



# TRUTH ON TOUGH TEXTS

EXPOSITIONS OF CHALLENGING SCRIPTURE PASSAGES

WWW.THESCRIPTUREALONE.COM

FROM SOLA SCRIPTURA PUBLICATIONS

ISSUE 131 (July/Aug. 2021)

## “BRING THE BOOK”

NEHEMIAH 8:1

**AND ALL THE PEOPLE GATHERED THEMSELVES TOGETHER as one man into the street that was before the water gate; and they spake unto Ezra the scribe to bring the book of the law of Moses, which the LORD had commanded to Israel.**

I cannot express how profoundly and powerfully Nehemiah 8 strikes me every time I read it. Here we encounter one of the most notable and dramatic biblical examples first of God’s people expressing their desire for God’s Word and second the critical importance of biblical exposition. I scribbled three devotionals on this passage for my daily devotional *Seek Him Early* a few years ago, but I had been wanting to expand those for quite a while and go deeper and encourage the sheep under my care. I would now also like to share this with you readers. No, this is not a “tough text” *exegetically*, but it certainly is one *practically* in our day.

The scene here is the return of the Israelites from 70 years of captivity in Babylon because of their idolatry and also the scene of the completion of the reconstruction of the walls and gates of Jerusalem. Something that should capture our attention here is that, unlike what might occur in our day, the people didn’t ask for a pageant, they didn’t ask for a stage play, they didn’t ask for a music concert, they didn’t ask for a motivational talk, and they didn’t ask for a ten-minute devotional that appealed to their feelings and caressed their self-esteem. *They cried out for God’s Book.* Honestly, if I were able to deliver a single message to the world today, *especially* the Christian world itself, I think it would be this one. Why? Because we can get nothing else until we **bring the book**. We can know nothing of salvation, sanctification, service, or anything until we **bring the book**. These people wanted to hear God’s Word, *nothing* else. How different it is in much of today’s Church, where people want *everything* else.

We, therefore, see here four realities that were true of God’s people then and that should be true of us today.

### **They Recognized the Sacredness of the Word (vv. 1–2)**

Ezra was the ideal man to conduct this striking precedent for biblical exposition. He was a priest and a scribe who “had prepared his heart to seek the law of the Lord, and to do

it, and to teach in Israel” (Ezra 7:10). He had come to Jerusalem about 14 years before Nehemiah arrived and had already sought to bring the people back to the ways of the Lord (Ezra 7–10). Nehemiah was formerly governor of Persian Judea under Artaxerxes I of Persia and led the rebuilding of the walls of Jerusalem.

Demonstrating a very unique unity, some 42,000 people **gathered as one man at the square which was in front of the Water Gate**. This gate was so named because it led to the Gihon Spring in the Kidron Valley, but most notably, while water for *drinking* is used in Scripture as a picture of the *Spirit* of God (Jn. 7:37–39), water for *washing* is used as a picture of the *Word* of God as it *rinses off sin*, *refreshes our soul*, and *revives our sanctification* (Jn. 15:3; Eph. 5:26; cf. Ps. 119:9; Jn. 17:17).

I have also always been struck by the fact that while every other gate of the city needed repair, this one needed none (cf. 3:26). Without spiritualizing this, there is a wonderful analogy here. No matter what attack is launched against God’s Word, it remains unscathed. While higher (historical) criticism attacks the Bible’s historic accuracy and lower (textual) criticism questions the authenticity of the text itself, this “gate,” if you will, holds strong against every assault. Many have tried to destroy it, discredit it, and dilute it, but it still stands as absolutely authoritative and sufficient.

Again, most notable of all, however, is that the people **asked Ezra the scribe to bring the book of the law of Moses which the LORD had given to Israel**. Again, people nowadays ask for everything under the sun *except* the book, but these people did not want to hear Ezra’s rhetoric, they did not want to hear Nehemiah’s stories, they did not want to hear Zerubbabel’s philosophy, and they did not want to be entertained by a “Jewish comedian.” After 70 years in a pagan land, they had had enough of that and wanted one thing only—the *Word of God*. Like the simplicity of a child who climbs up into the parent’s lap and says, “Read to me,” they pleaded, **Bring the book**. This was not bibliolatry, the worship of a *book*, rather it was the worship of the *One* who wrote it, for it is only there we learn about Him.

