, 13:5, from late AD 66 until late summer of AD 70, when the temple and Jerusalem were destroyed). There is abundant historical documentation to support and confirm the claim: a time of unparalleled, demonically-charged evil and distress (<i>e.g.</i>, Josephus).</p> <p>Since we know that Jesus knew what He was talking about, the harvest of both wheat and tares took place at the end of the age that <i>was</i> - the Old Covenant age, which came to an end in AD 70.</p> <p>By examining Matthew’s use of the phrase, “wailing/weeping and gnashing of teeth,” we can see a definite pattern of usage: in every case, the phrase follows a pronouncement of final judgment. Therefore, we can conclude with a high degree of certainty that this passage is no different; this is another description of final judgment, though <i>more</i> information is provided here: a time statement that specifies when it would occur (at the end of the age).</p>	

42 New Testament Text

**Mt 13:51-52**

Jesus said to them, "Have you understood all these things?" They said to Him, "Yes, Lord." Then He said to them, "**Therefore** every scribe instructed concerning the kingdom of heaven is like a householder who brings out of his treasure things new and old."

**Mt 16:18**

I will build My church, and the gates of **Hades** shall not prevail against it.

Parallel Passages/Word Study

Jesus asked His disciples (apart from the multitude, v. 36) if they understood what He'd just taught them about the gathering, separating, and judgment that was to take place at the end of the age. That Jesus is satisfied they *did* understand is indicated by His using the words *dia touto* (for this, or *because* of this), in introducing a simile that points to enthusiastic reception and a consequent, eager compulsion to share ("hurl forth") these kingdom truths. I can identify with that!

This is misquoted and misunderstood *constantly!* The word is *hades*, and NOT *gehenna*; the difference is important! Those figurative gates held captive all of the souls that departed prior to the release for judgment in AD 66. Many blood-bought members of Christ's church were among those held in Hades, but Christ "crashed the gates" and freed the prisoners of the grave (remember: even the saints were at that time separated from their bodies and from the immediate, eternal presence of their Lord). ALSO, this passage says nothing about the church *invading* hell - or even *hades*, for that matter! No, that was the exclusive mission of Jesus Christ, Lord-Commander of Hosts (with His holy angels), Who held the keys to Hades and of Death (Rev 1:18) and *used* them: when He came in AD 66 with His angels, Christ "busted out" His people for the "upward call" (Phil 3:14), both the "dead ones" from Hades and the *living* righteous ones (in the rapture).

Timing	Geographical Notes	Notes Re: Fulfillment	43
<p>Book written: c. AD 35 (range: 31-38). Event: between AD 26 &amp; 30.</p> <p>Jesus Christ built His church (<i>ekklesia</i> - the “called out”) as He said He would (through His preaching and that of the apostles) from the beginning of His earthly ministry until His coming in judgment in AD 66-70; from that time forward (forevermore), it’s probably better to speak of the “kingdom of God.”</p>	<p>This speech was probably made at Capernaum, near the Sea of Galilee (see 13:1 &amp; 36).</p> <p>GET THIS STRAIGHT!:</p> <p>Hades (Sheol), the unseen realm of the dead, was thought to be located in the bowels of the earth (Rom 10:7, Eph 4:9), while <i>Gehenna</i>, translated “hell” in English, is the place of <i>perpetual burning</i>, and it takes its name from the Valley of Hinnom, sometimes called “Tophet(h)”; this was a place near Jerusalem where sons and daughters were made to “pass through the fire to Molech” (2 Kin 23:10), which later became a place of constantly burning refuse (a fiery pit). <b>Hell</b>, a real place/state of being described as the “lake of fire” <i>exists</i>, and it is said to now <i>contain</i> Hades: Rev 20:14.</p>	<p>Those who understand the basic principles, promises, and power of the kingdom of God should hardly be able to restrain themselves for the joy of that knowledge, especially for those of us who are living in the kingdom that <i>has</i> come! REMEMBER, ALSO: The disciples did <i>not</i> have questions about another time of judgment (on this or any other occasion); the concepts of final judgment and the end of the age were definitely linked in their minds.</p> <p>This bold prediction, which recalled the prophecy of Psalm 68:18 (quoted by Paul in Eph 4:8) was fulfilled in Christ’s coming in judgment <i>and deliverance</i> in AD 66; it was then that He actually gave the liberty that had been proclaimed to the captives, and freed the bound (Is 61:1, 1 Pe 3:19). Please read these verses and benefit from their light, via this perspective. It will be helpful, also, when contemplating why Jesus stopped reading the verse from Isaiah at the point He did: the <i>day of vengeance</i> had not yet occurred (c. AD 30); He stated that the part of the verse He’d just read was fulfilled in their hearing that day, but He stopped and closed the book (Lk 4:16-21). The <i>rest</i> was fulfilled before the year 70 was out! Doesn’t that Luke 4 passage make more sense to you now?</p>	

