

# ST. JOHN

MONTHLY MAGAZINE

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## *The Sign of the Cross*

A youngster who was not an Orthodox Christian returned home after staying overnight at the home of his Orthodox Christian friend. He puzzled his parents when he began making strange circular motions in front of his face with his fingers. "What on earth are you doing?" his mother asked. The boy explained: "Before our neighbors eat, they draw pictures in the air and touch their belly buttons."

Of course, this boy did not understand what he had seen. His Orthodox friends had been making the sign of the cross on themselves. The Orthodox Christian, uses his/her two index fingers and the thumb of the right hand and joins them together to show that we believe in the Holy Trinity. The three fingers are joined together to show that we believe not in three Gods but in One.

The act of crossing ourselves reminds us of the price the Lord Jesus paid to save us, also an expression of the greatest commandment, "You shall love the Lord your God with all of your mind, heart, soul and strength." When touching our head, we are saying, "I love You, Lord, with all my mind." When touching our shoulders, we are saying, "I love You, Lord, with all my strength." When touching our chest, we are saying, "I love You, Lord, with all my heart."

The sign of the cross was first made on our body when we were baptized. In the sacrament of Myroun or Confirmation, the priest made the sign of the cross in 36 anointments on many parts of our body. He did this to show that we belong to Christ. Just as the slaves or cattle were branded with the sign of their owner, so we were "branded" with the sign of the cross to show that we belong to the Lord Jesus. He is the One we are to follow and obey in life.

### **St. John Coptic Orthodox Church**

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*Of two Fathers who went naked*

Abba Macarius, the Egyptian, once came from Scete to the mountain of Nitria to the offering of Abba Pambo, and the fathers said unto him, "Speak with the brethren, O father." And he said, "I am not yet a monk, but I have seen monks. For once when I was sitting in my cell at Scete my thoughts said unto me, 'Go to the desert, and consider intently what you will see there'; and I remained five years in struggling with my thought, and trying it, lest it might be from Satan. And since the thought continued with me, I rose up and journeyed into the inner desert, and I found there a fountain of water with an island in the middle of it, and the beasts of the desert used to drink therefrom, and I saw in the midst of the beasts two naked men; then fear filled my body, and I thought that they were perhaps spirits. Now when they saw that I was afraid they spoke to me and said, 'Fear not, we also are men.' And I said to them, 'Where are you from? And how have you come to this desert?' And they said unto me, 'We were once in a large monastery, and we went forth and came here, where we have been for forty years. One of us is an Egyptian and the other is a Libyan.' And they also questioned me, saying, 'What news is there in the world? Do the waters of the river come as usual? And is the world flourishing?' And I said unto them, 'Yes,' and I also asked them, 'How can I become a monk?' And they said, 'Unless a man makes himself far from everything which is in this world he cannot be a monk.' And I said unto them, 'I am feeble and I am not able to do as you do'; and they said to me, 'If you cannot do as we do, sit in your cell, and weep for your sins.' And I asked them, 'When it is winter, don't you freeze? And in the summer when the heat is great, are your bodies not burned?' And they answered me saying, 'God in His Providence has made us to be so that in the winter we do not freeze and in the summer we are not burnt up.' And it was because of this that I said, 'I am not yet a monk, but I have seen monks.' Permit me to be silent."

**DIOSCORUS**

the death of Dioscorus, continued to elect their own Monophysite patriarch in opposition to any Melchite nominee, until the advent of Arab rule that had been precipitated in part by this disunity in the church ranks.

The date of the death of Dioscorus is stated in most sources as 454, that is, approximately four

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years after his exile. According to the HISTORY OF THE PATRIARCHS by Sāwīrus ibn al-Muqaffa', his death occurred in the year 458, which was also the year of the election of his successor TIMOTHY II (458-480). Dioscorus was canonized by the Copts, and his name appears in the SYNAXARION containing the names of saints and martyrs recognized by the Coptic church.

( Cont from Page 4)

*Stories, Sayings & History*  
*From the Coptic Calender*

THU. OCT. **10** الخميس  
أكتوبر  
TUT 29

شهادة القديسة اربسيما العذراء

**The Martyr ST. Arbasima The Virgin**  
Arbasima was a very beautiful Christian girl who chose Christ as her Bridegroom. She stayed in a convent in Rome. Emperor Diocletian wanted to marry the most beautiful girl. He was told of Arbasima and did send to bring her. Arbasima and other sisters fled to Armenia. The governor of that town wanted to marry her. She was tortured for her refusal. Finally, she & other sisters were beheaded.