Now, why was that the only thing they asked for? So they **could hear with understanding**. They wanted to understand God’s Word. How significant it is that we find this word **un-**



**derstanding** six times in this chapter (vv. 2, 3, 7, 8, 12, 13). Here is a key word of the Old Testament. The Hebrew behind it (*biyn*) is an extremely important word. It has a wide range of meanings, also including: “to discern, perceive, observe, pay attention, be intelligent, and be discreet.” It is, therefore, much more than just gathering knowledge. *It’s about understanding, comprehending, and perceiving the depth and application of that knowledge.* As vital as knowledge is, by itself it is virtually worthless. To illustrate, a man might know by heart every theology book ever been written and yet be the worst preacher in the world because he does not truly understand how to use it. He can *memorize* it, but he cannot *apply* it.

**Understanding** therefore, speaks of how we use the knowledge we acquire. I am struck often by the depth of Psalm 119. In verse 27, the psalmist (probably David) prays, “Make me to understand the way of thy precepts: so shall I talk of thy wondrous works,” and again in verse 34, “Give me understanding, and I shall keep thy law; yea, I shall observe it with my whole heart,” and still again in verse 73, “give me understanding, that I may learn thy commandments.” David did not want just knowledge but to know why that knowledge was important, the way that knowledge applied to the real world, and even the consequences that knowledge would have on everything else.

That is what is so desperately needed today. This book is not just a book of stories, not a book of myths, not a book of philosophy. This is the Book of the Living God, and without it we have nothing. A consistent Christian life is absolutely impossible without constant learning and a growing **understanding** of what that knowledge will demand in our Christian walk. And from where does such **understanding** come? David again answers, “Through thy precepts I get understanding” (119:104a). **Understanding** is not a product of rationalism or empiricism. It comes only from **God** (Dan. 2:21) and only by diligent seeking: “If thou seekest her as silver, and searchest for her as for hid treasures; Then shalt thou understand the fear of the LORD, and find the knowledge of God” (Prov. 2:4–5). Warren Wiersbe challenges us here: “The Bible is not a “magic book” that changes people or circumstances because somebody reads it or recites it. *God’s Word must be understood before it can enter the heart and release its life-changing power.*” The truths of God’s Word are not *abstract*, rather they are *absolute*, and we ignore them at our peril. Further, if I may interject, anyone who denies the absolute authority of Scripture is a false teacher.

So, Ezra did indeed bring **the law before the congregation**. This was possibly the entire scroll of the Torah, the five Books of Moses. He probably did not read all of that, but he undoubtedly expounded those portions that directly addressed the foundations not only of Judaism, but also the foundations of civil and moral law that Scripture declares with no ambiguity (as we just studied in our series on the 10 Commandments, which is on our website). It is very possible that he concentrated on Deuteronomy, Moses’ restatement of the Law, and referred to the other books as needed.

It is also significant that this was on **the first day of the seventh month**, which was the Jewish equivalent of our New Year’s Day. The seventh month was a special time in the Jewish calendar because the Jews celebrated the Feast of Trumpets on the first day, the Day of Atonement on the tenth day,

and the Feast of Tabernacles from the fifteenth to the twenty-first day (Lev. 23:23–44). There could not have been a better time than this for the nation to get right with the Lord and make a fresh new beginning. While we are not right now at the beginning of the year, the old expression, “There’s no time like the present,” should be good enough. Let us, therefore, just **bring the book**.

### **They Realized the Seriousness of the Word (vv. 3–8)**

How it should grieve our souls when people take the Bible lightly and even treat it flippantly. In contrast, another striking moment here is that when Ezra lifted the scroll and unrolled it to a passage he would then read, the people who were seated in the square honored the Word of God by **[standing up]**. They knew they were about to hear not a mere man speak his own ideas but rather they would be hearing the very words of God Himself. Think of that! Paul, in fact, commended the Thessalonian believers for this very attitude: “For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe” (1 Thes. 2:13).

How tragic it is that such extraordinary reverence for the Word of God has all but vanished in many churches today. But here the people not only *stood*, they *remained* standing for several hours while the Law was read and explained (v. 7). Having begun with prayer (**blessed** in v. 6, *bārak*, indicates kneeling, thanking, and adoring God), and after the people’s response of **Amen, Amen**, Ezra began reading and teaching early in the morning and continued through midday (v. 3), which means the congregation stood and listened for five or six hours; *and this continued day by day for a week* (v. 18). No doubt from time to time, he gave the people opportunities to rest; but the people were there to hear God speak and were willing to stand and listen day after day.