44 New Testament Text	Parallel Passages/Word Study
<p><b>Mt 16:27-28</b>  For the Son of Man will come in the glory of His Father with His angels, and <b>then</b> He will reward each according to his works. Assuredly, I say to you, there are some standing here who shall not taste death till they see the Son of Man coming in His kingdom.</p> <p><b>Mk 8:38-9:1</b>  “For whoever is ashamed of Me and My words in this adulterous and sinful generation, of him the Son of Man also will be ashamed when He comes in the glory of His Father with the holy angels.” And then He said to them, “Assuredly, I say to you that there are some standing here who will not taste death till they see the kingdom of God present with power.”</p> <p><b>Lk 9:26-27</b>  For whoever is ashamed of Me and My words, of him the Son of Man will be ashamed when He <b>comes in His own glory, and in His Father’s</b>, and of the holy angels. But I tell you truly, there are some standing here who shall not taste death till they see the kingdom of God.</p> <p>NOTE ALSO: The word I’ve put in bold in Mt 16:27-28 (top of page) is <i>tote</i> (“at that time”); the only explanation that fits the judgment-and-reward theme expressed here is the one I’ve offered; there was no such thing in the Transfiguration or the other “process” events.</p>	<p>Mk 8:38-9:1; Lk 9:26-27; Mt 24:30 &amp; 25:31; Rom 2:5-6. IMPORTANT CONTEXTUAL NOTE: Mark’s account makes it clear that Jesus “called to Him THE CROWD <i>with</i> His disciples” (v. 34), so the number of people standing there when Jesus said this was <i>more than just the twelve</i> closest disciples.</p> <p>A CLEAR, KEY PASSAGE!  This must refer to Christ’s coming in judgment because:</p> <ol style="list-style-type: none"> <li>1. The Transfiguration must be ruled out as the fulfillment, since it came only 6 days later (17:1); <i>all</i> of the (12) disciples, at least, were still alive; <i>none</i> had tasted death;</li> <li>2. If the entire process of Christ’s coming <i>into</i> His kingdom is to be considered as one (resurrection, ascension, sending of the Holy Spirit at Pentecost), <i>all</i> of the (12) disciples (except Judas Iscariot) were alive for that entire time; “some” doesn’t fit with 11 out of 12; “most/nearly all/all but one” (shall not taste death) <i>would</i> fit; Conversely, ALL of the <i>twelve</i> HAD tasted death by AD 70 (yes, even John, by AD 64 at the latest).</li> <li>3. The only “coming” that fits the prediction is THE <i>parousia</i> coming of Jesus Christ “in the glory of His Father with His angels” in the destruction of physical Jerusalem, the physical temple, Jewish polity, and the Old Covenant system, and replacing them with the New Jerusalem (born from above), the true, living Temple (Christ and His saints), the heavenly kingdom of God, and the everlasting gospel (New Covenant) age.</li> </ol>

