

HOUSE to HOUSE
HEART to HEART

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House to House Heart to Heart

VOLUME 29 NUMBER 12



THE TEN MOST
IMPORTANT WORDS
YOU'LL EVER SAY
—Allen Webster

Consider a few facts about words:

There are about 700,000 words in the English language, 111 more than any other language.

- The average lead pencil will write 50,000 English words.
- The Bible (KJV) contains 773,746 words.
- Normally, a person speaks 26,800 words per day, enough to fill up a 500-page book each week.
- The average person uses 860,341,500 words in a lifetime.¹

Words are important. “Death and life are in the power of the tongue” (Proverbs 18:21). God in heaven is listening carefully to our words on earth (Matthew 12:36–37). Words have the potential to set “on fire the course of nature” (James 3:6).

What are the most important words? The ten most important words in the English language—or in any language—are found in Acts 8:37:

“I BELIEVE THAT JESUS CHRIST IS THE SON OF GOD.”

These ten words are the most important words a person will ever speak.

The word “confess” is found 47 times in Scripture (including “confessed,” seven; “confession,” six; “confessing,” three; and “confesseth,” three [KJV]). “Confession” (which sometimes translates the same word in the New Testament) is used 12 times (in various forms).

Confession may be grouped under two headings, confession of faith and confession of sin. Confession is used in the sense of affirming the truth that Jesus is God’s Son, but it is also used in the sense of admitting one’s sins and shortcomings.

CONFESSION OF CHRIST

When Jesus said, “For by your words you will be justified” (Matthew 12:37), He must have had in mind these ten words of confession, for Paul said “with the mouth confession is made unto salvation” (Ro-

mans 10:9–10). Upon the grand proposition that Jesus is the Christ, the Son of God, rests the salvation of the world, and in it are centered all the hopes which mortals can have that reach beyond the grave. It underlies the whole scheme of man's redemption. For if He is not the Son of God, Jesus was the biggest imposter known to the world, the Bible is a fable, and no man was, is, or ever will be under obligation to believe in and obey Him.

On the other hand, if this statement is true, His claims are just, and every man who professes to believe it puts himself under obligation to accept the terms that He requires.

WHAT IS CONFESSION?

The New Testament word translated "confess" is from the compound Greek term *homologeō*. The roots are: *homo*, "same," and *legeō*, "to speak," thus it means to "say the same thing as another."

IT IS A UNIFYING STATEMENT.

It unifies us with every Christian who has ever lived since Peter preached on Pentecost (cf. Amos 3:3). All who go to heaven during the Christian age begin at the same point. Each makes the same confession that the Ethiopian treasurer made before he climbed down from his chariot to be baptized: "I believe that Jesus Christ is the Son of God" (Acts 8:37). There is 100 percent agreement about who Jesus is and what Jesus did. Such unity is both good and pleasant (cf. Psalm 133:1). It also unifies us with God. Our confession

says that we are in "agreement with what God holds and declares to be true." We acknowledge fully that Jesus is God's Son.

IT IS A PUBLIC STATEMENT

"I believe that Jesus Christ is the Son of God" is a public subscription to the divine creed. We must require a confession with the mouth, provided the subject has the use of the tongue with which to make it. Paul twice said that the confession is to be made with the mouth (Romans 10:9–10). Nodding the head, raising a hand, signing a pledge card, or writing a note would not meet this requirement. (God does not require of one what he is incapable of doing, so one who cannot speak with the mouth can make the confession in the way that he "speaks"—e.g., sign language or other.

We are to "profess" Christ (1 Timothy 6:12 KJV). In English, "profession" (which sometimes translates *homologeō*, e.g., 1 Timothy 6: 2; Hebrews 3:1; 4:14 KJV) emphasizes the act's publicity. Profess (*pro*, "forth," *fateor*, "to say") means "to declare openly." For instance, Jesus will one day publicly "profess" to the wicked "I never knew you" (Matthew 7:23). So to confess Christ is to declare agreement with all that He says, and to profess Christ is to declare Him publicly as our Lord.

IT IS A TURNING POINT STATEMENT.