Again, think of that! How unlike our day! Instead of little snatches of Bible teaching for an hour or two once a week, every day for a week these people stood for several hours listening to the reading and exposition of God’s Word. While today we keep our eyes on the clock to make sure we don’t go “too long,” time is irrelevant to the truly spiritual believer. Also, instead of *sitting* on padded pews or theater seats, they *stood* for hours because they were captivated by the Truth, underscoring that *true believers are hungry for the Word of God*. If someone does not want that, there is something terribly wrong. In some parts of the world, in fact, especially in Eastern Europe before the collapse of the Communist bloc, believers would stand for hours in crowded churches to hear Bible teaching. Ah, but today, in our so-called enlightened Western evangelical churches, the shorter the sermon, the better we like it. If I may lovingly, but boldly, submit, such an attitude might be indicative of an unregenerate heart.

I was reminded here of something that is still practiced in many churches in Scotland, where it is customary for the service to begin with the entrance of a man called the “beadle.” This word was derived from the Old English *bydel* (“herald, messenger from an authority, preacher”). In the Church of Scotland, the title is used for the official assistant to the minis-



ter. He enters carrying the Bible, which he places on the church's pulpit and then opens to the day's reading, after which he then escorts the minister to the pulpit. The important thing about this ceremony is that the people stand when the beadle enters with the Bible and remain standing until it is opened and the minister has taken his place behind it with the implied, but obvious, intent to expound it. Only after that do the people sit back down. Yes, this is only a customary ceremony, so it is not binding, but it does reflect a high view and reverence for the Word of God, which again is greatly lacking in our day.

Also in contrast to our day, instead of a small, artsy, informal lectern (sometimes even made of clear acrylic), but often not even a lectern at all, a large **pulpit of wood** was built to elevate the Word over the people. This is, in fact, the first mention of such a podium in the Bible. It was large enough to hold not only Ezra but 13 others as well. These were perhaps also teaching priests.

Just to insert a historical note here, expositor, author, and promoter of a strong pulpit ministry, Steven J. Lawson recounts a very significant event. The first church Martyn Lloyd-Jones pastored was in Sandfields, a residential district of Port Talbot in South Wales. It was steeped in the social gospel and had a drama society that produced stage plays right in the church. (Does that not sound familiar?) The first thing Lloyd-Jones did when he arrived was to nail the pulpit to the floor so it could not be moved out for any other so-called ministry and told the people that this church will make it or break it by the preaching of the Word of God only.

Martin Luther had the same passion for the pulpit. He said, "Every time the church gathers, God's Word needs to be preached, or Christians should not even come together at all." As Lawson submits, and I could not agree more, if we did that today, it would shut down about half of the programs we have in our churches. And if I may add, we would shut down most of the other half we just opened our *Bibles* and obeyed it instead of today's popular "how-to-build-a-church" books.

On another historical note, John Calvin removed all the altars from the churches in Geneva and replaced them with pulpits. Indeed, to have a true New Testament church, the pulpit must be the *heart* and *hub*, the *soul* and *sinew*, the *core* and *character* of it. As J. Sidlow Baxter so well put it, "Preaching . . . is the gravity center of the Christian pastorate." By implication, without preaching we shift the weight of ministry and become unbalanced; our whole "center of gravity" shifts to something else. The Word of God clearly demonstrates that if systematic, in-depth preaching (preferably expository, as we will see in a moment) is not the gravity center of a church's ministry, it is *not* a true New Testament church. It is just that simple.

That is why Paul's counsel and command to Pastor Timothy was, "Till I come, give attendance to reading, to exhortation, to doctrine" (1 Tim. 4:13). Paul could not have been clearer. Here is one of the most critically important statements concerning the ministry of the Local Church. To deny it is simply rebellion. The words "give attendance" translate a Greek word (*prosechō*) that is a nautical term for holding a ship in a direction, to sail onward on the set bearing. So Paul instructs Timothy to hold his course on the Word of God alone. We likewise need to hold our course on a three-fold

emphasis that is at the very core of the ministry.