Timing	Geographical Notes	Notes Re: Fulfillment	45
<p>Book written: c. AD 35 (range: 31-38).  Speech: AD 27-30, re: events in <i>their</i> future, but a future that would <i>not</i> see the deaths of all the larger group of disciples gathered there listening to Jesus. In other words, the predicted events would have to take place by the time the longest-surviving hearers of Christ's words on that day died; there's just no getting around this!</p>	<p>Where were they standing? The last indication is in verse 13: Caesarea Philippi, which was located in the mountainous region of modern-day Lebanon.</p>	<p>Please see column #2 on the preceding page for a brief consideration of the proposed fulfillments, though some (incredibly!) contend that this has <i>yet</i> to be fulfilled, which would mean that at least two ("some") of those people who were standing there in the year 30 or so are <i>still</i> alive in 2017! [Or even in 2022/2024 !] This is how far some will go to cram their contrived last-things schemes <i>into</i> the Bible! They'll contend that yes, indeed, some 2,000-year-old Jews <i>must</i> exist, because there's no way Jesus has actually done what He promised to do: come in the same kind of glory that His Father had in Old Testament times - through avenging armies - and with His angels (again, <i>like the Father</i>) to assert His kingdom rule and mete out judgment (please compare the featured passage and its parallels with Mt 24:30-31; Mt 25:31-32; Rev 20:13-15). For the one who is "willing to receive it," it should all click into place. Holy Spirit, grant it!</p>	

46 New Testament Text

Parallel Passages/Word Study

**Mt 17:5**

"This is My beloved Son, in whom I am well pleased. **Hear Him!**"

**Mt 17:11**

Indeed, Elijah is coming first and will restore all things. But I say to you that Elijah has come already, and they did not know him but did to him whatever they wished. Likewise the Son of Man is also **about to** suffer at their hands.

**Mt 19:28**

In the regeneration, when the Son of Man sits on the throne of His glory, you who have followed Me will also sit on twelve thrones, judging the twelve tribes of Israel.

**Lk 22:28-30**

But you are those who have continued with Me in my trials. And I bestow upon you a kingdom, just as My Father bestowed *one* upon Me, that you may eat and drink at My table in My kingdom, and sit on thrones, judging the twelve tribes of Israel.

Acts 3:22-23 (quotes from Dt 18) & Heb 1:1-4; Yes, hear *Him* ! The Father commanded the disciples to hear *Him*, and so must we as well (*and believe*). Remember: "in the *spirit and power*" of Elijah; the restoration of "all things" is to be understood in *spiritual kingdom* terms, and it refers to John the Baptist's reforming work (preparing the way of the LORD, making His paths straight: Is 40:3). Note use of the phrase "about to" (*mello* is the original Greek word here, too). The suffering of Jesus came within 3 years of this prediction, *much* sooner than 20 centuries (or more) into the future, which is the length to which futurists (those still looking for the "last things" of *the age* to occur) have stretched the meaning of "about to" and "shortly" and "the time is near" - but only in certain *selective* cases, mind you - *so far!*

The regeneration = *paliggenesia* (the recreation/new birth/new age), a word found elsewhere only in Titus 3:5. This equates with the creation of the new heavens and new earth (2 Pe 3:17, from Is 65:17 & 66:22, Rev 21:1) and the arrival of the new age. THE *heavenly* throne is occupied by God alone (Rev 22:3, Mt 23:22), so what's meant by 12 thrones? It might well mean more than this, but at a *minimum*, it implies that the martyred saints could *testify* against their own murderers; remember that before the great tribulation of the Jews, there was the murderous persecution of Christ's church *by* the Jews.