THU. OCT. **17** الخميس  
أكتوبر  
BABAH 6

نيافة الصديقة حنة أم صموئيل النبي

**Deposition Day Of ST. Hannah, Prophet Samuel's Mother**  
Although God asks us to love and be kind to one another but He also requests us to warn the member of the church who sins, refuse to repent and his spiritual life is threatened. ST. Paul says: "teaching and admonishing one another" (Col 3:16), "Warn those who are unruly" ((1Thess 5:14). Specifically, the church has this right to rebuke such member "rebuke, exhort" (2Tim 4:2).

WED. OCT. **23** الأربعاء  
أكتوبر  
BABAH 12

شهادة القديس متى الانجيلي

**The Martyr ST. Matthew The Evangelist**  
Matins: Ps - 40:9-10  
Gospel - Mk 2:13-17  
Liturgy: Paul - Eph 4:11-19

MON. OCT. **28** الاثنين  
أكتوبر  
BABAH 17

نيافة البابا ديسقوريوس الـ ٣١

**Deposition Day Of Pope Discorus, 31st**

"He who does not imitate Christ bears this name in vain. For, what do you gain by being called what you are not and by taking upon yourself a name which does not belong to you?"

(ST. Augustine)

TUE. OCT. **29** الثلاثاء  
أكتوبر  
BABAH 18

نيافة البابا ثاوفيلس الـ ٢٣

**Deposition Day Of Pope Theophilus, 23rd From The Sayings Of The Desert Fathers:**  
ST. Anthony once saw all of the snares of the devil spread out across the earth and he became terrified and asked himself sighing: "Is it possible that anyone can escape them?" He then heard a voice answering him: "He who is humble of mind."

THU. OCT. **31** الخميس  
أكتوبر  
BABAH 20

نيافة القديس الانبا يونس القصر

**Deposition Day Of Abba John The Dwarf**  
It is said that Abba Pemwah once gave a piece of dry wood to Abba John and asked him to plant it and water it. Abba John obeyed and went on watering it every day. After three years that piece of wood sprouted and grew into a fruitful tree. Abba Pemwah took some of that fruit and went around to all the elder monks saying, "take and eat of the fruit of obedience."

**DIOSCORUS I**, saint and twenty-fifth patriarch of the See of Saint Mark (444–458). He succeeded Saint CYRIL THE GREAT and must be regarded as one of the chief architects of Coptic Christianity and the Egyptian church. Little is known about his early life beyond the supposition that he was a native of Alexandria, born in that city possibly at the close of the fourth century or the dawn of the fifth. Owing to his devotion to the faith and to his sterling character in the defense of his high principles, he was chosen by Cyril I to be his close companion in his religious meetings. Cyril made him an archdeacon. Apparently Cyril became Dioscorus' chief mentor, and together they attended the famous ecumenical Council of Ephesus I of 431 where Cyril's Christological formulas were accepted as the orthodox definition of the nature of Jesus Christ. And here we must assume that the archdeacon Dioscorus, as a power behind the throne of Cyril, who presided over the council, could have contributed some share toward the formulation of those conciliar decisions. It was on such occasions that the personality of Dioscorus became recognized within his own church and throughout the Byzantine empire, a fact that explains the ease and unanimity with which he was elected by the Alexandrian presbytery to succeed his mentor in 444.

At that time, the Alexandrian see had reached great heights in the Christian world. Although it had been acknowledged as second only to Rome by the Council of Nicaea in 325, through the influence of Saint ATHANASIUS and Cyril, it was regarded as parallel to the Roman see, with which it had remained in amicable and mutual relationship until the accession of Pope Leo I. Dioscorus conveyed the news of his assumption to the throne of Saint Mark by dispatching to Rome a special messenger, Possidonius, with a brief addressed to Pope Leo, who answered by an epistle declaring the uniformity between the two sees in all matters of sacramental discipline, the ordination of the presbyters, and the handling of the liturgy. This seems to have been the high moment of ostensible unity between Rome and Alexandria. Nevertheless, behind that formal facade, the spirit of jealousy and suspicion must have been lurking at the Curia of Rome, as will be seen from papal behavior in subsequent events.

