

Chapter 1 : SparkNotes: Jane Eyre: Chapters 1â€“4

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Click here to view The apostle and evangelist, John, seems to have been the youngest of the twelve. He was very sincerely attached to his Master. On the accession of Nerva, he was set at liberty, and returned to Ephesus, where it is thought he wrote his Gospel and Epistles, about A. The design of this Gospel appears to be to convey to the Christian world, just notions of the real nature, office, and character of that Divine Teacher, who came to instruct and to redeem mankind. By omitting, or only briefly mentioning, the events recorded by the other evangelists, John gave testimony that their narratives are true, and left room for the doctrinal statements already mentioned, and for particulars omitted in the other Gospels, many of which are exceedingly important. The Divinity of Christ. What the evangelist says of Christ proves that he is God. He asserts, His existence in the beginning; His coexistence with the Father. The Word was with God. All things were made by him, and not as an instrument. Without him was not any thing made that was made, from the highest angel to the meanest worm. This shows how well qualified he was for the work of our redemption and salvation. The light of reason, as well as the life of sense, is derived from him, and depends upon him. This eternal Word, this true Light shines, but the darkness comprehends it not. Let us pray without ceasing, that our eyes may be opened to behold this Light, that we may walk in it; and thus be made wise unto salvation, by faith in Jesus Christ. Christ was the true Light; that great Light which deserves to be called so. By his Spirit and grace he enlightens all that are enlightened to salvation; and those that are not enlightened by him, perish in darkness. Christ was in the world when he took our nature upon him, and dwelt among us. The Son of the Highest was here in this lower world. He was in the world, but not of it. He came to save a lost world, because it was a world of his own making. Yet the world knew him not. When he comes as a Judge, the world shall know him. All the children of God are born again. This new birth is through the word of God as the means, 1Pe 1: By his Divine presence Christ always was in the world. But now that the fulness of time was come, he was, after another manner, God manifested in the flesh. But observe the beams of his Divine glory, which darted through this veil of flesh. Men discover their weaknesses to those most familiar with them, but it was not so with Christ; those most intimate with him saw most of his glory. Although he was in the form of a servant, as to outward circumstances, yet, in respect of graces, his form was like the Son of God His Divine glory appeared in the holiness of his doctrine, and in his miracles. He was full of grace, fully acceptable to his Father, therefore qualified to plead for us; and full of truth, fully aware of the things he was to reveal. The expression clearly shows that Jesus had existence before he appeared on earth as man. All fulness dwells in him, from which alone fallen sinners have, and shall receive, by faith, all that renders them wise, strong, holy, useful, and happy. Our receivings by Christ are all summed up in this one word, grace; we have received "even grace," a gift so great, so rich, so invaluable; the good will of God towards us, and the good work of God in us. The law of God is holy, just, and good; and we should make the proper use of it. But we cannot derive from it pardon, righteousness, or strength. It teaches us to adorn the doctrine of God our Saviour, but it cannot supply the place of that doctrine. As no mercy comes from God to sinners but through Jesus Christ, no man can come to the Father but by him; no man can know God, except as he is made known in the only begotten and beloved Son. He came in the spirit and power of Elias, but he was not the person of Elias. John was not that Prophet whom Moses said the Lord would raise up to them of their brethren, like unto him. He was not such a prophet as they expected, who would rescue them from the Romans. He gave such an account of himself, as might excite and awaken them to hearken to him. He baptized the people with water as a profession of repentance, and as an outward sign of the spiritual blessings to be conferred on them by the Messiah, who was in the midst of them, though they knew him not, and to whom he was unworthy to render the meanest service. The paschal lamb, in the shedding and sprinkling of its blood, the roasting and eating of its flesh, and all the other circumstances of the ordinance, represented the salvation of sinners by faith in Christ. And the lambs sacrificed every morning and evening, can only refer to Christ slain as a sacrifice to