Timing	Geographical Notes	Notes Re: Fulfillment
<p>Book written: c. AD 35 (range: 31-38). Transfiguration: AD 27-30.</p> <p>Soon after the event above, and after John the Baptist's death.</p>	<p>Upon a high mountain (v. 1).</p> <p>They've come down from the Mount of the Transfiguration, somewhere NE of Galilee.</p>	<p>Jesus is emphatically pronounced by His Father to be the Prophet promised in Dt 18:15-19.</p> <p>John the Baptist <i>started</i> to restore all things in a spiritual kingdom sense: restored focus on the arriving Messiah, away from the hypocritical religious leaders, the "blind leading the blind" (Mt 15:14), who often made a proselyte "twice as much a son of hell" as themselves (Mt 23:15). He preached repentance, restoring humility of spirit against pride, and true, unfeigned reverence for God, in the face of all the "lip service" and public show of the false "leaders"). Of course, Jesus <i>did</i> suffer and die in AD 30, at the hands of the same wicked generation that killed John.</p>
<p>Speech: between AD 26 &amp; 30, with regard to the regeneration/restoration/new creation that would take place from AD 26-70, culminating with the coming of Christ in glory, both to deliver His own and execute justice upon His (and their) enemies.</p>	<p>Judea, beyond the Jordan (19:1). Though we're dealing with figurative speech, the picture makes no sense re: a time <i>after</i> the twelve tribes (and their cities) were destroyed in AD 66-70. Today, the 12 tribes (see Jas 1:1) are non-existent, and strangers occupy the land; the current secular nation-state of Israel has <i>no continuity</i> with Biblical Israel: they are two different entities, so don't confuse the two!</p>	<p>Once again, we must take statements regarding <i>the</i> regeneration/restoration/restitution (Acts 3:21 included) "of all things" in the <i>Biblical</i> sense, which is to say, in the <i>spiritual kingdom</i> sense. The climactic event of the regeneration (new creation) was the coming of the Lord and the destruction of Jerusalem in AD 70. "All things" <i>are</i> now restored, in heavenly/spiritual kingdom terms, because Jesus Christ said so! If necessary, take another look at Jn 18:36 and Lk 17:20 to reinforce the point.</p>

48 New Testament Text	Parallel Passages/Word Study
<p><b>Mt 22:7</b>            But when the king heard about it, he was furious. And he <b>sent out his armies, destroyed those murderers, and burned up their city.</b></p>	<p>The context is the parable of the wedding feast, and the king is clearly seen to be God. Remember that God often used human armies to execute His will in punishment and destruction, and those armies were said to be His/sent by Him/His right hand/His servants/<i>etc.</i> (see the Old Testament for several examples, like Jer 51:20, Is 45:1). In this case, there was <i>literal</i> fulfillment of a prediction in <i>parable</i> form!</p>
<p><b>Mt 22:46</b>            And no one was able to answer Him a word, nor from that day on did anyone dare question Him anymore.</p>	<p>No direct “last things” significance here, but a lesson for us all: hear Him, don’t question Him, but believe “the Wisdom of God, Faithful and True!”</p>
<p><b>Mt 23:13-29</b>            Woe to you, scribes and Pharisees, hypocrites...(7 times)...</p>	<p>Lk 11; OT prophecies: Is 5:8 &amp; Hab 2:2-20. These seven pronouncements of woe call to mind the seven bowls of wrath poured out in Rev 16, which in turn recall the plagues of Ex 7-10. Certainly, this was no minor judgment that Christ was predicting would come upon this “brood of vipers” and “wicked, adulterous generation!”</p>
<p><b>Mt 23:31-32</b>            Therefore you are witnesses against yourselves that you are sons of those who murdered the prophets. <b>Fill up, then, the measure of your fathers’ guilt.</b></p>	<p>Acts 7:51-52, 1 Th 2:15-16, Rev 17:4, 18:6. The expression that’s in bold (left) roughly translates to, “Go ahead and fill to the brim your measuring cup of blood. Do what your fathers weren’t able to do, which you are now itching to do!” (kill the Chief Prophet!). That would seal their doom: they’d be repaid in kind (in blood and woes).</p>
<p><b>Mt 7:2</b>  <b>...and with the measure you use, it will be measured back to you.</b></p>	