What led to convening the Council of Ephesus II were the circumstances associated with a formula devised by EUTYCHES, a pious monk and archimandrite of a large monastery at Constantinople, who was no theological scholar. In his keen opposition to Nestorianism, he declared that the nature of Jesus was only divine, and consequently deprived the Lord of His human nature. Thus in 448, Eutyches was accused by Eusebius, bishop of Dorylaeum, of going to the other extreme from Nestorius by con-

founding the two natures of Christ for the sake of His unity. In the meantime, Pope Leo sent Flavian, archbishop of Constantinople, his letter or tome known as the *Tomus Leonis*, attacking this Christological misconception. Dioscorus, whose friendly relations with Eutyches simply expressed his own misunderstanding of a confused situation, remained nonaligned. In the meantime, Flavian took courage and deposed the archimandrite Eutyches as a symbol of disapproval of his views. Thus to all appearances, the Christian world became divided into two camps, with Leo and Flavian on one side and Dioscorus on the other. But Eutyches happened to have strong influence at the Byzantine court of Emperor Theodosius II (408–450) through a highly placed eunuch named Chrysaphius. Theodosius was thus persuaded to call a general council to reconsider the case under the chairmanship of Dioscorus, a fact that must have further enflamed Leo's jealousy. The Egyptian bishops, together with the Antiochene and Greek bishops, converged on Ephesus in 449 with a small Roman delegation, which came armed with a new tome from Pope Leo that recorded his position. Eutyches was summoned by Dioscorus to speak for himself. Moving from his earlier position of incorporating the human entirely into the divine nature of Christ, he proclaimed in writing the safer approach of his adherence to the Nicene Creed and to the formula of Saint Cyril, which are both recognized as the orthodox doctrine. Thus he was acquitted by the council and returned to his former position unscathed. The result of this verdict was the deposition of Flavian from the See of Constantinople together with his supporters, who were abused by the imperial guard through the influence of Chrysaphius.

This proved to be a further step toward the assertion of Alexandrian supremacy in ecclesiastical matters vis-à-vis both Constantinople and Rome, a situation that could hardly be swallowed by Leo, whose Tome was not presented for consideration at the council. This was probably an unwise action by Dioscorus and an unnecessary provocation of the Roman pope. Dioscorus possessed a strong and rather impassioned personality, and he inherited the supreme heritage of Athanasius and Cyril, his predecessors, but he was their unequal in tact and ecclesiastical diplomacy. Pope Leo's wrath was precipitated by the ostensible neglect of his Tome at the Council, and he could no longer conceal his antagonism to the Alexandrian prelate, whom he described openly as a "new Pharaoh" in the Church. In a letter to the emperor, he described the second Council of Ephesus in the abusive term *Latrocinium* (robber synod).

Hitherto the unity of the Eastern and Western churches remained intact. Ephesus II tolled the

death knell of this unity, and the rupture between Alexandria and Rome was sealed by Leo's letter to Emperor Theodosius II. But the wholesome attitude of Theodosius toward Alexandria was soon interrupted by his death in 450. He was succeeded by an old senator and general of the Roman army credited for the quelling of a rebellion in Upper Egypt, Marcian (450-457), who became emperor after marrying PULCHERIA, a sister of Theodosius. She was a former nun, a religious but impetuous woman, who harbored tremendous hatred for Alexandrian supremacy over Constantinople as well as for the occupant of the throne of Saint Mark. From his past experience, her husband; too, could not sustain much sympathy for the Alexandrian see or Egypt, where he had just fought to curb its turbulent people. The result of these unfortunate circumstances was the reversal of the lenient policy of Theodosius and its replacement by an atmosphere of hostility toward the Eutychian party in Constantinople and toward Dioscorus. This new situation superbly suited Leo and the Roman party, which could not bear the growing influence of Alexandria and Dioscorus.

While the second Ephesian Council marked the peak of glory and universal influence of the Alexandrian patriarch, the Roman legate Parchasinus, an inveterate adversary of both Dioscorus and Alexandria, on 17 October 451 declared the acts of that council to be null and void. Rome requested the issuance of a special decree forbidding even the mention of the Council of Ephesus II. Thus the stage was set for the next move in fighting Alexandrian monophysitism. Leo suggested the convening of a new council in Italy, away from Eastern pressures. In the end, Emperor Marcian, or rather his wife Pulcheria, decided on Chalcedon (within reach of the Byzantine capital) for that next meeting, and Rome approved. Consequently, Marcian issued the formal invitation to the bishops of the East and the West for the Chalcedon meeting to be inaugurated on 8 October 451.