The Thessalonians "turned to God from idols to serve the living and true God" (1 Thessalonians 1:9). Why? They had come to believe in His Son Jesus "and

to wait for His Son from heaven, whom He raised from the dead, even Jesus, who delivers us from the wrath to come" (1:10). The radical meaning of confess is "avowal," which implies a change of conviction or of course of conduct on the part of the subject. A sinner is traveling the broad road that leads to destruction (Matthew 7:13). At the point he turns around, he makes a statement. That statement is, "I believe that Jesus Christ is the Son of God." That is the reason that he is turning around. He has a new Lord, a new code of conduct, and a new hope and goal.

Confession is not limited to the lips; it includes the life. Our actions verify the veracity of our vocalizations. In fact, unless our lives reflect our confession, we forfeit our salvation. Jesus said,

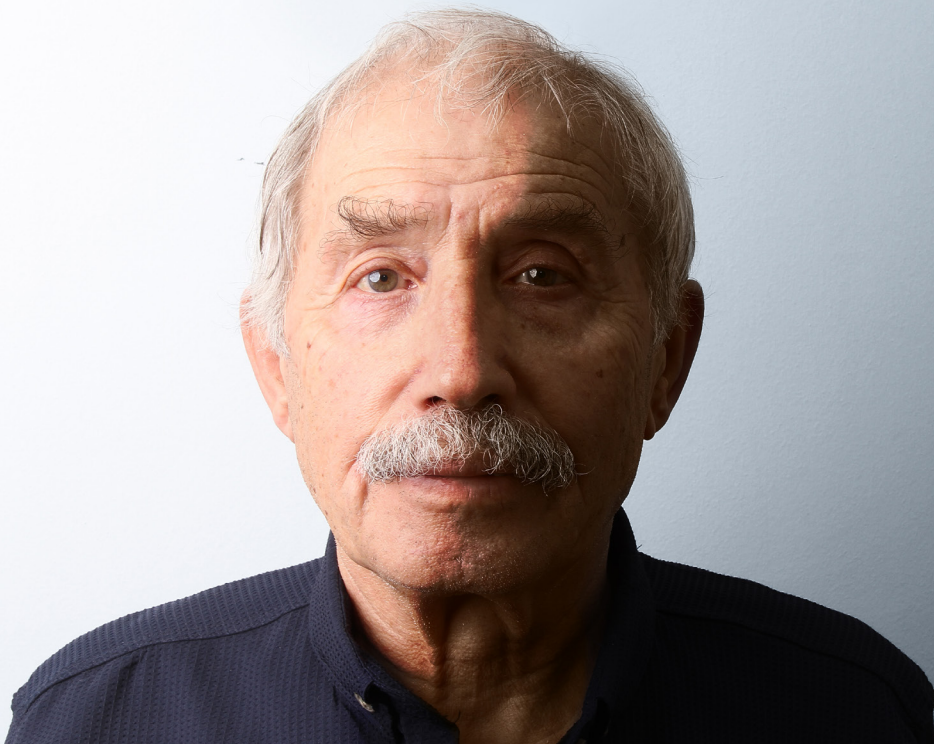
"Not everyone who says to Me, 'Lord, Lord,' shall enter the kingdom of heaven, but he who does the will of My Father in heaven. Many will say to Me in that day, 'Lord, Lord, have we not prophesied in Your name, cast out demons in Your name, and done many wonders in Your name?' And then I will declare to them, 'I never knew you; depart from Me, you who practice lawlessness!'" (Matthew 7:21–23).

It is appropriate that God should be honored with the mouth, for He made man's mouth (Exodus 4:11). He promised to give His faithful people a "mouth and wisdom" (Luke 21:15).

Endnote

¹ Gyles Brandreth. "The Joy of Lex: How to Have Fun with 860,341,500 Words."





Where Is the Punctuation?

F. W. Emmons wrote the following article in 1873. Note that each paragraph is exactly the same, word for word. Only the punctuation is changed. Much of life depends on where we put the emphasis, or the punctuation.