Timing	Geographical Notes	Notes Re: Fulfillment
<p>Book written: c. AD 35 (range: 31-38). Parable spoken around AD 27 re: the time of the consummation of the kingdom of God and the wedding feast of the Lamb (Rev 19:9).</p> <p>This applies in all ages to all people.</p> <p>This intense denunciation of the enemies of the true Israel of God had to come shortly before Christ was arrested, scourged, and crucified (AD 30).</p>	<p>From 21:23, this parable was probably spoken in the temple, amongst the chief priests and elders. In the parable, the city is of those who were originally invited to the wedding feast (obviously, Jerusalem, in which He was standing, and which was representative of all Israel).</p> <p>The hypocrites were assailed in the temple which they profaned.</p>	<p>There was clear fulfillment of this parable in AD 66-70, when the Roman armies were used as God's avengers in the destruction of Jerusalem and the temple. The Father was furious with the Jews, who rejected His gracious invitation and dishonored His Son; He sent out His armies, they destroyed the murderers (of Jesus and the prophets), and literally burned up their city.</p> <p>Jesus always did and always will have the answers; if we sit at His feet and learn, we will know the truth.</p> <p>The seven woes or bowls of wrath (collective, terrible judgment, no matter what you choose to call it) hit Judea in AD 66-70, climaxing in the destruction of "the holy city" (Jerusalem, see Mt 4:5 &amp; 27:53, Rev 11:2) and the temple, which had been reduced to a distorted shadow of the true Temple by utter foulness: look at 1 Th 2:16: "...to fill up the measure of their sins, but wrath has come upon them to the uttermost." Consider the perfect justice of <i>wrath</i> to the uttermost coming upon those who killed the One who is able to <i>save</i> to the uttermost (Heb 7:25).</p>

50 New Testament Text

**Mt 23:33-36**

Serpents, brood of vipers! How can **you** escape the condemnation of hell? Therefore, indeed, I send **you** prophets, wise men, and scribes: *some* of them **you** will kill and crucify, and *some* of them **you** will scourge in **your** synagogues and persecute from city to city, **that on you may come all the righteous blood shed on the earth, from the blood of righteous Abel to the blood of Zechariah**, son of Berechiah, whom **you** murdered between the temple and the altar. **Assuredly, I say to you, all these things will come upon this generation.**

**Mt 23:37-39**

**“O Jerusalem, Jerusalem, the one who kills the prophets and stones those who are sent to her!** How often I wanted to gather **your children** together, as a hen gathers her chicks under her wings, but **you** were not willing! See! Your house **is** left to you desolate; for I say to **you**, you shall see Me no more till you say, ‘Blessed is He who comes in the name of the LORD!’”

Parallel Passages/Word Study

Lk 11:47-51, Acts 5:40, 7:51-60 & 22:19-20, 2 Cor 11:24-25, Rev 18:24. Brood of vipers: Mt 3:7, 12:34. NOTE: This whole scathing indictment was aimed directly at particular people of a particular generation; all of these “you” and “your” references have specific relevance, and are loaded with emphasis; I suggest we can no more escape the conclusion that *ultimate, corporate judgment* was to come upon those very people of that very generation, than could the “vipers” escape the eternal fires of Gehenna (that *is* the word here!).

Luke 13:34-35.

Points to remember as we study further:

1. Ancient (pre-AD70) Jerusalem is fingered as “the one who kills the prophets” (*not* Rome);
2. “Your children/you were not willing” = you *leaders* of Jerusalem weren’t willing that *the people* should come to Me, and *you* prevented them;
3. As a result of the above,
  - a) your *house of worship* will be left desolate (leveled) and
  - b) the *house of Israel* (national Israel/natural Israel) will cease to exist (be wiped out);
4. When Jesus left the physical temple for the last time, it truly was (*then*) *left desolate* (emptied); its Glory had departed.