When that invitation reached Alexandria, the advisers and the attendants of Dioscorus addressed the patriarch, as a man of God, saying that the letter would bring death, meaning that it implied the end of Cyrillian and Alexandrian orthodoxy. In Rome, Leo instructed his new legate, Bonifacius, whom he entrusted with another famous tome, to be firm in opposing the Alexandrian party. In fact, the Roman legate refused categorically to be seated with Dioscorus and even demanded his expulsion from the assembly before any verdict was reached. However, the bishops who were gathered to discuss "Eutychianism" were deflected by the Roman legate, in conjunction with the imperial commissioners, to a trial of Dioscorus. After numerous discussions, a compromise was reached to let the patriarch remain in the assembly but to take a place only with the rest of the bishops. After that,

Eusebius of Dorylaeum declared his list of charges against Dioscorus, which were confirmed by Bishop Theodoret of Cyrrhus.

In self-defense, Dioscorus reiterated that the reason for Flavian's condemnation was his assertion of the two natures after the Incarnation. Quotations were made from the Fathers Athanasius, Gregory, and Cyril, to the effect that after the Incarnation there were not two natures, but the incarnate nature of the Logos. He said that if he were to be expelled, the Fathers would be expelled too. He claimed not to deviate from their doctrine, but to defend it. The extracts, he said, were not gathered carelessly but verified by himself. Though none contested him, the discussion of the two natures continued, and Dioscorus stopped further argument, because he divined their motives.

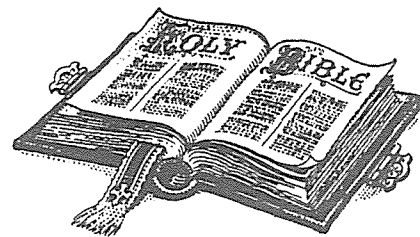
Dioscorus refrained from attending the third session that was convened essentially against him. The assembly decided to send a delegation to him with the purpose of obtaining his signature on the Tome of Leo in exchange for his rehabilitation and reinstatement to the patriarchal see of Alexandria. But Dioscorus was not a man of compromises. Though he was not against Leo's Christology, he was adamant against the minutest change in the terms or words of the Nicene Creed. He was summoned three times, according to canonical rules, to accept the Roman "innovations," and thrice he refused to conform to their summons. Consequently, Dioscorus was declared fallen. A verdict for his removal from the patriarchal see was followed by his banishment to the island of Gangra in Paphlagonia. Defiantly and with dignity, he accepted the verdict of the council rather than move from his stand.

The council was terminated in the usual solemn ceremony on 25 October 451 in its sixth and final session. The attending bishops departed after the signature of the creed offered in Leo's Tome and after ascertaining that in substance it was in conformity with the teachings of Athanasius and Cyril. Paradoxically, this implied uniformity with Dioscorus, the dethroned bishop.

Though formally deposed at Chalcedon, Dioscorus remained for the Coptic people their legal patriarch until his death in exile. Even if some of his clergy signed the Chalcedonian verdict of his removal under imperial and Roman pressures, the Coptic nation itself as a whole refused to accept this decision, and this congregation was never reconciled to the consideration of Chalcedon as an ecumenical council. For the two centuries preceding the Arab conquest of Egypt, the Egyptian nation deprecated Chalcedon as an infamous gathering of misguided bishops. To the Copts, the last ecumenical council was Ephesus II in 449. They utterly contested the nomination by Constantinople of a Melchite Greek patriarch of Alexandria and, after

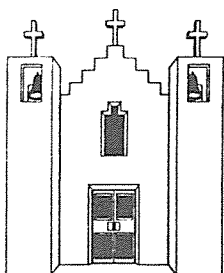
(See Page 1)