THE GOOD MAN

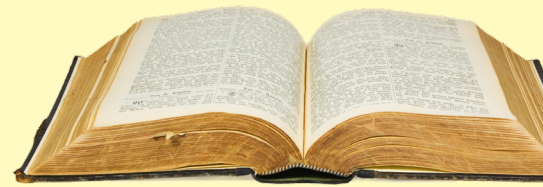
He is an old and experienced man. In vice and wickedness he is never found. Opposing the work of iniquity he takes delight. In the downfall of his neighbor he never rejoices. In the prosperity of any of his fellow creatures he is ready to assist. In destroying the peace of society he takes no pleasure. In serving the Lord he is uncommonly diligent. In sowing discord among his friends and acquaintances he takes no pride. In laboring to promote the cause of Christianity he has not been negligent. In endeavoring to stigmatize all public teachers he makes no exertions. To subdue his passions he strives hard. To build up Satan's kingdom he lends no aid. To support the gospel among the heathen he contributes largely. To the evil adversary he pays no attention. To good advice he gives great heed. To the devil he will never go. To heaven he must go where he'll receive the just recompense of his reward.

THE BAD MAN

He is an old and experienced man in vice and wickedness. He is never found opposing the work of iniquity. He takes delight in the downfall of his neighbor. He never rejoices in the prosperity of any of his fellow creatures. He is ready to assist in destroying the peace of society. He takes no pleasure in serving the Lord. He is uncommonly diligent in sowing discord among his friends and acquaintances. He takes no pride in laboring to promote the cause of Christianity. He has not been negligent in endeavoring to stigmatize all public teachers. He makes no exertions to subdue his passions. He strives hard to build up Satan's kingdom. He lends no aide to support the gospel among the heathen. He contributes largely to the evil adversary. He pays no attention to good advice. He gives great heed to the devil. He will never go to heaven. He must go where he'll receive the just recompense of his reward. —F. W. Emmons

"For he who would love life and see good days, let him refrain his tongue from evil, and his lips from speaking deceit. Let him turn away from evil and do good; let him seek peace and pursue it."

1 PETER 3:10-11



The Whole Bible in 25 Minutes

The Bible can be arranged under three headings:

GOD IS THE FORMER (GENESIS 1-2)

"The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul" (Genesis 2:7 KJV). Since God created us, we are accountable to Him. If we never acknowledge the creation, we will never see that we are sinners in need of a Savior.

SATAN IS THE DEFORMER (GENESIS 3:1-7)

Called the "hinge of the Bible," this passage is crucial. If it were not in the Bible, the whole book would be changed. We finish chapter 2 with heavenly bliss in the garden, but Genesis 3:8 shows the creatures hiding in shame. What happened? Sin changes everything.

JESUS CHRIST IS THE TRANSFORMER (GENESIS 3:15)

From Genesis 3:8, God is beginning to redeem His people through the coming seed of woman. "Be transformed by the renewing of your mind" (Romans 12:2).

"Be diligent to present yourself approved to God."

2 TIMOTHY 2:15

God's Plan for Saving Man

- Divine Love:** John 3:16
- God's Grace:** Ephesians 2:8
- Christ's Blood:** Romans 5:9
- Holy Spirit's Word:** 1 Corinthians 2:12-13
- Sinner's Faith:** Acts 16:31
- Sinner's Repentance:** Luke 13:3
- Sinner's Confession:** Romans 10:10
- Sinner's Baptism:** Acts 22:16
- Christian's Love:** Matthew 22:37
- Christian's Work:** James 2:24
- Christian's Hope:** Romans 8:24
- Christian's Endurance:** Revelation 2:10

Watch on youtube





Show Your Child

“My son, give me your heart, and let your eyes observe my ways” (Proverbs 23:26). When it comes to religion, more is caught than taught. In her autobiography, Linda Ellerbee, then coanchor of NBC News Overnight, once received this letter from a little girl:

Dear Miss Ellerbee, when I grow up I want to do exactly what you do. Please do it better.

What a thought for parents! Little eyes are watching us; little feet are following us; little minds are scrutinizing us. Our character is a river flowing past our children hour by hour. One day our steps likely will be their steps, our thoughts will be their thoughts, and our words will be their words.