Timing	Geographical Notes	Notes Re: Fulfillment	51
<p>Book written: <i>c.</i> AD 35 (range: 31-38).  Speech: AD 30  re: crushing judgment in store for <i>that</i> generation in First Century Judea.</p> <p>The year was AD 30.</p>	<p>Make a mental note: the temple was already profaned by at least one murder; it was the center point from which radiated outward the hypocrisy and evil leaven of the Pharisees and the Sadducees (Mt 16:6), and as the very center of the Jewish universe, it had to be destroyed: the ungodly invariably turn to worshiping the creation instead of the Creator.</p> <p>Jesus finished His temple discourse and left for the Mount of Olives (24:1-3).</p>	<p>It's hard to imagine what judgment could be more severe than the fierce, ultra-bloody purging of Judea, Jerusalem, and the temple that ran from spring, late 66 through summer of AD 70; <i>assuredly</i>, that was the judgment that Jesus Christ had in prophetic view here: the humans involved in the prediction were precisely identified throughout this chapter and this book. It's all but impossible to miss the fact that Jesus foresaw the end of the age coming upon many of the very people who breathed the same earthly air as He did.</p> <p>When the religious leaders of Jerusalem (the blind leading the blind) zealously steered the children of Jerusalem (the people) away from Jesus, they doomed themselves and those they claimed to be protecting; together, they fell into the fiery ditch. However, those who were able to flee to Jesus in faith (spiritual, true Israel/the Israel of God and true sons of Abraham) would rejoice when He came in the name of the LORD in AD 66, for that time marked both utter destruction and <i>amazing deliverance</i>: some of those who heard <i>Him</i> may have fled to the mountains of more Christian-friendly Pella, as He had told them to do (24:16), but the truly faithful (and ready) were caught up/snatched away in the Rapture at Pentecost, AD 66.</p>	

[And] they shall see **the Son of Man**  
**coming in the clouds of heaven**  
**with power and great glory.**

**Mt 24:30**

**KJV**

~~~~~

And then shall they see **the Son of Man**  
**coming in a cloud**  
**with power and great glory.**

**Lk 21:27**

**KJV**

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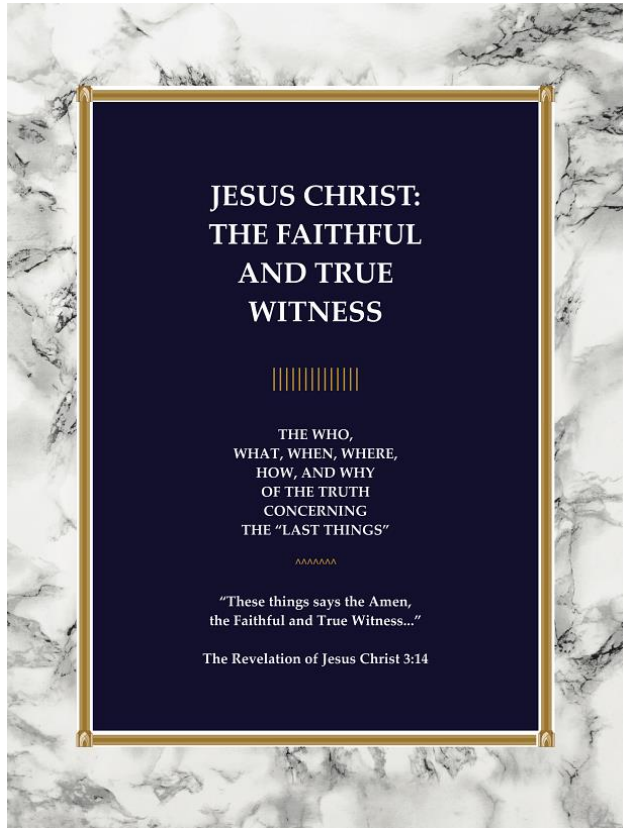
**When the Son of Man shall**  
**come in his glory,**  
**and all the holy angels with Him,**  
then shall he sit **upon the throne of his glory.**

**Mt 25:31**

**KJV**

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Do the passages above predict two (or even three)  
events, separated by time, or a  
single event of huge consequence?



*Have you noticed that there's something wrong in the state of "End-mark?" Like clockwork, end-times "experts" annually trot out their new, revised, "can't fail" predictions for the "last days." Find out why they will always be wrong!*

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