*First*, there will be the *declaration of the sacred Word*. This can only refer to the public "reading" (and obvious exposition) of God's Word that should fill our churches. That should be our course.

*Second*, there will be the *demand of submissive obedience*. "Exhortation" (*paraklēsis*) speaks of admonition, encouragement, application, and challenge that flows right out of our reading and exposition.

*Third*, there will be the *delineation of systematic truth*. "Doctrine" (*didaskalia*) refers to teaching the truth of Scripture in a systematic fashion and applying it to the lives of God's people. And as Paul went on to tell Timothy in his second letter, *he must never change that method*. NEVER! Right on the heels of the horrendous description of the last days in chapter 3, Paul tells him in 4:1-4:

I charge thee therefore before God. . . . Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come [and it is here] when they will not endure [i.e., put up with] sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; And they shall turn away their ears from the truth, and shall be turned unto fables.

Again, in contrast to our compromising day, that method must NEVER change! If I may also again lovingly submit, any "church-building guru" who says differently is corrupt.

Let us now notice that in *realizing* the *seriousness* of the Word, the people's rapt attention had two profound results.

*First*, **they bowed their heads, and worshipped the LORD with their faces to the ground** (v. 6). Sadly, much of what passes for "worship" these days is simply man-centered and all about the *feelings* of the worshipper, not *fidelity* to the Truth. Immersion in the Word, therefore, results in biblical worship.

*Second*, another result was that the people did, indeed, **understand the reading** (v. 8), as noted earlier. While that sounds obvious, there is a deeper truth here. As has often been noted by expositors, after 70 years in Babylon, Hebrew had been largely replaced by Aramaic as the spoken language. So, as the Word was read in Hebrew, Ezra and the others **gave the sense, and caused [the people] to understand the reading**. Here is perhaps the most stunning illustration of *expository preaching* in Scripture. This need, in fact, is even more essential in our day because we are so far removed from Bible times in language, customs, and history. That is exactly what I am doing right now, in fact. What is expository preaching? In a nutshell it is this: *utilizing historical, grammatical, and literary study, we examine and apply a passage of Scripture*.

Why is this so important? For one thing, it is by far the best method for explaining biblical truth, word-by-word, verse-by-verse, book-by-book. Doing that avoids picking and choosing passages and subjects, ignoring others, and helps prevent getting on "hobby horses." For another thing, however, in every case where there has been revival or Reformation, it has been the result of a renewed emphasis on the exposition of Scripture. When we look at church history, such movements have come from the greatest preaching the



church has ever known. We see it, of course, first and foremost, in the Book of Acts and then in isolated cases in the centuries to follow, such as, to pick just one example, the fascinating Patrick of Ireland in the fifth century. We then see it explode in the preaching of the sixteenth century Reformation with Luther, Calvin, and Knox. We see it again in the great preaching of the Puritans in the seventeenth century and once again in the Great Awakening of the eighteenth century. Mark it down: no movement of the *Spirit* of God comes without the exposition of the *Word* of God. And without that, Christianity will continue to be anemic and have little influence. Instead of addressing all the peripheral issues of our today, such as so-called “social justice” and many more—none of which save anyone—just preach the Word, and God will do the rest.

Oh, what great things God does in our lives when we just **bring the book!**

### **They Remembered the Security of the Word (vv. 9–12)**

I pray that by now we see that here was a congregation *disposed* to listen, *determined* to understand, *devoted* to reverence, and *dedicated* to the Truth. From that we see two results.

*First*, at the reading of the Word of God, **all the people wept**. It is not enough to just *read* Scripture, or even *rejoice* in God; we must also *receive* God’s rebuke and *repent* of sin. And repent they did! The Hebrew behind **wept** (*bakah*) not only depicts weeping in general but also bitter, intense weeping and wailing (1 Sam. 1:10; Is. 30:19; Jer. 22:10) and is, in fact, used to describe a penitent’s weeping before the Lord (Deut. 1:45; Judg. 20:23; 2 Kings 22:19). Oh, the weeping that overwhelms the repentant sinner when the full measure and consequence of his sin descends with its crushing weight! The Israelites had much to weep about, having ignored the preaching of the prophets for decades and being taken into captivity for 70 years because of their rebellion and spiritual idolatry. Should we not likewise weep?