“And he walked in all the ways of his father. . . . He did not turn aside from them, doing what was right in the eyes of the Lord.”

1 KINGS 22:43

Secret to Fifty

A couple was celebrating their 50th wedding anniversary. Over the years they had raised a brood of 10 children and were blessed with 22 grandchildren.

When asked the secret for staying together all that time, the wife replied, “Many years ago we made a promise to each other: the first one to pack up and leave has to take all the kids.”

“A merry heart does good.”

PROVERBS 17:22



To watch videos, read articles, answer Bible questions, and more, go to housetohouse.com.



The Bible is a book about love. It assumes that married couples love each other and rejoice together (Ecclesiastes 9:9). Isaac loved Rebekah, and she brought comfort into his life (Genesis 24:67). Uriah the Hittite nourished and cherished Bathsheba (2 Samuel 12:3). Solomon’s wife was as loving to him as a pet deer (Proverbs 5:19). What characteristics does the Bible give of true love?

True love is sacrificial; no price is too great. One man confessed to his friend that he was afraid that he loved his wife too much. His friend asked him if he loved her as much as Christ loved the church. He answered no, and his friend said, “Then you must love her more.” A husband who understands biblical love would lay down his life for his wife. A wife would do the same for her husband (1 John 3: 16; cf. Romans 5:7). It follows logically that one who would make the supreme sacrifice will readily make the small sacrifices needed on a daily basis to help a spouse draw nearer to God. Jacob loved Rachel enough to sacrifice fourteen years of his life for her (Genesis 29:20, 30). A husband may not enjoy going to see his wife’s mother, and she may not enjoy watching football every weekend, but these are small sacrifices to make for a good relationship. Personal likes, desires, opinions, preferences, and welfare take a backseat to compatibility, friendship, and long-term closeness.

True love is relentless; no road is too long. Love finds a way. It is creative and long suffering. To use Paul’s words, love “bears all things, believes all things, hopes all things, endures all things. Love never fails” (1 Corinthians 13:7–8). It doesn’t

quit and walk out (Matthew 19:6–9; Romans 7:2). The four friends of a palsied man illustrate love’s creativity. When they could not get to Jesus through a door or window, they climbed up and broke through the roof (Mark 2:4). Love refuses to give up until a spouse is ready for heaven. Love never lets a mate slow up in the Christian race, or give up in the fight with the devil (1 Corinthians 9:24–27).

True love is comprehensive; no sin is safe. Paul refers to removing spots and wrinkles, which is a clothing metaphor (Ephesians 5:27). As a garment brought home from the cleaners has spots removed and wrinkles pressed out, so two Christians long married are cleansed and groomed to meet the Master. The figure may also refer to an aging body that becomes spotted and wrinkled. Since spots are external and wrinkles are caused by internal decay, the figure applies to spouses helping each other overcome both obvious flaws and hidden secrets (Psalm 19:12).

Our spouses have the unique perspective and opportunity to help us successfully prepare to meet King Jesus. Our spouses know us the best; they are around us the most; they understand our strengths and weaknesses. They likely know our secret sins and carefully masked character flaws. Thus they are in the best position to help us “spruce up” before we go to that marriage feast. Love covers a multitude of sins (1 Peter 4:8).

God gave us our families to help us be prepared on that great, final day when the whole world will be watching (Matthew 25:31–33). Is your spouse ready?

