

Session 3: Turning People to Christ

I. Explaining the Forerunner Call

1. The last two sessions have laid a foundation for a detailed explanation of the end-time forerunner call.

- a) A brief review is in order as we begin this session. The first session presented a comparison between the days of Elijah, the days of John the Baptist, and today to make the point that the issues we face today globally are very similar to what Israel faced during the days of Elijah and John the Baptist. The primary point is that just as forerunners in the spirit and power of Elijah were needed then, they are needed now.
- b) In the second session, we drew from the book of Malachi and other related passages to emphasize the point that the forerunner call we are speaking of in this class is the call of *end-time* forerunners. We believe there is a call from heaven going forth throughout the earth in our day for forerunners anointed in the spirit and power of Elijah to prepare the way for Christ's second coming. Just like John the Baptist prepared the way for Jesus' first earthly ministry, the Lord is raising up forerunners in our day to prepare the way in the end times for His second coming.

2. In this session and the next two, we will present a detailed explanation of the forerunner call.

- a) We stated two foundational scripture passages from which we will draw our understanding of the forerunner call. The first is Malachi 3-4 and the second, Luke 1:16-17. We addressed Malachi in the last session and in this session and the next two, we will dissect Luke 1:16-17 to explain key concepts of the forerunner call.
- b) To refresh our memory, Luke 1:16-17 reads,

And he will turn many of the sons of Israel back to the Lord their God. It is he who will go as a forerunner before Him in the spirit and power of Elijah, TO TURN THE HEARTS OF THE FATHERS BACK TO THE CHILDREN, and the disobedient to the attitude of the righteous, so as to make ready a people prepared for the Lord.

- c) In the next session, we will examine the phrase *make ready a people prepared for the Lord*, and, in Session 5, we will analyze *the spirit and power of Elijah* that will be upon end-time forerunners. In this session, we will first define the forerunner call and then look at the much needed task of turning a people back to the Lord.

3. Now that we understand the goal of this session and the next two, let's define what the scriptures mean by a *forerunner*.

- a) Stated very simply, a forerunner is one who goes before a larger group to prepare the way for the larger group to advance. We see the idea of one going before to prepare the way in Isaiah's prophecy about John the Baptist,

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The voice of one crying in the wilderness: "*Prepare the way of the LORD*; make straight in the desert a highway for our God. Every valley shall be exalted and every mountain and hill brought low; the crooked places shall be made straight and the rough places smooth; the glory of the LORD shall be revealed, and all flesh shall see it together; for the mouth of the LORD has spoken" (Isa. 40:3-5, NKJV).

- b) We read also of the idea of *going before* in a New Testament passage about the ministry of John the Baptist,

In those days John the Baptist came preaching in the wilderness of Judea, and saying, "Repent, for the kingdom of heaven is at hand!" For this is he who was spoken of by the prophet Isaiah, saying: "The voice of one crying in the wilderness: 'Prepare the way of the LORD; make His paths straight.'" (Matt. 3:1-3, NKJV).

- c) Likewise, we see the same idea of *going before* as it relates to the times preceding the second coming of the Lord in a passage from Malachi that we explored in the previous session,

Behold, I send My messenger, and he will *prepare the way before Me*. And the Lord, whom you seek, will suddenly come to His temple, even the Messenger of the covenant, in whom you delight. Behold, He is coming," says the LORD of hosts (Mal. 3:1, NKJV).

- d) In addition to the concept of going before, understanding the definition of the word "forerunner" helps us understand the forerunner call. The English dictionary offers these two definitions of the word "forerunner". A forerunner is somebody or something that brings news of or is an indication of what is to happen. A second meaning is somebody or something that goes ahead of others.¹
- e) The definition of the Greek word translated "forerunner" adds to our understanding of the meaning of a forerunner. The Greek word translated "forerunner" appears only in Hebrews 6:20 speaking of Christ as a forerunner for us. It reads "where Jesus has entered as a forerunner for us, having become a high priest forever according to the order of Melchizedek." The word translated "forerunner" in this passage is *prodromos* (prod'-rom-os).² *Kittle's Theological Dictionary of the New Testament* states this about *prodromos*, "The word means 'running before' and is used of messengers and also in athletics and sailing. In Hebrews 6:20, the idea is not so much that of an onrushing warrior or an advance ship, but more like the *one who has run the same course and whose successful running makes that of believers possible*."³
- f) In Luke 1:17 the word "forerunner" is actually inserted by the editors in the New American Standard English translation to fully describe the two Greek words that explain the concept of going before the Lord. In this passage, the idea of a forerunner is conveyed by the two Greek words, *proerchomai* (pro-er'-khom-ah-ee), which means to go before, to go onward, or precede (in place or time)⁴ and *enopion* (en-o'-pee-on), which means "before."⁵
- g) From a general perspective, preparing the way for Jesus' second coming relates to creating a spiritual environment so that people hear the gospel of the kingdom, accept it, and are prepared for the end times and eternity. Alec Motyer, in his commentary on Isaiah writes this about Isaiah's use of preparing the way in Isaiah 40,