redeem us to God by his blood. John came as a preacher of repentance, yet he told his followers that they were to look for the pardon of their sins to Jesus only, and to his death. He takes away the sin of the world; purchases pardon for all that repent and believe the gospel. This encourages our faith; if Christ takes away the sin of the world, then why not my sin? He bore sin for us, and so bears it from us. God could have taken away sin, by taking away the sinner, as he took away the sin of the old world; but here is a way of doing away sin, yet sparing the sinner, by making his Son sin, that is, a sin-offering, for us. See Jesus taking away sin, and let that cause hatred of sin, and resolutions against it. Let us not hold that fast, which the Lamb of God came to take away. To confirm his testimony concerning Christ, John declares the appearance at his baptism, in which God himself bore witness to him. He saw and bare record that he is the Son of God. John took every opportunity that offered to lead people to Christ. Whatever communion there is between our souls and Christ, it is he who begins the discourse. He asked, What seek ye? The question Jesus put to them, we should all put to ourselves when we begin to follow Him, What do we design and desire? In following Christ, do we seek the favour of God and eternal life? He invites them to come without delay. Now is the accepted time, 2Co 6: It is good for us to be where Christ is, wherever it be. We ought to labour for the spiritual welfare of those related to us, and seek to bring them to Him. Those who come to Christ, must come with a fixed resolution to be firm and constant to him, like a stone, solid and stedfast; and it is by his grace that they are so. Observe the objection Nathanael made. All who desire to profit by the word of God, must beware of prejudices against places, or denominations of men. They should examine for themselves, and they will sometimes find good where they looked for none. Many people are kept from the ways of religion by the unreasonable prejudices they conceive. The best way to remove false notions of religion, is to make trial of it. In Nathanael there was no guile. His profession was not hypocritical. He was not a dissembler, nor dishonest; he was a sound character, a really upright, godly man. Christ knows what men are indeed. Does He know us? Let us desire to know him. Let us seek and pray to be Israelites indeed, in whom is no guile; truly Christians, approved of Christ himself. Jesus witnessed what passed when Nathanael was under the fig-tree. Probably he was then in fervent prayer, seeking direction as to the Hope and Consolation of Israel, where no human eye observed him. This showed him that our Lord knew the secrets of his heart. Through Christ we commune with, and benefit by the holy angels; and things in heaven and things on earth are reconciled and united together. Commentary by Matthew Henry, Discussion for John 1 5 days Ago Bruce Comforter:

Chapter 2 : The Martian - Chapters 1 through 3 Summary & Analysis

You are bidding on the Unity "Time Is Not Absolute" series - chapters 1 through chapter This series includes various titles and issues which blend together to form the series.

Chapter 1 The novel opens on a dreary November afternoon at Gateshead, the home of the wealthy Reed family. Reed, has forbidden her niece to play with her cousins Eliza, Georgiana, and the bullying John. John then hurls a book at the young girl, pushing her to the end of her patience. Jane finally erupts, and the two cousins fight. Once locked in the room, Jane catches a glimpse of her ghastly figure in the mirror, and, shocked by her meager presence, she begins to reflect on the events that have led her to such a state. Jane cries out in terror, but her aunt believes that she is just trying to escape her punishment, and she ignores her pleas. Jane faints in exhaustion and fear. Chapter 3 When she wakes, Jane finds herself in her own bedroom, in the care of Mr. Jane remains in bed the following day, and Bessie sings her a song. Jane is cautiously excited at the possibility of leaving Gateshead. Soon after her own reflections on the past in the red-room, Jane learns more of her history when she overhears a conversation between Bessie and Miss Abbott. I will never call you aunt again as long as I live. I will never come to visit you when I am grown up; and if any one asks me how I liked you, and how you treated me, I will say the very thought of you makes me sick. Brocklehurst, the stern-faced man who runs the school. Brocklehurst abrasively questions Jane about religion, and he reacts with indignation when she declares that she finds the psalms uninteresting. Brocklehurst that the girl also has a propensity for lying, a piece of information that Mr. Reed, for once, seems to concede defeat. Shortly thereafter, Bessie tells Jane that she prefers her to the Reed children. Before Jane leaves for school, Bessie tells her stories and sings her lovely songs. These books depicted remote, desolate landscapes, crumbling ruins, and supernatural events, all of which were designed to create a sense of psychological suspense and horror.