## GOOD DEEDS INDEED



### OLD TESTAMENT

1. ABRAHAM- "By faith Abraham obeyed when he was called . . . and when he was tested, offered up Isaac . . . his only begotten son, of whom it was said, In Isaac your seed shall be called, accounting that God was able to raise him up, even from the dead" (Heb. 11:8,17-19).
2. ISAAC- When he sacrificed three wells of living water, which he dug, to Abimelech King of the Philistines, in order to maintain peace (Genesis 26).
3. JOSEPH- Interpreted 4 dreams according to the will of God, warned and helped the Egyptians to prepare for the famine ( Gen. 40, 41).
4. MIRIAM- Saved the precious life of Moses, and helped him with Aaron to get the Israelites out of Egypt ( Exodus 2, 15).
5. BALAAM'S DONKEY - A dumb donkey speaking with a man' s voice, rebuked Balaam for his iniquity; restrained the madness of the prophet and made him notice the Lord' s Angel ( Numbers 22 & 2 Peter 2:16).
6. RUTH- Loved her old and widowed mother- in - law, Naomi, and took good care of her (Ruth 1).
7. ELI- Raised Hannah' s son, the great Prophet Samuel, in the tabernacle (despite his failure to raise his own two sons well due to their disobedience, wickedness and stubborn attitudes 1 Sam 1-4).
8. ABIGAIL - Gave King David a great, wise, humble and polite advice, prevented him from revenge, and gave him and his men food in spite of a selfish husband ( 1 Sam. 25).
9. ESTHER and MORDECAI- Saved their people from Haman' s plot, by fasting and prayer and wise conduct ( Esther 3-7).
10. SERVANT GIRL- Led Naaman to Elisha the prophet for a cure of his leprosy ( 2 Kings 5).



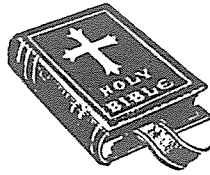
### *THE COPTIC ORTHODOX PATRIARCHATE*

#### **Saint John Coptic Orthodox Church**

The Church invites you to attend the  
play "The modern prodigal son"

At Pasadena city college  
on Sunday October 20,1991.

At 6: 00 PM



## NEW TESTAMENT

1. ST. JOHN- By taking care of St. Mary, Jesus mother in his own home after crucifixion ( John 19: 27).
2. MARY OF BETHANY- By anointing Jesus feet with a very costly oil of spikenard and wiped them with her hair ( John 12:3). Jesus defended the woman against Judas, saying: “ Why do you trouble the woman? For she has done a good work for Me . . . Assuredly, I say to you wherever this gospel is preached in the whole world, what this woman has done will also be told as a memorial to her ” ( Matt. 26:10-13).
3. MARTHA - Served and busied herself with much household duties and hospitality when Jesus was a guest ( Luke 10:38-42 & John 12: 2).
4. JOSEPH FROM ARIMATHEA- Who went to Pilate and asked for the body of Jesus . . . and had taken it and wrapped it in a clean linen cloth, and laid it in his new tomb ( Matthew 27:57-60).
5. MARY MAGDALENE- Brought spices for Jesus’ body, and then helped tell of His resurrection. ( John 20).
6. BARNABAS- Helped St. Paul become accepted by the believers; gave all his money to the church and to the needy, and encouraged the young John Mark to serve with him (Acts 4 :36,37& 9:27 & 15:37 Note that Barnabas name means “ The son of encouragement !”).
7. AQUILA and PRISCILLA- Took St. Paul to live in, and work with them (Acts 18:2,3). They took Apollos, the Alexandrian, aside and explained to him the way of the Lord more accurately and converted him into Christianity (Acts 18:24-28). They also risked their necks for Paul’ s life (Romans 16: 3).
8. LYDIA- Opened her home to early Christians.( Acts 16:14,15 , 40).
9. SILAS, TIMOTHY, MARK - Often traveled with Paul and Barnabas on missionary Journeys ( Acts 15 &16).
10. PHOEBE & DORCAS - A helper of St. Paul and of many (Romans 16:1,2) Dorcas, or Tabitha, also Gazelle in Greek, she was a disciple at Joppa, characterized by “ good works and almsdeeds ” ( Acts 9:36 ). The church distressed over her death sent for Peter who restored her to life. Dorcas was the forerunner of bands of Christian women ( Dorcas societies) engaged in social service through the churches.

## *Are You a Noun or a Verb?*

When someone was asked, “*How is your French?*” He replied, “*My French is excellent, all except the verbs!*”

It often happens that our Christianity is excellent, “*all except the verbs!*” The nouns of our Christian faith are wonderful: “God, Jesus, Bible, Church, Liturgy, Saints, etc. Nouns, pronouns, adjectives are nice words. With them you can describe a thing in all its beauty. But nouns don’t do anything; they just sit there. You can’t have a full sentence with just nouns. You need verbs. Verbs make things happen.

Christianity is not just nouns; It is also verbs. Some people feel that God is a verb, not a noun. He loves, cares, creates, saves, helps and blesses. The Lord Jesus told us that the greatest commandment is a verb, to love God and man with our whole hearts.

