

THE ORANGE BANNER

"The Protestant Religion and Liberties of England I will maintain"
- William III, Prince of Orange

*"Thou hast given a banner to them that fear thee,
that it may be displayed because of the truth" - Psalm 60:4*

Issue No.123

May/June 2004

Merseyside Police Blunder!

A booklet aimed at increasing cultural awareness distributed to Merseyside Police Officers and civilian staff has been recalled after protests from Liverpool Orangemen. The booklet was meant to increase their awareness of the different cultures, religions and beliefs that are found within the Liverpool community, but in that it clearly failed.

It was in a section on the Irish community that a reference to the annual July 12th Orange Parade was to be found and it was described as an event where "anti-Catholics celebrate the victory of William of Orange at the Battle of the Boyne"!

The booklet was clearly wrong on two accounts. First the Orange Order is not anti-Catholic. Whilst opposed to the doctrines of the Church of Rome, the Orange Institution does not have a hatred for individual Roman Catholics. It is our prayerful desire that they may find salvation in the person of the Lord Jesus Christ.

Secondly, the Orange Institution in Merseyside is predominately an English Institution where the overwhelming majority of its membership is English. Historically this has always been the same.

Vigilance on Merseyside has resulted in this disgraceful booklet being withdrawn and an apology issued by the Police. It is an example of how diligence and firm action can bring about a positive result.

Obituary

Brother Harold Gracey, Portadown District Master

Brother Harold Gracey, the popular District Master in Portadown District L.O.L. 1, died on Sunday March 28th 2004 at the age of 68. He had been ill for the past three years with cancer.

The Brother came into the notice of the wider public with the problems of the Drumcree Parade in 1998 and for his diligence in keeping a principled presence at Drumcree when the parade was banned. It was in this respect that he became known as the "man on the hill" as he spent four hundred days out of four hundred and fifty living in a caravan in the grounds of the Parish Church at Drumcree.

Brother Gracey had been the District Master for eighteen years and a member of the Orange Order for over fifty years having joined at the age of seven. Leading Grand Lodge Officers of the Orange Institution in Ireland were amongst the estimated two thousand mourners at his funeral on March 30th

at Seagoe Parish Church.

Orange News

Northern Provincial Grand Lodge Parade

The annual Northern Provincial Grand Lodge Parade will be held on Saturday June 19th 2004 in Newcastle-upon-Tyne. The parade moves off at 1pm from Times Square, adjacent Centre for Life, Westmoreland Road.

The Passion of the Christ

An excellent booklet showing the deception behind the film “The Passion of the Christ” has been written by Richard Bennett and J. Virgil Dunbar. It has rightly been described as a Roman Catholic film for Roman Catholics and it is, therefore, one to be avoided by Protestants.

Copies may be obtained from Our Inheritance Bible Ministries, 12 High Street, Polegate, East Sussex, BN26 5AA. This booklet should be widely circulated within Lodges and in churches so that people are aware of the implications of this blasphemous film.

Protestant Truth Society

The Secretary of the Protestant Truth Society, Rev. Sam McKay, will be leaving the work of the society to pastor East Street Baptist Church in south London at the end of August.

He is a member of the Orange and Royal Black Institutions and a frequent speaker at Orange Services. We trust that the Lord will bless him in this new calling.

THE GREATER CATECHISM of John Owen

Part Thirty

John Owen lived from 1616 to 1683 and was without doubt one of the greatest British theologians of the puritan era. The purpose of publishing his catechism together with its scriptural proofs is to teach you the facts about the true doctrine of the reformed faith as it is taught in the pages of scripture.

Chapter 26 - OF PARTICULAR CHURCHES

QUESTION 1 - *What are particular churches?*

ANSWER - Peculiar assemblies of professors in one place, under officers of Christ's institution, enjoying the ordinances of God, and leading lives beseeeming their holy calling.

(Acts 11:26; 1 Corinthians 4:17, 11:22; 2 Corinthians 1:1; Acts 20:17,28, 14:23; 2 Corinthians 8:23; Hebrews 13:17; 1 Corinthians 3:5; Revelation 2:1-3; 2 Thessalonians 3:5-6, 11; Galatians 6:16; Philippians 3:17; 1 Thessalonians 2:12)

QUESTION 2 - *What are the ordinary officers of such churches?*

ANSWER - First, pastors or doctors, to teach and exhort; secondly, elders, to assist in rule and government; thirdly, deacons, to provide for the poor.