Chapter 3 : Jubilee - Chapters 1 through 7 Summary & Analysis

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I especially dislike the introduction that goes like this: It does need an introduction. Derek Kidner says of this book, There can scarcely be another part of Scripture over which so many battles, theological, scientific, historical and literary, have been fought, or so many strong opinions cherished. For this reason, we must devote our attention to some introductory matters. Traditionally, Moses has been held to be the author of Genesis over the centuries. A number of inferential evidences favor this conclusion. Other New Testament writers follow this same approach Acts 3: It is therefore hard not to conclude that Moses wrote all the Pentateuch, in spite of no one air-tight statement to this effect. Critics have not been content with this conclusion, however. Generally the four primary sources are referred to as J, E, D, and P. Several lines of evidence are given to support the Graf-Wellhausen or Documentary hypothesis. First would be the different names which are employed for God. Secondly, we are pointed to different expressions referring to some act, such as that of making a covenant. This leaves the author with no opportunity for stylistic change or for a change in the nuance of a word. One would hate to write under such restrictions today. First, it is based upon the very thin ice of conjecture of scholars who are supposedly better informed than the author s of old; and secondly, it has placed most of the emphasis upon the isolation of fragments and their authors, rather than upon the interpretation of the text itself. Thus, we must agree with the conclusion of Sir Charles Marston: They have made Old Testament study unattractive, they have wasted our time, and they have warped and confused our judgments on outside evidence. It has been assumed that they possessed some sort of prescriptive right and authority superior to the Sacred Text. In the clearer light that Science is casting, these shadows that have dimmed our days of study and devotion are silently stealing away. The first eleven chapters focus upon the ever widening ruin of man, fallen from his created perfection and coming under the judgment of the Creator. The first division of the book, chapters , can be summarized by four major events: The last division of Genesis, chapters , can be remembered by its four main characters: While there are more complicated schemes for the book, this simple outline should assist you to think in terms of the book as a whole. Every incident, every chapter should be understood as it contributes to the argument of the book. The Importance of the Book of Genesis A surveyor must always begin from a point of reference. So, too, history must start at some definite place of beginnings. The Bible is, through and through, a historical revelation. As such, it must have a beginning. The book of Genesis gives us our historical point of reference, from which all subsequent revelation proceeds. Also, we find the foundation of our theology. Sidlow Baxter has written, The other writings of the Bible are inseparably bound up with it inasmuch as it gives us the origin and initial explanation of all that follows. The major themes of Scripture may be compared to great rivers, ever deepening and broadening as they flow; and it is true to say that all these rivers have their rise in the watershed of Genesis. Or, to use on equally appropriate figure, as the massive trunk and wide-spreading branches of the oak are in the acorn, so, by implication and anticipation, all Scripture is in Genesis. Here we have in germ all that is later developed. This doctrine attempts to define the phenomena which occurs in the process of divine revelation. Essentially initial revelation is general while subsequent revelation tends to be more particular and specific. Let me try to illustrate progressive revelation by an examination of the doctrine of redemption. The first promise of redemption is definite but largely undefined in Genesis 3: Literally hundreds of prophecies tell in greater detail, the coming of the Messiah. The striking realization is that Genesis and the Pentateuch contain the broad outlines of virtually every major area of theology. For those of us who tend to lose our sense of perspective between fundamental and incidental truths, a study of Genesis will tend to remind us of those areas of theology which are most fundamental and foundational. Genesis also sheds light on contemporary events. The bitter struggle which is currently going on in the Middle East is explained in the book of Genesis. Abram, who wanted to help God along with His plan, took matters into his own hands. The Arabs of today