*Second*, once repentance comes, however, we can wipe away the tears and cast off the grief, **for the joy of the LORD is [our] strength** (v. 10). Don’t be **sorry**, the Levites announced, which enabled the people to go **their way** and celebrate **because they had understood the words that were declared unto them** (vv. 11–12). While most people today think the road to *happiness* is through *hedonism*, the true path is through *holiness*. As David exulted several times in Psalm 119: “I have rejoiced in the way of thy testimonies, as much as in all riches” (v. 14); “I will delight myself in thy statutes” (v. 16); “O how love I thy law!” (v. 97); “How sweet are thy words unto my taste! yea, sweeter than honey to my mouth!” (v. 103); “Therefore I love thy commandments above gold; yea, above fine gold” (v. 127); and, “My lips shall utter praise, when thou hast taught me thy statutes” (v. 171).

Oh, the blessings and the bliss that come when we **bring the book!**

### **They Renewed their Submission to the Word (vv. 14–18)**

This final passage is utterly fascinating. Verse 14 begins with the words **they found written in the law which the LORD had commanded**, which encourages us that *diligence* leads to *discovery*. We learn very little during our brief excursions in the Scriptures. It is only when we take the time to plunge deep that we discover the riches that lie below the surface. As Paul declared, “The Spirit searcheth all things, yea, the deep things of God” (1 Cor. 2:10). Let us not wade in the shallows but dive into the deep.

Specifically, then, as the Word was read that day, the people discovered something that had been lost a thousand years before. They learned **that the children of Israel should dwell in booths in the feast of the seventh month** (v. 14), that is, the Feast of the Tabernacles (or **Booths**). That feast, which began five days after Yom Kippur (the Day of Atonement), involved the Israelites presenting offerings for seven days while they lived in huts (booths, “tiny tabernacles”) made of palm fronds and leafy tree branches to remember their journey in Canaan (Lev. 23:43). But while they had certainly observed the feast faithfully through the years, *they had not actually built the booths since Joshua’s day* (v. 17), probably because doing so was inconvenient. They might very well have argued, as many do today, “Surely this practice is a non-essential as long as our hearts are right.”

But the fact remained that **they found it written** and were renewed in their submission *to* and obedience *of* God’s Word. And so they **[went] forth unto the mount, and fetch[ed] olive branches, and pine branches, and myrtle branches, and palm branches, and branches of thick trees, to make booths, as it is written** (v. 15). This challenges us, indeed, that the principles, precepts, and even precedents of Scripture are absolutely critical.

What then was the result of such renewed submission? **There was very great gladness** (v. 17). The Hebrew behind **gladness** (*simhah*) refers to joy, rejoicing, gladness, pleasure, and celebration. Most of its some 90 occurrences “signify joy at several aspects of God’s person and work,” such as “joy in worship of Yahweh (v. 12; Is. 29:19; Jer. 33:11),” as well as one’s joy in the Lord in general (Pss. 4:7; 30:11; 100:2). So, just as the road to *happiness* is through *holiness*, as noted earlier, the road to *celebration* is through *compliance*.

Ah, but did the submission and celebration last? Yes, but, alas, only for a time. The people again grew forgetful and fell into sin. They needed constant reminding. *So do we*. How critical it is that “the inward man [be] renewed day by day” (2 Cor. 4:16)!

And how does this daily renewal take place? Only when we **bring the book**.

Dr. J. D. Watson

Pastor-Teacher, Grace Bible Church

Director, Sola Scriptura Publications, a ministry of GBC

*The Scripture is the sun; the church is the clock, whose hands point us to and whose sound tells us the hours of the day. The sun we know to be sure, and regularly constant in his motion; the clock, as it may fall out, may go too fast or too slow. We are wont to look at, and listen to the clock, we know the time of the day; but, where we find the variation sensible, we believe the sun against the clock, not the clock against the sun. —Puritan Joseph Hall*