(Romans 12:7-8; Ephesians 4:11; 1 Corinthians 12:28; Romans 12:8; 1 Timothy 5:17; Acts 6:2-3)

QUESTION 3 - *What is required of these officers, especially the chiefest, or ministers?*

ANSWER - That they be faithful in the ministry committed unto them; sedulous in dispensing the Word; watching for the good of the souls committed to them; going before them in an example of all godliness and holiness of life.

(1 Corinthians 4:2; Acts 20:18-20. 2 Timothy 2:15, 4:1-5; Titus 1:13; 1 Timothy 4:15-16; Titus 2:7; 1 Timothy 4:12; Matthew 5:16; Acts 24:16)

QUESTION 4 - *What is required in the people unto them?*

ANSWER - Obedience to their message and ministry; honour and love to their persons; maintenance to them and their families.

(2 Corinthians 5:20; Romans 6:17; Hebrews 13:17; 2 Thessalonians 3:14; Romans 16:19; 2 Corinthians 10:4-6; 1 Corinthians 4:1; Galatians 4:14; 1 Timothy 5:17-18; Luke 10:7; James 5:4; 1 Timothy 5:17-18; 1 Corinthians 9:9-13)

Lodge Cards

NORTH ESSEX MARTYRS MEMORIAL L.O.L. 45 meets on the third Saturday each month in Harlow. Membership enquiries and visiting Brethren warmly welcomed.

STAR OF HALEWOOD BISHOP J.C. RYLE MEMORIAL L.O.L. 66 meets the first Thursday of every month at 8pm from February to December at the Orange Hall, Heald Street, Garston, Liverpool. Further details can be obtained from Brother I. Thompson, 74 Southmead Road, Allerton, Liverpool L19 5NB or e-mail ianthompson@orangenet.org.

THE IVY L.O.L. 783 meets at 6:30pm on the second Saturday in each month at the Provincial Headquarters, Everton Road, Liverpool. New members welcome.

VICTORIA'S PRIDE L.O.L. 788 meets the third Thursday of each month in the centre of Bolton. New members and visitors most welcome.

BLACKPOOL FAITH DEFENDERS L.O.L. 2001 meets the first Tuesday of every month at The Union, Chapel Street, Blackpool. Telephone 01253 622994 for further details.

QUEEN ELIZABETH L.L.O.L. 2001 meet on the third Saturday of the month in Corby. Visitors are always welcome. Any new member enquiries please contact by phone 01536 205450 or by e-mail to Sec1l0l2001corby@aol.com.

There are Loyal Orange Lodges in many parts of the country. For further details of membership and the Biblical principles of Orangeism please contact the editor of The Orange Banner.

AN EARLY HISTORY OF THE LOYAL ORANGE INSTITUTION OF ENGLAND

(A Report given to Grand Lodge by Rt. Wor. Bro. R. Davis, Grand Secretary, - Wednesday, 2nd July, 1879)

Part Two

On the evening of the same day an important public Meeting was held in the Portland Hall, under the presidency of the Deputy Grand Master, when Addresses were delivered by Bros. Rev. Dr. Potter, Grand Chaplain; Edward Harper, Past Grand Master; Rev. B.D. Aldwell, Pro-Grand Chaplain; Rev. Philip Good, Deputy Grand Chaplain and other brethren. Resolutions strongly affirmative of the Protestant principles of the Reformation were passed unanimously amid great enthusiasm. The next meeting of the Grand Lodge was appointed to be held, as you are aware, in Whitehaven, namely, our Meeting of today.

With reference to the desire manifested by the Grand Lodges of England and Scotland respectively for an ultimate union between the English and Scottish Institutions, I may say that, having attended the last Grand Lodge Meeting of the latter body, held last month in Glasgow, as well as the two previous Annual Meetings, I can testify to a thoroughly cordial feeling having been manifested there towards the Institutions of both England and Ireland; a principle which agrees exactly with the political connection of the three Kingdoms; and as "union in strength" we may hope, if spared, to witness beneficial results from the united action of these distinct bodies.