—Allen Webster, Jacksonville, Alabama

20 Bible Reading Tips



- Meditate on what you read (Psalm 1:2). The Hebrew word for meditate means “to mutter the words under your breath.” Take a verse or passage and rehearse it throughout the day.
- Read the Bible in small amounts (Isaiah 28:10).
- Read the Bible in large amounts (Jeremiah 15:16). Read an entire book in one sitting.
- Study the Bible to be sure you are being taught the truth in sermons (Acts 17:11).
- Engage in Bible reading every day in some form. You cannot live without it (Matthew 4:4).
- Remember the Bible is primarily about what God has done for you, not about what you are to do for God. Jesus is the hero of Scripture, not you and me (2 Corinthians 5:19-21).
- The Bible equips us for every good work (2 Timothy 3:16-17). Read the Bible to be informed of how God wants you to live your life.
- Get a translation you can understand but be sure it is as true to the original as possible (Acts 8:30).
- Read the Bible with others in community—worship services, Bible study, and small groups (Colossians 4:16; 1 Thessalonians 5:27).
- When you read something and have no idea what it’s about, keep reading. The answer may be in the verses right after, or right before (Ephesians 3:3-5).
- Do not give up (Galatians 6:9). Some days reading will feel pointless, but it never is. It always does more than we think.
- Nobody knows everything; do not be afraid to ask for help (Acts 8:31).
- Remember, just because some things are hard to understand does not mean they are impossible to understand (2 Peter 3:16).
- God does not hate you or even love you less because you missed a day of Bible reading. The reading habit is not to earn His love but to enjoy it (1 John 4:8).
- Memorize as much Scripture as you can, not to show off but to defeat sin (Psalm 119:11).
- To get more out of worship on Sundays, read more during the week (Acts 2:42).
- Pray that God will open your eyes to see amazing things in His Law (Psalm 119:18).
- Read the Old Testament looking for Jesus. It points to Him (Luke 24:44; John 5:39-40).
- Something is always better than nothing when it comes to reading the Bible (1 Peter 2:2).
- There is no shortcut to learning the Bible. Read it one day at a time for a lifetime (Job 23:12).

—Adapted from Hiram Kemp, firstcenturyfaithtoday.com

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Bible Quiz

VOLUME 29:12

Send us your answers to receive a free Bible bookmark. We will grade and return your questions and enclose the bookmark “The Ten Commandments” as a way of saying thanks for spending time in the Word (quantities may be limited).

Name: _____
 Address: _____
 City/State: _____
 Phone: _____

Questions are taken from the New King James Version.

Answers to Previous Quizzes

V. 29:10 “Starts with the Letter “K””: 1. Knife (Genesis 22:10); 2. Kedron (2 Samuel 15:23); 3. Kadesh (Numbers 20:1); 4. Kirjath Arba (Joshua 14:14–15); 5. Kish (1 Samuel 9:3); 6. Kohath (Genesis 46:11); 7. Kiss (Luke 22:48); 8. Korah (Numbers 16:1–32); 9. Keren-Happuch (Job 42:14); 10. Keturah (Genesis 25:1); 11. King (1 Timothy 6:15); 12. Keys (Matthew 16:19).

V. 29:10 “Find the Hidden Bible Names””: 1. Amos; 2. Enoch; 3. Eli; 4. Boaz; 5. Caleb; 6. Asa; 7. Eve, Adam; 8. Abel; 9. Asa, Amos; 10. Elisha

V. 29:11 “God’s Suffering Servant””: 1. Beauty (Isaiah 53:2); 2. Sorrows (Isaiah 53:3); 3. Faces (Isaiah 53:3); 4. Grievs, sorrows (Isaiah 53:4); 5. Our transgressions (Isaiah 53:5); 6. Peace (Isaiah 53:5); 7. Stripes (Isaiah 53:5); 8. Astray (Isaiah 53:6); 9. Every one (Isaiah 53:6); 10. The iniquity of us all (Isaiah 53:6); 11. Slaughter (Isaiah 53:7); 12. Sheep, shearers (Isaiah 53:7); 13. Rich (Isaiah 53:9); 14. Deceit (Isaiah 53:9); 15. Bruise (Isaiah 53:10); 16. Iniquities/sin (Isaiah 53:11–12); 17. Isaiah (Acts 8:30); 18. Sheep, slaughter (Acts 8:32); 19. Jesus (Acts 8:35); 20. Rejoicing (Acts 8:39)

“Starts with the Letter “T”

Find answers in Genesis 11:31; Joshua 7:20–21; 2 Samuel 13:1–32; Psalm 18:29; 45:6; Jonah 1:3; Amos 1:1; Matthew 4:5; 10:3; Mark 5:41; Luke 3:1; John 11:16; 19:5; Acts 1:1; 9:36–42; 16:14; 17:11; 19:9; 21:39; 1 Corinthians 13:8; 1 Timothy 1:1–5; 2 Timothy 4:20; Hebrews 9:2 (not in order). *Questions are taken from the New King James Version.*