The picture of *the way of the Lord* is not an exodus motif of the Lord's people journeying home; they are not called to prepare that way, for it is ready for them. Rather, it combines the ancient

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picture of the Lord coming to his peoples' aid with the practice of constructing processional ways for visiting dignitaries or for use by the gods as they were carried in procession.⁶

- h) A story from my youth will help illustrate the idea of preparing the way being a processional. I remember when I was in high school, American President Lyndon Johnson visited the small town where I grew up. He was to pass by a certain place in a motorcade. Prior to his expected arrival, both sides of the street were lined with people waiting for His coming. They were looking forward to getting a live glimpse of an American president. They waited expectantly with anticipation of his coming, many even getting there very early ready to get a good view. The people eager to see this man created a processional lining the streets with people waving flags and welcoming him into our city.
- i) In a similar way, this is what is referred to by *preparing the way* for the Lord. He doesn't need His people to do anything to create in Him the ability to come back to earth. He is the Creator of the universe. He can do as He pleases. But what can be done is to prepare people to be awakened to His coming, who look for Him with great expectation and anticipation, who understand with a fresh perspective what is required to be ready for His coming and what have done what is necessary to be ready. Forerunners are to prepare people to be ready in these ways.
- j) Forerunners allow the Lord to prepare them, or at least begin the journey of being prepared, and then announce, invite, confront, birth, start, and build in order to lead others into the things in which God has prepared them. We should not be surprised that God has used forerunners throughout history to introduce new things. His normal pattern is to call, direct and empower a few for the purpose of birthing something new in the earth. The few press into what God is saying to their generation, implement it into their own lives and ministries, and then announce it to the many.
- k) Peter Herder in his book, *Babylon*, writes about the end-time church,

God gives mandates to entire generations. He called Moses' generation out of Egyptian bondage to walk through the wilderness in obedience. He called Joshua's generation to take the land promised to Abraham. He called the generation of Zerubbabel to rebuild the temple in Jerusalem. We are also a chosen generation. God has also called us to a specific task in the end times. The final generation of this age carries a unique mandate to be forerunners who prepare the way for the return of the Lord.⁷

- l) Drawing from the definitions and illustrations, we define end-time forerunners as follows:

An end-time forerunner is one who will embrace a fresh understanding of end-time teachings, press in with a deep and determined attitude to the purposes of God being revealed to this generation, begin to live in the reality of these distinctives, and then minister to the larger body of Christ and to the world to make ready a people prepared for the Lord so as to prepare the way for the second coming of Christ.

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II. The Objective of the Forerunner Call

1. The overarching objective of the forerunner call is to turn the hearts of people to God.

- a) Note the idea of turning hearts and people to God in the two key passages we are using to describe the forerunner call. First, from Malachi and then from Luke,

And he will *turn the hearts* of the fathers to the children, and the hearts of the children to their fathers, lest I come and strike the earth with a curse (Mal. 4:6, NKJV).

And he will *turn many of the children of Israel* to the Lord their God. He will also go before Him in the spirit and power of Elijah, to *turn the hearts* of the fathers to the children, and the disobedient to the wisdom of the just, to make ready a people prepared for the Lord (Luke 1:16-17, NKJV).

- b) We see this idea of forerunners turning people to the Lord in the ministry of Elijah. In his day, the people had drifted far from sincere devotion to the one true God. They had taken up the religion that their king and queen had instituted, leading to great apostasy in the land. It was in this setting that God sent Elijah. The primary objective of Elijah's ministry was to turn the hearts of the people back to God. The following verse summarizes his burden and call very well, "Elijah came near to all the people and said, 'How long will you hesitate between two opinions? If the LORD is God, follow Him; but if Baal, follow him...'" (1 Kings 18:21).
- c) We observe the same call upon John the Baptist. He went into the wilderness to minister to many who came to him. His message was that the kingdom of heaven was at hand and because it was immediately before them, the people needed to repent, that is, turn to the Lord (Matt. 3:2).
- d) The same objective has been set for end-time forerunners. As Malachi prophesied, Elijah will once again come before the great and terrible day of the Lord and the objective of forerunners empowered with the spirit and power of Elijah will be *to turn the hearts of the people to Christ* in preparation for Jesus' second coming. By turning the hearts of the people back to wholehearted devotion to Christ, people will be prepared and the way of the Lord will be made smooth for His second coming.
- e) From the scriptures that delineate the idea of turning back to God, we see that forerunners are to turn the hearts of people back to Christ in five distinct ways.