It was likewise my privilege to have attended the Annual Grand Lodge Meetings of the Institution in Ireland, which was held in the month of December in each of the past three years. On the first of these occasions the compliment was paid me, doubtless as the official representative of your Institution, of being enrolled as an Honorary Grand Secretary of the Irish Institution. In the following year my name was associated with those of the Grand Masters of British America and of Scotland, as an Honorary Deputy Grand Master of the Irish body. This renewed compliment to our Institution enlarges, as it were, the boundaries of Orangeism with the great and growing community of our loyal fellow-subjects across the water; and in cases where any of our Brethren may have occasion to visit the Dominion, it is pleasant to remember that the rolling of the ocean between us forms no barrier to that fraternal communion which it is one of the great objects of our Order to cultivate and encourage.

As another indication of this cordiality of the feeling I beg further to report, and I do so with deep gratification, that the friendly co-operation of our body with the kindred Institutions in Scotland and Ireland has been fully reciprocated in various ways, amongst others, by the attendance at our Grand Lodge Meetings of their Grand Officers. Thus at one of these we were favoured with the presence of the Grand Master of Scotland, Chalmers I. Paton, Esq., and on other occasions with that of the Grand Secretary, Professor Macklin. The zealous efforts of the Orange leaders in Scotland have, I am very glad to mention, been attended with distinguished success in the Northern portion of our Island. We have also had the privilege of welcoming to one of our Meetings, Bro. Wm. Gwynne, a Deputy Grand Master of the Irish Institution, a veteran in the cause, whose constant and able services have been lately acknowledged by a special complimentary Address from the Grand Lodge of Ireland.

I proceed now to offer a few brief remarks relative to the Triennial Grand Council of Representatives of the Orange Order in this Kingdom, and throughout the world.

Shortly after the first meeting of our United Grand Lodge, the Imperial Council held its Triennial Meeting in Londonderry, viz, on the 19th and 20th days of July, 1876; and at that important gathering, out of the twenty-five representatives of Orangeism present, no fewer than twelve belonged to our Institution, including the Rev. Dr. Potter, the Rev. Gustavus Carson, the Rev. S. A. Walker, and the Rev. Badenoch . Special Addresses were then delivered by Rev. G. Carson on “How can the objects of the Order be best obtained?”; by the Rev. McGibbon on “The Progress of the Work in New South Wales”; by the Rev. S. A. Walker on “How to promote the moral and religious character of the Order”; and by Rev. Stewart Blacker on “The nature, principles, and present condition of Orangeism”. In an Address then adopted to the Orangemen of the British Empire, and signed by Bro. Mackenzie Bowell, Grand Master of British America, who presided, it was tersely stated that, “Our Principles are those of the Christian Religion. Politically we unite to maintain the Protestantism of our Constitution, and the integrity of the Empire” – sentiments these to which every member of our Order will gladly give the most cordial assent.

I can scarcely conclude this reference to the Imperial Council Meeting at Londonderry, without expressing regret at the demise of one of the worthy brethren who there represented our Institution, namely, Brother John Hill, who had long and zealously laboured to promote the interests of Orangeism. I need scarcely add that he remained steadfast to the last to those principles which he maintained throughout his life, and that all who knew him held him in deserved respect.

Having been appointed at the Meeting in Londonderry, Grand Secretary to the Imperial Council, it has been my duty to issue the summonses for the Triennial Meeting, which is to be held on the 23rd day of the present month of July in the City of Ottawa in Canada. I fear that owing to the inability of either our Grand Master or Deputy Grand Master to leave England at the present time, our Institution will have only a limited representation at that Council; but I am happy to state that our Grand Chaplain, the Rev. Dr. Potter, who had been appointed for the purpose has undertaken to attend; and from his distinguished abilities as a speaker and divine, his well-known devotion to Protestant principles, there can be no doubt our Institution will be well and worthily represented on the occasion.

In conclusion permit me to observe that I have, as Grand Secretary, had the pleasure and privilege of promoting the formation of Pro-Grand Lodges in Liverpool, Manchester, Preston, Gateshead, Birmingham and London; and that there are now eight Provincial Lodges in working order in the Institution. I had also the privilege of assisting in the constitution of several District Lodges, which, as the numbers in the Institution may be increased, will doubtless be very useful in advancing our great common cause.

From these remarks it will, I think, be plain that our Order is capable of great development and extensive usefulness; that all who have its interests at heart should bear in mind how much, humanly speaking, depends on the individual exertions of each member, as well as our united action as a Body. It is my hope and prayer, in which I feel assured you will all heartily concur, that we may be enabled, through divine grace, to do, each of us, our duty for the advancement of those Protestant principles which we are banded together in our great Christian brotherhood to maintain.