claim to have descended from Ishmael. For some this material is simply a Jewish myth, having no more historical validity for modern man than the Epic of Gilgamesh or the stories of Zeus. For others it forms a pre-scientific vision that no one who respects the results of scholarship can accept. Still others find the story symbolic but no more. Some accept the early chapters of Genesis as revelation in regard to an upper-story, religious truth, but allow any sense of truth in regard to history and the cosmos science to be lost. I would like to mention three methods of interpretation which we must avoid. Neo-orthodox theologians are willing to grant that the Bible contains truth, but will not go so far as to accept it as the truth. They suspect that throughout its transmission down through the ages it has become something less than inspired and inerrant. These untrue accretions which have become mixed with biblical truth must be exposed and expunged. This process is referred to as demythologizing Scripture. The great difficulty is that man determines what is truth and what is fiction. Man is no longer under the authority of the Word, but is the authority over the Word. A second method of interpretation is called the allegorical approach. This method is barely one step removed from demythologizing. The application may differ, but the interpretation, never! Closely related to the allegorical method of interpretation is the typological approach. No one questions that the Bible contains types. Some of these types are clearly designated as such in the New Testament Rom 5: Other types can hardly be questioned, while not specifically labeled as such. For example, Joseph seems to be a clear type of Christ. While the meaning of such interpretation may be one that conforms to Scripture or may be taught elsewhere, there is no way to prove or disprove the type. The more spiritual one is the more types he or she seems to find. And who can question them? But in this search for types, the plain and simple interpretation is obscured or overlooked. Let us exercise great caution here. I would like to suggest that we approach the book of Genesis as the book presents itself to us. I believe the first verse makes clear the way we must approach the entire work. The mood is authoritative and declarative. The claim implied by this verse is much like that of our Lord when He presented Himself to men. There is no middle ground, no riding the fence with Jesus. Jesus does not deserve mere courtesy. He demands a crown or a cross. So it is with this verse. We dare not call it good literature. It claims authority and veracity. From this verse one should either read on, expecting a revelation from God in this book, or he should set it aside as mere religious rhetoric. Let us remember that no one witnessed the creation: Where were you when I laid the foundation of the earth! Tell Me, if you have understanding, who set its measurements, since you know? Or who stretched the line on it? Or where were its bases sunk? Or who laid its cornerstone, when the morning stars sang together, and all the sons of God shouted for joy? There are only two viable options as to where Genesis 1: If it is the former, we should value it only as a work of antiquity, on the same level as other ancient cosmogonies. If the latter, we must come on bended knee, willing to hear and obey it as an authoritative word from God. This view of Genesis as divine revelation, the historical account of our origins, is that of the remainder of the Scriptures. To Him who made the heavens with skill, for His lovingkindness is everlasting; to Him who spread out the earth above the waters, for His lovingkindness is everlasting; to Him who made the great Lights, for His lovingkindness is everlasting; the sun to rule by day, for His lovingkindness is everlasting, the moon and stars to rule by night, for His lovingkindness is everlasting Psalm The One forming light and creating darkness, causing well-being and creating calamity; I am the Lord who does all these. It is I who made the earth, and created man upon it. I stretched out the heavens with My hands, and I ordained all their host. For it was Adam who was first created, and then Eve. And it was not Adam who was deceived, but the woman being quite deceived, fell into transgression I Tim 2: Our Approach to the Book of Genesis We will therefore come to the book of Genesis as divine revelation. We shall endeavor to interpret the book literally, in the light of the culture and customs of its day.

Chapter 4 : Gardner's Art Through the Ages, Vol 1, Chapters by Helen Gardner

The Martian - Chapters 1 through 3 Summary & Analysis Andy Weir This Study Guide consists of approximately 52 pages of chapter summaries, quotes, character analysis, themes, and more - everything you need to sharpen your knowledge of The Martian.

Click here to view [This epistle of James](#) is one of the most instructive writings in the New Testament. Being chiefly directed against particular errors at that time brought in among the Jewish Christians, it does not contain the same full doctrinal statements as the other epistles, but it presents an admirable summary of the practical duties of all believers. The leading truths of Christianity are set forth throughout; and on attentive consideration, it will be found entirely to agree with St. The truths laid down are very serious, and necessary to be maintained; and the rules for practice ought to be observed in all times. In Christ there are no dead and sapless branches, faith is not an idle grace; wherever it is, it brings forth fruit in works. How to apply to God under troubles, and how to behave in prosperous and in adverse circumstances. Let us take care, in times of trial, that patience, and not passion, is set to work in us: When the work of patience is complete, it will furnish all that is necessary for our Christian race and warfare. We should not pray so much for the removal of affliction, as for wisdom to make a right use of it. And who does not want wisdom to guide him under trials, both in regulating his own spirit, and in managing his affairs? Here is something in answer to every discouraging turn of the mind, when we go to God under a sense of our own weakness and folly. If, after all, any should say, This may be the case with some, but I fear I shall not succeed, the promise is, To any that asketh, it shall be given. A mind that has single and prevailing regard to its spiritual and eternal interest, and that keeps steady in its purposes for God, will grow wise by afflictions, will continue fervent in devotion, and rise above trials and oppositions. When our faith and spirits rise and fall with second causes, there will be unsteadiness in our words and actions. This may not always expose men to contempt in the world, but such ways cannot please God. No condition of life is such as to hinder rejoicing in God. Those of low degree may rejoice, if they are exalted to be rich in faith and heirs of the kingdom of God; and the rich may rejoice in humbling providences, that lead to a humble and lowly disposition of mind. Worldly wealth is a withering thing. Then, let him that is rich rejoice in the grace of God, which makes and keeps him humble; and in the trials and exercises which teach him to seek happiness in and from God, not from perishing enjoyments. Afflictions cannot make us miserable, if it be not our own fault. The tried Christian shall be a crowned one. The crown of life is promised to all who have the love of God reigning in their hearts. Every soul that truly loves God, shall have its trials in this world fully recompensed in that world above, where love is made perfect. But nothing sinful in the heart or conduct can be ascribed to God. He is not the author of the dross, though his fiery trial exposes it. Those who lay the blame of sin, either upon their constitution, or upon their condition in the world, or pretend they cannot keep from sinning, wrong God as if he were the author of sin. Afflictions, as sent by God, are designed to draw out our graces, but not our corruptions. The origin of evil and temptation is in our own hearts. Stop the beginnings of sin, or all the evils that follow must be wholly charged upon us. God has no pleasure in the death of men, as he has no hand in their sin; but both sin and misery are owing to themselves. As the sun is the same in nature and influences, though the earth and clouds, often coming between, make it seem to us to vary, so God is unchangeable, and our changes and shadows are not from any changes or alterations in him. What the sun is in nature, God is in grace, providence, and glory; and infinitely more. As every good gift is from God, so particularly our being born again, and all its holy, happy consequences come from him. A true Christian becomes as different a person from what he was before the renewing influences of Divine grace, as if he were formed over again. And if men would govern their tongues, they must govern their passions. The worst thing we can bring to any dispute, is anger. Here is an exhortation to lay apart, and to cast off as a filthy garment, all sinful practices. This must reach to sins of thought and affection, as well as of speech and practice; to every thing corrupt and sinful. We must yield ourselves to the word of God, with humble and teachable minds. Being willing to hear of our faults, taking it not only patiently, but thankfully. It is the design of the word of God to make us wise to salvation; and those who