2. Forerunners turn hearts to the Person of Christ.

- a) It is written about the ministry of John the Baptist that the objective of his ministry was "to turn back many of the sons of Israel to the Lord their God" (Lk 1:16). As we look closely at this verse and John's ministry, he ministered primarily to the religious community of his day to turn them from an old, out of date religious expression to Christ.

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- b) The apostle John along with Andrew and maybe others were first disciples of John the Baptist before following Christ.⁸ Most likely noting his time under John the Baptist, the apostle John recorded these words of Jesus directed toward the religious community of the day, "You search the Scriptures because you think that in them you have eternal life; it is these that testify about Me; and you are unwilling to come to Me so that you may have life" (Jn. 5:39-40). The religious community was looking for the life of God in the scriptures in the law, in rules, regulations, and rituals. Jesus' words make it clear that the life of God is only in the Person of Christ.
- c) As we reflect on the ministry of our biblical examples of forerunners, we see three categories of people to whom they were calling to turn away from error, sin, and lesser things to the Person. First, John the Baptist confronted those members of the religious community who were serious about religion but who were in grave error. In fact, John called the religious leaders a brood of vipers (Mt. 3:7). He called them to repentance and to turn to Christ. Second, we know that Elijah confronted the sins of Jeroboam. As we saw in Session 1, the sins of Jeroboam were a compromised approach to the worship of Yahweh. There was the worship of convenience, the self-promotion of leadership, and the mixture of the worship of the true God along with idols. Third, we observe Elijah confronting Baal and Asherah worship. Baal and Asherah were not connected at all with the worship of Yahweh but were completely false gods. Elijah confronted this in the people too.
- d) Sadly, these three roots of false worship—deception, compromise, and idolatry—are very prevalent in the global church today. There is a form of worship in many circles without the reality of and the focus toward the Person of Christ. Jesus said, "Come to Me" (Mt. 11:28). He did not say come to church, come to the scriptures, or come to healing or ministry. He said "come to Me". It is only by coming to the Person of Christ do we have life eternal.
- e) In this, we see the primary objective of the forerunner call—to turn people from error, compromise, mixture, and lesser things that define much of the church's worship of today to the Person of Christ. Forerunners will be a voice to turn people toward Christ and to a deep personal relationship with Him characterized by growing union, close intimacy with Him, and conformity into His image.

3. Forerunners also turn people to God's eternal purpose.

- a) Forerunners will turn people back to a passionate, intimate, and personal relationship with the Man Christ Jesus and, in addition, they will turn people from a myriad of lesser purposes to God's one purpose—His eternal purpose. They will be a voice to turn people to His eternal purpose that was determined before the foundation of the world and drives everything that God does. In our Lifeschool class, *The Eternal Blueprint*, we list five aspects of God's eternal purpose. We discuss them in detail in the class by that name, but we list them here in summary to illustrate aspects of ways forerunners turn people to the pursuit of these things.. They are as follows.
- b) The first aspect of God's eternal purpose is that Jesus Christ is and forever will be at the center of everything. Before the foundation of the world, the heavenly Father established that His eternal purpose would revolve around the eternal Son, Christ. His eternal plan is and forever will be to bring all of creation under the headship of the eternal Son. God's ultimate intention, predetermined before creation, is for Christ to have preeminence in everything (Col. 1:18) and to bring the entire universe under the headship of the Lord Jesus Christ (Eph. 1:10).

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- c) The second aspect of God's eternal purpose is that God's plan from eternity past is for the Father to have a family of Christ-like sons. In the eternal council of the Godhead before creation, the Father determined His intent to have a family of sons patterned after His beloved Son (Eph. 1:5). This group of Christ-like sons would become a corporate son, comprised of millions of men and women, who would be conformed into an exact representation of Christ. This corporate son would become eternal representatives of the Godhead to the creation as the government of Christ is expanded forever throughout eternity.