THE END

July 2nd, 1879

RICHARD DAVIS
Grand Secretary

(Taken from issue Number 22 of the “Orange Vision”, September 1965)

Seek ye the LORD while he may be found, call ye upon him while he is near: Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the LORD, and he will have mercy upon him; and to our God, for he will abundantly pardon. (Isaiah 55:6-7)

Banner Pulpit: -

The Arrest and Trial of the Lord Jesus Christ

John 18:33-40

The spiritual leaders of the Jewish people in their arrogance and pride thought that the Roman governor, Pontius Pilate, would put the Lord Jesus Christ to death just on their say so. Surely the very fact that they had brought him to be condemned was sufficient evidence that this man ought to be put to death! However, Roman law said that the charges ought to be investigated and before a sentence could be passed. Pontius Pilate did not want to get involved in the case as it was about Jewish law and he said that they should judge him against their Jewish law.

Please now read John 18:33-40 as we continue with the apostle's account of the trial of the Lord Jesus Christ before Pontius Pilate, and may the God of all grace bless these meditations.

It appears that Pontius Pilate was disappointed in his attempt to have nothing to do with the case and so he returned to his palace. The Jews, of course, would not follow him because they didn't want to be ceremonially defiled and prevented from eating the Passover. Pilate returned to have a private interview and examination of our Lord and Saviour. The passage of scripture from verse thirty-three to the middle of verse thirty-eight took place inside the palace of the Roman governor. If this was the case more than likely our Lord told John of the event, or it was revealed to him by the inspiration of the Holy Spirit. It was very improbable that John or any of the other disciples to have been present.

Literally Pontius Pilate called the Lord Jesus with a loud voice, in other words he was to follow him inside the palace. They left the outer court or area where he had first met the party that had brought him prisoner.

The first question put to the Lord Jesus Christ by Pontius Pilate is recorded in all four of the gospel narratives – “Art thou the king of the Jews?” Did Pilate really know that Jesus was a king? He questioned the Lord with regard to the kind of kingdom that he ruled over and whether it was one that would challenge Roman authority. There seems to be a mix of both curiosity and contempt.

This first question was whether the Lord would admit that he was what the Jews had accused him of. In effect, tell me whether it is true that you are the king of the Jews? Do you have a claim to royal authority? The humble appearance of the Lord must have seemed strange to the Roman governor. How could this man with no visible signs of a kingdom be the king of the Jews?

There was a strong rumour at this time in history that a king was to rise amongst the Jews who would have dominion over the world. No doubt Pilate would have heard of these things and he may have

also been aware of the previous kings of the Jews, and how much the Jews were looking for the promised Messiah to come.

“Then Pilate entered into the judgment hall again, and called Jesus, and said unto him, Art thou the King of the Jews? Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me?” (John 18:33-34)

The answer of the Lord Jesus Christ was a question that was probably aimed at awakening the conscious of Pontius Pilate. The Lord and Redeemer wanted his own question to be answered first. Was it from personal knowledge that he was setting up a kingdom or was it just the accusation of the Jews? Was he trying to interfere with or take over the authority of the Roman government?

As the Roman ruler Pilate should have known whether the Lord was involved with insurrection and rebellion, and if not then he should not be swayed or deceived by the Jewish spiritual leaders. During his earthly ministry had he been heard of as a rebel against the Romans? If the answer was no, then he should not have paid any attention to the complaint of his enemies.

“Pilate answered, Am I a Jew? Thine own nation and the chief priests have delivered thee unto me: what hast thou done?” (John 18:35)

Here is the reply of a high-minded Roman who was annoyed at the very thought of him knowing any opinions about a Jewish Messiah, and so it was a scornful and contemptuous expression that was used – “Am I a Jew?” Was a Roman to know about superstitious Jews? Pilate only knew that his own countrymen and leaders had brought him as a prisoner who was worthy of death.

The reply of Pilate was an acknowledgement that he didn't know anything about the Lord Jesus Christ, but he wanted to know what it was that had brought this hatred of the Jews on him where he was brought as a prisoner to be condemned to death. He obviously didn't understand the accusation of the Jews, but he felt that there must have been something in it, and so he asked plainly what the Lord had done.

“Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.” (John 18:36)

The Lord Jesus Christ was asked whether he was a king, and the Lord replies that whilst he did indeed have a kingdom, it was a kingdom unlike any other kingdom here on earth. It was a kingdom literally out of this world, a kingdom that was not begun, run or defended by the power or riches of man. Its origin was not on earth, but from heaven. It is a spiritual kingdom that rules over the heart, the will and the conscience of its people. It is a kingdom without an army and one that does not interfere with the temporal kingdoms of this world.

The kingdom of the Lord Jesus Christ does not spring from the powers of this world and it is not dependent on them. This verse of scripture does not say that the powers of this world ought not to have anything to do with Christ's kingdom. It is not speaking of a church-state relationship. Every government is responsible to God and no government can expect to prosper without the blessing of God. A government that does not seek to promote true religion has no right to expect a blessing from God.

The kingdom of the Lord was not of this world and therefore unlikely to interfere with Roman authority. A worldly king would no doubt fight for his kingdom, but this was not the case with the Lord Jesus Christ. His disciples and followers would not fight to stop him being arrested. Pilate may well have been told, by his own soldiers, that the Lord had told Peter to put away his sword in the garden of Gethsemane. Christianity is not advanced by violence as the weapons that we are to use are not carnal and worldly, but spiritual. We are engaged in spiritual warfare. In this dispensation the

kingdom of our Lord was an earthly one and it is not of this world, but after his second coming on the day of judgment he will indeed rule over a renewed world.

“Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice.” (John 18:37)

The question is now repeated by Pilate in another way – are you a king in some sense even if you are not a king as the other kings of this world? The Lord Jesus Christ had spoken of a kingdom and his servants, and so was he to understand him as being a king? Initially he was asked, “Art thou the king of the Jews?” and now it becomes “Art thou a king then?”

The reply from the lips of our Lord and Saviour was a direct acknowledgment that he is a king: a real king who rules over the hearts, consciences and wills of his people. The phrase “thou sayest” is equivalent to the affirmation you truly said.

The main work for which the eternal Son of God came into the world was to be a witness of the truth concerning God, man and the way of salvation. This truth had been hidden and lost sight of, but the Lord Jesus Christ came to bring it to light again and to be the king of all who will receive it. The Lord and Redeemer did not come into the world with a great and mighty army, but he came as God’s witness and to lift up God’s truth in the midst of a dark and evil world. The truth here must speak of the true doctrine of God, man, salvation, sin and holiness – the whole counsel of God. It was almost gone and lost when the Saviour came into the world.

Now the members of the kingdom of the Lord Jesus Christ are those who love the truth of God’s word and who desire to know more of God’s truth. The kingdom of the Lord is not earthly and he did not come to wear a crown as an earthly monarch, but he came to proclaim the truth. His people are not soldiers, but earnest seekers after the truth. Therefore there could be no interference with the authority of the Roman government.

All who truly desire to know the truth receive the teaching of the Lord Jesus Christ, and they follow him as their Lord and Saviour. These are the sheep who hear the voice of the good shepherd.

“Pilate saith unto him, What is truth? And when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault *at all*. But ye have a custom, that I should release unto you one at the passover: will ye therefore that I release unto you the King of the Jews? Then cried they all again, saying, Not this man, but Barabbas. Now Barabbas was a robber.” (John 18:38-40)

Verse thirty-eight begins with a famous question from the lips of somebody who has already persuaded himself that there is no such a thing as truth. It was not an honest question with a desire to get an answer. To Pontius Pilate all religions were equally false and there was no point in debating theological issues.

This has been the state of mind of most people in every generation. Who is to decide what is truth and what is not truth? Pilate asks the question and then breaks off the conversation and leaves the scene. If he had waited he might have learned the truth.

Instead Pilate returned to the courtyard or gate where he had left the Jews at verse thirty-three. The question may be asked whether the mention of truth had touched his conscience and therefore he felt it convenient for him to leave at that point before it was touched deeper.

Pilate had examined the Lord and could find no guilt in him that warranted him being put to death. He may well have said that the Lord was a king, but it was not a kingdom that would interfere with

the authority and power of Caesar. Such kings were not regarded as criminals and he was therefore not guilty – “I find in him no fault at all”.

Now the Lord Jesus Christ came to be a sacrifice for our sins, and therefore it was fitting that the Roman governor, who was to put him to death, publicly declared that he was like a lamb without a blemish, there was no fault in him.

Pilate knew that the Lord was innocent, but he would not let him go free because he was afraid of offending the Jews. Therefore he prepares a plan where the Lord may be found guilty to satisfy the Jews, but also where the Lord may be allowed to depart unharmed.