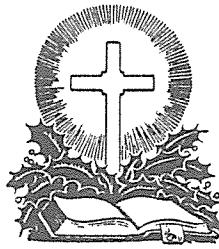
Here are some great Christian verbs:

- |                       |                           |
|-----------------------|---------------------------|
| 1. To Obey the Lord   | 2. To forgive             |
| 3. To visit the sick  | 4. To feed the hungry     |
| 5. To serve           | 6. To build the Church    |
| 7. To share           | 8. To read the Bible      |
| 9. To pray for others | 10. To encourage the weak |
| 11. To smile          | 12. To reconcile          |

### Meeting Times

1. Sunday Arabic Liturgy 8:00 - 11:30 A.M.
2. Sunday English Liturgy 8:00 - 11:00 A.M.
3. Wednesday Liturgy from 8:00 - 10:00 A.M.
4. Friday Liturgy 8:00 - 10:00 A.M.
5. Saturday Vespers from 7:00 - 9:00 P.M. including Bible Study from the Old & New Testaments.
6. The Arabic youth meeting: 7:30 - 9:30 P.M. Friday
7. The youth meeting (English): Saturday from 7:30 - 9:00 P.M.
8. The deacon's meeting: Friday 6:00 - 7:30 P.M.
9. The Sunday school teacher's meeting: Sunday following the Liturgy at 1:00 - 2:00 P.M.





## THE WONDERS OF THE BIBLE

The Bible is more wonderful than other books in its:

**1. ORIGIN AND CONSTRUCTION.** No one man or group of men planned the Bible. It was written in different lands over a period of 1600 years. The very existence of such a book is an overwhelming proof that the Bible is not of man, but that it is a production of God. "Holy men of God spake as they were moved by the Holy Ghost." 2 Peter 1:21.

**2. UNITY.** The Bible is one great book with one great theme, though it contains 66 separate volumes written by about 40 authors, in three different languages, upon different topics, and under different circumstances. The close fitting together of these varied books into one great book proves someone directed the writing of each and planned the whole. Who could possibly have done it but God?

**3. CIRCULATION.** The Bible, the first book to be printed (1450 A. D.), is the best seller of the day. Probably 30,000,000 copies a year come out. This number of Bibles, if stacked one on top of the other, would stand over 63 miles high. The circulation of other books is computed by thousands, the Bible by millions.

**4. AGE NOT AFFECTING ITS PRESENT-DAY APPEAL.** The Bible is not the oldest book, but though the first part of it was written more than 3,000 years ago and the last part nearly 2,000 years ago, today it is more popular than any modern book just off the press.

**5. TRANSLATIONS.** Some part of the Bible has been translated into over 1,090 languages and dialects, the whole of it into 191. Shakespeare's works have been translated into only 40 languages. Although the Bible is an oriental and foreign book, it has transcended all national boundaries and is received by all peoples as their very own book.

**6. INTEREST FOR ALL CLASSES OF PEOPLE.** Old, young, rich, poor, wise, simple, high, and low are all gripped by the appeal of the Bible.

**7. INEXHAUSTIBLE MEANING.** Though anyone can easily understand its main message, the most brilliant minds can not fully understand its deepest thoughts. The highest intellect can not completely grasp all its meaning. Great volumes have been written on single verses.

**8. STIMULATION TO ART, LITERATURE, MUSIC, ETC.**

Many of the world's masterpieces and movements have been motivated by the Bible.

Literature—Milton's "Paradise Lost," Bunyan's "Pilgrim's Progress."

Art—The Last Supper, by DeVinci.

Music—The Messiah, by Handel.

Architecture—St. Peter's Cathedral.

**9. CLAIM TO BE GOD'S WORD.** More than 2,000 times in the Old Testament the words "thus saith the Lord" or similar terms are used. No other book matches such claims. Anyone who reads the Bible with open mind and heart is convinced that the Bible is God's word to man.

**10. PROPHECIES.** The Bible records the most unlikely predictions concerning the future, yet at the appointed time they happen and the Bible then records the fulfillments. Notice how Micah 5:2 was fulfilled hundreds of years later. See Matt. 2:4-6.

**11. SURVIVAL OF PERSECUTION.** History shows that mighty kings, emperors, and priests have tried at times to destroy this book. They have died but the Bible lives on.

The Bible has also suffered the blows of men who have taught that it was not inspired of God but was full of human errors. These men pass away but the Bible continues.

**12. CENTRAL CHARACTER.** The main character of the Bible is Jesus Christ. He is the greatest wonder of the Bible. No other religion offers a living SAVIOUR.