- d) The third aspect of God's eternal purpose is that Christ would have an equally yoked bride. In the council of the Godhead in eternity past, it was determined that the Son would have an eternal bride to be at His side as His wife forever. The Son would love the bride just like the Father loves Him and in return the bride would reciprocate love back to Him. She would love the Son just like the Father loves the Son. The plan includes the bride making herself ready for this wonderful love relationship by allowing the indwelling Spirit to live His life through her. Through this process, the Father will provide Jesus with a pure, spotless, holy, and worthy bride who loves Him just like the Father. As the ages unfold, the prepared bride will be eternally at the side of her Bridegroom King and together they will ever expand the kingdom of God throughout the vastness of creation. Thus, God's eternal purpose includes giving the Son an equally-yoked bride.

- e) The fourth aspect of God's eternal purpose is for the Holy Spirit to have a temple, a house, and a body. Before time and creation, God purposed to place the Spirit of His Son into a unique creation. God's eternal purpose is to give the Holy Spirit a temple, house, and body that He possesses and brings to full maturity. In the council of eternity past, the Trinity determined to make man a new creation that would have the indwelling life of Christ. This new creation was never meant to be isolated and independent. God's ultimate intention was to have a corporate son and a corporate bride (same people). Individuals filled with the life of Christ joined together as one new man. Thus, God's ageless purpose is to have a corporate new creation—living stones filled with the fullness of the Spirit fit together to form God's spiritual house. The Lord's ultimate intention is to have a people who've become a corporate dwelling place of the Spirit. God's aim is for this corporate expression of Christ's indwelling life to become a "mature man," which Paul said is "the measure of the stature which belongs to the fullness of Christ". God's eternal purpose is to give the Holy Spirit an inheritance—a people whom He can fill, possess, and bring to maturity.

- f) The fifth aspect of God's eternal purpose is that believers are invited to receive an inheritance of eternal intimacy with the Godhead, eternal authority throughout the ages, and eternal glory. God's ultimate intention is to place believers, as Christ-like sons, into Jesus' eternal inheritance. We are offered the same relationship of communion, fellowship, intimacy, and love that the Father and the Son shared in eternity past. In addition, God's ultimate intention is to give us eternal authority. We are destined for the throne. We are invited to exercise kingdom authority throughout the endless ages of eternity in partnership with the eternal Christ. We are called to expand the kingdom of God into all creation forever. We are offered the rod of iron and the scepter of authority—to rule and reign with Jesus as His bride in the ages to come. We are invited to sit on the throne of Christ and to have judicial responsibility and kingly oversight. Throughout the endless ages of eternity, we are called to bring justice and righteousness into the sphere of authority entrusted to us. Furthermore, God's ultimate intention is to give us eternal glory. We are invited to experience the depths of God's glory in the holy of holies for all eternity. We are called to shine with God's glory like the sun in its strength. We have been offered a place in the new Jerusalem—to minister to the Father and the Son as priests.

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- g) When you think of these five dimensions of God's eternal purpose, you quickly realize that the vast majority of the church is focused on almost everything but these five topics. Forerunners are to be a voice into the church to turn people from lower and lesser things back to His eternal purpose.

4. Forerunners turn people from the focus on the external things of God to an internal kingdom.

- a) The gospel of Matthew records these words of John the Baptist calling Israel to repent because the kingdom of heaven was coming soon, "Now in those days John the Baptist came, preaching in the wilderness of Judea, saying, 'Repent, for the kingdom of heaven is at hand'" (Mt. 3:1-2)⁹. John called on the Jews who went out to hear him to repent because God's kingdom was coming. As the following explanation clarifies, repentance is actually "a decision to turn" to Christ. The following explanation from *The Expository Dictionary of Bible Words*, makes the connection between repentance and turning the direction of one's life,

To repent is to make a decision that changes the total direction of one's life. The message of John the Baptist to Israel was that they were to ready themselves for the Messiah by making a *decision to turn* from their evil ways back to holiness.¹⁰