The Jews had a custom at that time of the year, of which we know nothing today, for the Roman governor to release a notable prisoner, and so Pilate suggests that this should be Jesus. The unjust judge would condemn an innocent man to please the Jews, and then release him to appease his own conscience – “will ye therefore that I release unto you the king of the Jews?” This is a strange phrase that we do not fully understand. Was it meant as a sneer? Was Pilate accepting that Jesus was the Messiah? Was he just sticking up for the Lord against his enemies?

However, Pilate’s plan was a total failure, as the Jews would not listen to his proposal. They would rather have a notorious prisoner called Barabbas released instead of the Lord Jesus Christ. They would accept nothing but the death of the Lord, and their hatred was so great that they preferred a robber and a murderer to the Lord Jesus Christ.

This is an example of the doctrine of substitution where the real criminal is acquitted and released, whilst the innocent man is condemned and sentenced to death. It is exactly the same in the salvation of your souls. By nature we are all like Barrabas and deserve the wrath and condemnation of a holy and a just God, and yet he has accounted us righteous and set us free. The Lord Jesus Christ is perfectly innocent and yet he is counted as and punished as a sinner. He is put to death so that we may live. The guiltless Saviour suffers so that we may be pardoned. Though we are guilty we are pardoned and forgiven by what the Lord Jesus Christ has done for us. We are sinners and yet we are counted as righteous. Christ is righteous and he is counted as a sinner.

Happy is the person who understands this biblical doctrine of substitution and who holds on to it by faith for the salvation of his or her own soul. Amen.

Twelve Rules for Promoting Harmony Among Church Members

Pastor Thomas Smyth

Rules 1 – 6

1. To remember that we are all subject to failings and infirmities, of one kind or another. (Matt 7:1-5; Rom 2:21-23)
2. To bear with and not magnify each other's infirmities. (Gal 6:1)
3. To pray one for another in our social meetings, and particularly in private. (James 5:16)
4. To avoid going from house to house, for the purpose of hearing news, and interfering with other people's business. (Lev 19:16)

5. Always to turn a deaf ear to any slanderous report, and to allow no charge to be brought against any person until well founded and proved. (Proverbs 25:23)
6. If a member be in fault, to tell him of it in private, before it is mentioned to others. (Matt 18:15)

To be continued.

(Adopted from "The Encyclopedia Puritannica Project CD Rom)

Daily Bible Readings

May 2004

Ezekiel

1. Ch.21:1-17
2. Ch.21:18-32
3. Ch.22:1-16
4. Ch.22:17-31
5. Ch.23:1-21
6. Ch.23:22-49
7. Ch.24:1-27
8. Ch.25:1-17
9. Ch.26:1-21
10. Ch.27:1-25
11. Ch.27:26-36
12. Ch.28:1-26
13. Ch.29:1-21
14. Ch.30:1-26
15. Ch.31:1-18
16. Ch.32:1-16
17. Ch.32:17-32
18. Ch.33:1-20
19. Ch.33:21-33
20. Ch.34:1-16
21. Ch.34:17-31
22. Ch.35:1-15
23. Ch.36:1-15
24. Ch.36:16-38
25. Ch.37:1-14
26. Ch.37:15-28
27. Ch.38:1-23
28. Ch.39:1-29
29. Ch.40:1-23
30. Ch.40:24-49
31. Ch.41:1-26

June 2004

James

1. Ch.1:1-11
2. Ch.1:12-27
3. Ch.2:1-13
4. Ch.2:14-26
5. Ch.3:1-18
6. Ch.4:1-17
7. Ch.5:1-20

1 Peter

8. Ch.1:1-12
9. Ch.1:13-25
10. Ch.2:1-12
11. Ch.2:13-25
12. Ch.3:1-13
13. Ch.3:14-22
14. Ch.4:1-19
15. Ch.5:1-14

2 Peter

16. Ch.1:1-21
17. Ch.2:1-22
18. Ch.3:1-18

Revelation

19. Ch.1:1-20
20. Ch.2:1-11
21. Ch.2:12-29
22. Ch.3:1-22
23. Ch.4:1-11
24. Ch.5:1-14
25. Ch.6:1-17
26. Ch.7:1-17
27. Ch.8:1-13
28. Ch.9:1-21
29. Ch.11:1-19