- Raised from dead by Peter; also called Dorcas. _____
- Two Syriac words signifying “Little girl, I say to you, arise.” _____
- Absalom’s fair sister; raped by Amnon. _____
- The chief town of Cilicia, Paul’s hometown. _____
- Place Amos was a herdsman. _____
- Satan put Jesus on the pinnacle of this. _____
- Sanctuary (tent) of worship in time of Moses; contained a lampstand, the table, and the shewbread. _____
- Place Achan buried unauthorized spoils. _____
- Herod was _____ of Galilee.
- One of the twelve apostles; also called Lebbaeus. _____
- Jonah fled to _____ from the presence of the Lord.
- Person to whom Luke addressed Gospel and Acts. _____
- “These were more fair-minded than those in _____, in that they received the word with all readiness, and searched the Scriptures daily”
- Jesus’ disciple; also called Twin. _____
- “Then Jesus came out, wearing the crown of _____.”
- “Your _____, O God, is forever and ever.”
- Hometown of Lydia, the seller of purple. _____
- Paul’s son in the faith; his grandmother was Lois. _____
- Love never fails: but whether there be _____, they shall cease.
- Left by Paul at Miletum sick. _____
- “For by You I can run against a _____, By my God I can leap over a wall.”
- Abram’s (Abraham’s) father _____
- Paul taught in the man’s school in Ephesus. _____

Wayfinding

In a brochure for the Cummer Museum of Art and Gardens in Jacksonville, Florida, the writer describes a new feature in the museum, which has recently undergone renovations. The designers have “opened the place up” to allow for more natural lighting. Architects call this feature “wayfinding.” According to the brochure, “wayfinding” is a term architects use to describe the intuitive way a person finds the way through a building with outside visual clues.

“It can be overwhelming to be lost in a museum, so giving a visitor [an] occasional glimpse [of] the outside is a good way to orient [the patron] and to help them further appreciate the museum experience.”

The Architect of the universe has provided instruction so that we can find our

way, since we could not find it ourselves (Jeremiah 10:23). The psalmist declared, “Your word is a lamp to my feet, and a light to my path” (Psalm 119:105).

God has revealed that the ultimate goal for all humanity is to live with Him forever in heaven (John 14:1–3; Revelation 21). He has also revealed that the only way to heaven is through His Son Jesus. Jesus said, “I am the way, the truth, and the life. No one comes to the Father except through Me” (John 14:6).

Sin causes us to lose our way and will cause us to be lost eternally (Romans 6:23). However, because of His great love for us, God gave His Son to die on the cross for our sins, that we might have the forgiveness of sins and the hope of living eternally with Him! (Ephesians 1:7).

The way to heaven through Christ has been illuminated for us in Scripture. We must believe in Jesus (Acts 16:30–31), turn from our sins in repentance (Acts 17:30–31), confess Jesus before men (Romans 10:9–10), and be baptized (immersed) into Christ for the forgiveness of sins {Acts 2:38; 22:16). Then, if we continue to follow Jesus faithfully, He will lead us to our eternal home (1 John 1:7). It is overwhelming to try to navigate through life without the proper guidance. In fact, without the proper direction we are lost! But thanks to the loving Architect of life, we can “find our way” to an abundant life now and eternal life to come through Jesus (John 10:10; Romans 6:23).

You can find your way by submitting to the Way: Jesus Christ. Won't you?

—David A. Sargent, Mobile, Alabama

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Recommended Resource



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I want to learn more about the Bible!

If you knew for sure that the religious path you are on would not get you to heaven, would you change? If there was the possibility of a doubt, would you investigate? Why not request a personal Bible study today?

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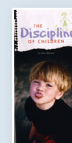
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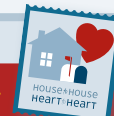
When Jesus Went on a Picnic



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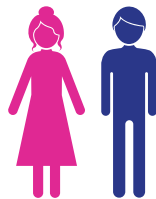
5 MODERN RIGHTS

THE OLD TESTAMENT GAVE

WOMEN

1. EQUAL VALUE

Women were created in God's image and from man himself, making them fully and uniquely comparable to men. God's design for men and women was unified, fulfilling, and lifelong partnership (Genesis 1:27; 2:18–24).