- b) John the Baptist called Israel to turn from their old ways to the soon coming Christ. The point for this section is that his call to Israel was for them to turn from a focus on external aspects of the kingdom to an internal kingdom. At the time of John's ministry, Israel's religious focus was on keeping the law and, in addition, on keeping a set of rules that greatly expanded on how to keep the law. In stark contrast to the religious practices of the day, Jesus spoke of the kingdom which was at hand as being an internal kingdom. Note his words about the kingdom, "Now when He was asked by the Pharisees when the kingdom of God would come, He answered them and said, 'The kingdom of God does not come with observation; nor will they say, 'See here!' or 'See there!' For indeed, *the kingdom of God is within you*" (Lk. 17:20-21, NKJV).
- c) The Pharisees and Sadducees taught in essence an external kingdom in which the focus was on the external things of God. In contrast, Jesus taught an internal kingdom. John's ministry was to prepare the hearts of the people to hear a totally different approach to the kingdom—from an external focus on doing, keeping, and observing to an internal kingdom based on personal relationship in which the law would be in a person's heart.
- d) This is a major issue in the church today. Much of the church is currently focused on building an external kingdom. Its not so much about keeping a set of external rules and regulations as the focus on external aspects of the Christian life and on the things of God rather than an internal relationship with Christ. The focus is on building a large church, on moving in signs and wonders, restoring Hebraic roots, or having a multitude of service ministries.
- e) Whereas there is most definitely an external aspect to the kingdom, Christ is building in this hour an internal kingdom within His people. He is building a people in which the focus is on the indwelling life of Christ within a people just as Paul wrote "...Christ in you, the hope of glory" (Col. 1:27). Much of the church today is focused on virtually everything but on helping people develop an internal relationship with Christ and the internal transformation of the soul. One major task of end-time

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forerunners is to turn the minds and hearts of people from the external to the internal. From building an external kingdom in their church or life to one in which Christ dwells inwardly in fullness. A life of intimacy and union with Christ that results in believers being transformed into the image of Christ.

5. Forerunners turn the hearts of leaders to their spiritual children.

- a) Luke 1:17 includes these words, "It is he who will go as a forerunner before Him ... TO TURN THE HEARTS OF THE FATHERS BACK TO THE CHILDREN". This phrase highlights another aspect of the call upon forerunners--to turn the hearts of the fathers to the children. In one sense, this represents fathers to their natural born children, but it primarily refers to spiritual fathers turning their hearts to their spiritual children.
- b) Recently, a trusted prophetic voice said that the sins of Jeroboam are currently in the church. I agree with his assessment believing this to be the case. Jeroboam set up an almost entirely different set of religious practices from those prescribed by the scriptures. As summarized in 1 Kings 12:27-28, they were centered on convenience and compromise and were put in place to keep the people from scattering. Jeroboam feared that the people would leave him and that he would lose his position as king if they were required to practice their religion by the prescribed methods.

If this people go up to offer sacrifices in the house of the Lord at Jerusalem, then the heart of this people will return to their lord, even to Rehoboam king of Judah; and they will kill me and return to Rehoboam king of Judah. So the king consulted, and made two golden calves, and he said to them, "It is too much for you to go up to Jerusalem; behold your gods, O Israel, that brought you up from the land of Egypt." (1 Kings 12:27-28)

- c) Similar practices permeate the church today. In many quarters, spiritual leaders are building churches centered in compromise, convenience, and the self-glorification of the leader. The focus in many, many churches is making the worship experience appealing to the soul, convenient, without the slightest hint of confrontation, and filled with non-biblical views of grace and prosperity. Whether intended or due to deception, a primary motivation for this is to keep the people from scattering so that the leaders can live comfortably, receive honor and be the recipient of the praise of man. The result is a compromised church that is centered around idolatry more than the God's intended plans. As churches operate in this fashion, the people who attend are not disciplined and not made ready for the coming days or for the second coming of the Lord.
- d) Therefore, another major aspect of the forerunner call is to turn the hearts of the leaders to their spiritual sons. Much like in Ezekiel's day, the Lord is saying to forerunners concerning church leaders,

Son of man [*forerunners*], prophesy against the shepherds of Israel. Prophesy and say to those shepherds, "Thus says the Lord God, 'Woe, shepherds of Israel who have been feeding themselves! Should not the shepherds feed the flock? You eat the fat and clothe yourselves with the wool, you slaughter the fat sheep without feeding the flock. Those who are sickly you have not strengthened, the diseased you have not healed, the broken you have not bound up, the scattered you have not brought back, nor have you sought for the lost; but with force and with severity you have dominated them. They were scattered for lack of a shepherd, and they became food for every beast of the field and were scattered'" (Ezek. 34:2-5).

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- e) God's desire is to raise up shepherds after His heart who will devote their lives to those they shepherd making them ready for the Lord's purposes, "Then I will give you shepherds after My own heart, who will feed you on knowledge and understanding" (Jer. 3:15). The Lord desires leadership to turn their hearts away from self and turn them toward developing the people under their ministry, and more specifically to lead the people to have their own deep, personal, and intimate relationship with the Person of Christ so as to be a person made ready for Him.
- f) With this objective, forerunners must be a voice into church leadership to turn their hearts away from self-centeredness, self-promotion, and self-glorification to raise up spiritual sons and daughters who will grow in intimacy and maturity with the Man Christ.