propose any mean or low ends in attending upon it, dishonour the gospel, and disappoint their own souls. Mere hearers are self-deceivers; and self-deceit will be found the worst deceit at last. If we flatter ourselves, it is our own fault; the truth, as it is in Jesus, flatters no man. Let the word of truth be carefully attended to, and it will set before us the corruption of our nature, the disorders of our hearts and lives; and it will tell us plainly what we are. Our sins are the spots the law discovers: This is the case with those who do not hear the word as they ought. In hearing the word, we look into it for counsel and direction, and when we study it, it turns to our spiritual life. Those who keep in the law and word of God, are, and shall be, blessed in all their ways. His gracious recompence hereafter, would be connected with his present peace and comfort. Every part of Divine revelation has its use, in bringing the sinner to Christ for salvation, and in directing and encouraging him to walk at liberty, by the Spirit of adoption, according to the holy commands of God. And mark the distinctness, it is not for his deeds, that any man is blessed, but in his deed. It is not talking, but walking, that will bring us to heaven. The not bridling the tongue, readiness to speak of the faults of others, or to lessen their wisdom and piety, are signs of a vain religion. The man who has a slandering tongue, cannot have a truly humble, gracious heart. False religious may be known by their impurity and uncharitableness. True religion teaches us to do every thing as in the presence of God. An unspotted life must go with unfeigned love and charity. Our true religion is equal to the measure in which these things have place in our hearts and conduct. Commentary by Matthew Henry, Not an opinion of one person or another. He just says what he feels. He obviously was paying attention in class. Some writers put superfluous thoughts and opine. James warns of walking the slippery slope. He genuinely cared for his brethren us enough to tell us what to do and what to avoid, and knowing human nature, explains why. Thank you, James for the one clear, concise treatise on to act.

Chapter 5 : 1 Samuel Summary

STEP 1 - Get a Student Learner Permit: must be at least 16 years old, must have signed parent or guardian consent, must be enrolled in approved behind-the-wheel driver training course through the N.J. Department of Education or commercial driving school, an approved instructor must purchase the permit, must pass MVC's knowledge and vision tests.

Chapter 6 : JOHN CHAPTER 1 KJV

Chapters Summaryâ€”Chapter 1: The Prison-Door. This first chapter contains little in the way of action, instead setting the scene and introducing the first of many symbols that will come to dominate the story.

Chapter 7 : Unity "Time Is Not Absolute" - Chapters 1 through 18 |

Into the Wild begins not with the birth of its main character, or even with the beginning of the journey that the book will trace, but with an important turning point late in Christopher McCandless's trip through the American West: his final encounter with another human before he enters the Alaskan wilderness.

Chapter 8 : JOHN 1 BIBLE STUDY

1 st Samuel is a story of Narrative History and includes a great deal of Drama. It is written by the last of the Judges for which the book is named, Samuel. It was written at about B.C. Key personalities include Eli, Hannah, Samuel, Saul, Jonathan, and David. It was written to show Israel how.

Chapter 9 : 1 Samuel: Bible Study Commentary

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and InfoTrac) study guide questions and answers.