2. EQUALITY BEFORE THE LAW AND COURT

Laws applied equally to men and women, and a man's word in court could not overturn a woman's word (Deuteronomy 17:2–6; Numbers 5:5–7, 12–28).

3. WOMAN-CENTERED IDEALS FOR WOMEN

A woman was praised for her virtue, capability, business savvy, and strength. Her worthiness had nothing to do with being attractive to a man or having male children (Proverbs 31:10–31).

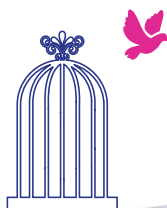


4. CHILD SUPPORT LAWS

A man could not abandon a woman after initiating intimacy. Instead, he had life-long financial and social obligations to her (Deuteronomy 22:28–29; Exodus 21:7–11).

5. NO SEXUAL SLAVERY

Prostitution was forbidden, and kidnapping and rape were punishable by death. Female prisoners of war could be married after a respectful length of time or set free: they could never be abused or sold (Leviticus 19:29; Deuteronomy 23:17; 24:7; 22:25–26; 21:10–14).



“THIS IS YOUR WISDOM AND YOUR UNDERSTANDING IN THE SIGHT OF THE PEOPLES WHO WILL HEAR ALL THESE STATUTES, AND SAY, ‘SURELY THIS GREAT NATION IS A WISE AND UNDERSTANDING PEOPLE.’”

—DEUTERONOMY 4:6

What's So Great about Following Jesus?

The Bible can be arranged under three headings:

Unlike many people who stumble through life with no direction, Christians have a goal, and a way to accomplish that goal. Faithful saints know they are headed toward an incomparable destination, the eternal city of God. Jesus is their way to reach the goal—the only way to the Father in heaven (John 14:6), and He is our single hope (1 Timothy 1:1).

Jesus taught that eternal life is available in the world or age to come (Mark 10:30). We live “in hope of eternal life” (Titus 1:2). Stated another way, the Lord has begotten us unto a lively hope (1 Peter 1:3).

Unto what are we looking with desire, expectation, and anticipation? The very next verse has these words: “To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you.” Simply put, our hope is to live forever in heaven. There is no other hope that compares to this one.

Here is the great thing: it is not limited to just a few people. All people everywhere are invited to come and share in the blessings that God has arranged in and through His Son (Matthew 11:28).

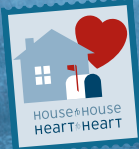
—Roger Campbell, Cleveland, TN

“Come and see.”

JOHN 1:39



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Open for Examination

The Bible does not record the miracles of Christ in a flippant, hocus-pocus type of manner. On the contrary, the accounts of Jesus' miracles are consistently characterized by reason and restraint. At times, serious investigations took place.

Consider the occasion on which Jesus gave sight to a man born blind (John 9). After receiving his sight, neighbors and others examined him. Later, he was brought to the Pharisees, and they scrutinized him. They questioned him about the One who caused him to see and then argued among themselves about the character of Jesus. They called for the parents of the man who was blind and questioned them about their son's blindness. Then they called upon the man born blind again and, a second time, asked him about how Jesus opened his eyes. Finally, when they realized the man would not cave in to their intimidating interrogation and say some negative thing about Jesus, "they cast him out" (9:34). They rejected him and the One Who made him well yet were unable to deny the miracle that Jesus performed. It was known by countless witnesses that this man was born blind, but after coming in contact with Jesus, his eyes were opened.

The entire case of Jesus healing the blind man in John 9 was scrutinized thoroughly by Jesus' enemies, yet even they had to admit to the miracle. It was a fact accepted even by veteran enemies of Christ. Considering that positive testimony from hostile witnesses is the weightiest kind of testimony in a court of law, such reactions from Jesus' enemies are extremely noteworthy in any discussion on the miracles of Christ. —Eric Lyons



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