## **NEW BOOK ANNOUNCEMENT**

### ***Solemn Sentences: The Seven Statements of Christ on the Cross***

**N**O spoken word, or collection of words, in all of human history can come even remotely close to the meaning, magnificence, and resulting meditation of the seven solemn sentences uttered by the Lord Jesus Christ on the Cross." So begins the new book, *Solemn Sentences: The Seven Statements of Christ on the Cross*. This small volume (100 pages) plunges deep into these solemn sentences: "Father, forgive them; for they know not what they do (Lk. 23:34) are the words of *forgiveness*; "To day shalt thou be with me in paradise" (Lk. 23:43) are the words of *salvation*; "Woman, behold thy son!" and then to John, "Behold thy mother!" (Jn. 19:26-27) are the words of *love*; "My God, my God, why hast thou forsaken me?" (Matt. 27:46) are the words of *misery*; "I thirst" (Jn. 19:28) are the words of *agony*; "It is finished (Jn. 19:30)" are the words of *completion*; and "Father, into thy hands I commend my spirit" (Lk. 23:46), are the words of *communion*. These solemn sentences do not merely *recount* the events that purchased our salvation, but they also *reflect* our Lord's character, and they *reveal* to us how we should live. [Single Copy, \$10.00; 2-3 copies, \$9.00 ea.; 4+ copies, \$8.50 ea. It is also on Amazon.com and for Kindle Reader.]

***And we praise the Lord as the positive responses continue for . . .***

### ***Seek Him Early: Daily Devotional Studies on Knowing, Loving, and Serving Our Lord Jesus Christ***

**T**HIS daily devotional truly comes from the depths of Pastor Watson's heart. Endorsed by Phil Johnson, Joel Beeke, Todd Friel, and many others, it's divided into the three distinct parts specified in the sub-title (each encompassing four months of devotional/theological studies). The reader is first encouraged to know the Lord in a personal way, then to love Him like never before, and finally to be driven to more passionately serve Him. Each daily reading is 450-500 words in length, meaty, theological, and homiletical. Each day also includes a "Scriptures for Study" section, which lists other related verses for you to explore and lends itself to personal journaling. [Single Copy, \$15.00; 2-3 copies, \$14.00 ea.; 4-5 copies, \$13.00; 6+, \$12.00 ea. Also available on Amazon.com and for Kindle Reader.]

### ***Seek Him Early Podcast***

Based on the above book, a new episode is posted every Monday on our website, iTunes, Google Play, and Stitcher.

## **SOLA SCRIPTURA PUBLICATIONS**

### **Order Form**

P.O. Box 235  
Meeker, CO 81641  
970-404-1238  
dwatson@thescripturealone.com

**Name:** \_\_\_\_\_

**Address:** \_\_\_\_\_

**City:** \_\_\_\_\_ **State:** \_\_\_\_\_ **Zip:** \_\_\_\_\_

**Email (optional)** \_\_\_\_\_

Qty.	Title	Price Each	Total Price
1	<i>We Preach Christ: The Bible Story</i> (and other booklets)	FREE	FREE*
<b>Sub-Total</b>			
<b><i>Entirely Optional Shipping Donation</i></b>			
<b>TOTAL</b>			<b>\$</b>

\* One FREE copy with any order of at least one other book title. Additional copies can be purchased for \$2.00 each.



PLEASE LISTEN: *SEEK HIM EARLY* PODCAST ON OUR WEBSITE

## BLOGS

*Sola Scriptura Publications*: Info and ordering [Sola Scriptura Publications](#)

*Tas Membranas: A Blog for Sound, Solid, and Scriptural Books* [Tas-Membranas.blogspot.com](#)

*Expositing Ephesians: The Christian's Wealth and Walk* [ExpositingEphesians.blogspot.com](#)

## TRUTH ON TOUGH TEXTS

A Ministry of  
Grace Bible Church  
P.O. Box 235  
Meeker, CO 81641  
[www.TheScriptureAlone.com](http://www.TheScriptureAlone.com)  
[dwatson@thescripturealone.com](mailto:dwatson@thescripturealone.com)  
A F.I.R.E. Church  
[www.FireFellowship.org](http://www.FireFellowship.org)

This monthly publication is intended to address Scriptures that have historically been debated, are particularly difficult to understand, or have generated questions among Believers. We hope it will be an encouragement and challenge to God's people to carefully examine and discern Truth. While the positions presented here are based on years of careful biblical research, we recognize that other respected men of God differ.

If you have a question that perplexes you, please send it along so we might address it either in a full length article or in a "Reader Questions" issue. Other comments are also warmly welcomed, and letters to the editor will be published.

This publication is sent free of charge to anyone who requests it. To aid in the ministry, donations will be greatly appreciated, but never demanded. If you know someone you think would enjoy TOTT, please send along their address.