6. Forerunners turn the disobedient to the attitude of the righteous.

- a) Quoting once again from Luke 1:17, the verse includes these words, "It is he who will go as a forerunner before Him ... to turn the disobedient to the attitude of the righteous". This phrase highlights another aspect of the call upon forerunners to turn people back to Christ. In this instance, to turn the hearts of believers from an attitude of unrighteousness to a pursuit of righteousness.
- b) The book of Revelation records this important passage about the bride being made ready, "Let us rejoice and be glad and give the glory to Him, for the marriage of the Lamb has come and His bride has made herself ready. It was given to her to clothe herself in fine linen, bright and clean; for the fine linen is the righteous acts of the saints" (Rev. 19:7-8). Placing this verse in the proper context, when the bride is made ready, the Lord will return.
- c) When one reads the phrase *the righteous acts of the saints*, the thought of acts of service, good deeds, and works immediately come to mind. However, in actuality, the one Greek word translated *righteous acts* is more accurately translated *righteousness*. Of course, we know that there is only One who is righteous and that is the Man Christ Jesus.
- d) We will talk more about this in other classes, but the bride makes herself ready by taking on the nature and character of Christ the Righteous One and to do so in fullness. When there is a bridal company who has taken on the nature of Christ in fullness so as to be an earthly representative of Him for the world to see, the Lord will return.
- e) This leads us to another aspect of the call upon forerunners to turn the hearts of the people so that they radically pursue being conformed into the image of Christ. As we take a glimpse at the global church, we readily see that in many cases, there is little difference between those calling themselves Christian and the world. Their lifestyles are virtually the same, their marriages are the same, and divorce rates are about the same. Many believers are complacent, in compromise, deceived, ignorant of key biblical truths, and in general lukewarm toward the Lord and His ways. There is a form of godliness in much of the global church but much less reality.
- f) Thus, the need for forerunners to be vessels for the Lord to turn the hearts of the disobedient to the attitude of the righteous so as to prepare a people who will live in close union with Christ, develop an intimate relationship with Him, and be conformed into His image.

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- g) As we close this session, let's make sure we are clear that the overall objective of the forerunner call is to turn the hearts of people back to wholehearted devotion to Christ so that a people will be prepared and the way of the Lord will be made smooth for Christ's coming. In the next session, we will continue our look at Luke 1:16-17 as we examine the phrase "so as to make ready a people prepared for the Lord".

¹ Forerunner, *Encarta Online Dictionary* (North America).

² NT:4274, prodromos (prod'-rom-os), *Biblesoft's New Exhaustive Strong's Numbers and Concordance with Expanded Greek-Hebrew Dictionary*. Copyright (c) 1994, Biblesoft and International Bible Translators, Inc.).

³ Gerhard Kittel and Gerhard Friedrich, *Theological Dictionary of the New Testament*, Eerdmans Publishing Company, 1985, Grand Rapids, MI

⁴ NT:4281 proerchomai (pro-er'-khom-ahee), *Biblesoft's New Exhaustive Strong's Numbers and Concordance with Expanded Greek-Hebrew Dictionary*. Copyright (c) 1994, Biblesoft and International Bible Translators, Inc.

⁵ NT:1799 enopion (en-o'-pee-on); *Biblesoft's New Exhaustive Strong's Numbers and Concordance with Expanded Greek-Hebrew Dictionary*. Copyright (c) 1994, Biblesoft and International Bible Translators, Inc.)

⁶ Motyer, pp. 300.

⁷ Babylon pg 219

⁸ William McBirnie, *The Search for the Twelve Apostles* Tyndale House Publishers, 1973, Carol Stream, Illinois, pp. 49, 79.

⁹ Some make a distinction between the kingdom of God and the kingdom of heaven. In this section, I am using the two phrases interchangeably. Whereas there might very well be distinctions in the way the phrases are used, they are also used interchangeably in the scriptures. For example, Matthew 4:17 uses the phrase "kingdom of heaven" and referring to the same event, Mark 1:15 uses the phrase "kingdom of God".

¹⁰ Repent, Lawrence O. Richards, *Expository Dictionary of Bible Words*, Zondervan Publishing House, Grand Rapids, MI, 1985, p. 522.