

Bible Notes
Volume One

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1. Fasting

Fasting is not in the Law of Moses. So it was never required nor compulsory for anyone. The first occurrence in the Bible is in Judges:

Judges 20:26

*Then all the children of Israel, and all the people, went up, and came unto the house of God, and wept, and sat there before the Lord, **and fasted that day until even**, and offered burnt offerings and peace offerings before the Lord.*

Fasting is useful, especially in connection with prayer, because it humbles the soul:

Psalm 35:13

*But as for me, when they were sick, my clothing was sackcloth: **I humbled my soul with fasting**; and my prayer returned into mine own bosom.*

Psalm 69:10

*When I wept, and **chastened my soul with fasting**, that was to my reproach.*

We are not to show the world we are fasting:

Matthew 6:16-18

*Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward. But thou, when thou fastest, anoint thine head, and wash thy face; **That thou appear not unto men to fast**, but unto thy Father which is in secret: and thy Father, which seeth in secret, shall reward thee openly.*

2. Ariel

Isaiah uses this as a name for Jerusalem:

Isaiah 29:1,2

*Woe to **Ariel**, to **Ariel**, the city where David dwelt! add ye year to year; let them kill sacrifices. Yet I will distress **Ariel**, and there shall be heaviness and sorrow: and it shall be unto me as **Ariel**.*

Isaiah 29:7

*And the multitude of all the nations that fight against **Ariel**, even all that fight against her and her munition, and that distress her, shall be as a dream of a night vision.*

Ezekiel uses this as a name for the altar in his rebuilt temple:

Ezekiel 43:15,16

*So the **altar** shall be four cubits; and from the **altar** and upward shall be four horns. And the **altar** shall be twelve cubits long, twelve broad, square in the four squares thereof.*

It is also the name of one of Ezra's men:

Ezra 8:16

*Then sent I for Eliezer, for **Ariel**, for Shemaiah, and for Elnathan, and for Jarib, and for Elnathan, and for Nathan, and for Zechariah, and for Meshullam, chief men; also for Joiarib, and for Elnathan, men of understanding.*

3. Perfection

We are called to be holy, i.e. separate from the world:

Leviticus 11:44,45

*For I am the LORD your God: ye shall therefore sanctify yourselves, and **ye shall be holy; for I am holy**: neither shall ye defile yourselves with any manner of creeping thing that creepeth upon the earth. For I am the LORD that bringeth you up out of the land of Egypt, to be your God: **ye shall therefore be holy, for I am holy**.*

Leviticus 19:2

*Speak unto all the congregation of the children of Israel, and say unto them, **Ye shall be holy: for I the LORD your God am holy**.*

Leviticus 20:7

Sanctify yourselves therefore, and be ye holy: for I am the LORD your God

Leviticus 20:26

*And **ye shall be holy unto me: for I the LORD am holy**, and have severed you from other people, that ye should be mine.*

1 Peter 1:16

*Because it is written, **Be ye holy; for I am holy**.*

We are also called to be perfect:

Deuteronomy 18:13

Thou shalt be perfect with the LORD thy God.

1 Kings 8:61

Let your heart therefore be perfect with the LORD our God, to walk in his statutes, and to keep his commandments, as at this day.

Matthew 5:48

Be ye therefore perfect, even as your Father which is in heaven is perfect.

Matthew 19:21

*Jesus said unto him, **If thou wilt be perfect**, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me.*

“Perfection” does not mean without sin, it means maturity:

Hebrews 6:1,2

*Therefore leaving the principles of the doctrine of Christ, let us go on **unto perfection**; not laying again the foundation of repentance from dead works, and of faith toward God, of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.*

1 Corinthians 13:10

*But **when that which is perfect is come**, then that which is in part shall be done away.*

[Note, “that which is perfect” is contrasted with “that which is in part,” not that which is imperfect.]

Psalms 139:10

*Thine eyes did see my substance, **yet being imperfect**; and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them.*

As “unperfect” here means immaturity, so “perfect” means maturity.

2 Timothy 3:16,17

*All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: **that the man of God may be perfect**, thoroughly furnished unto all good works.*

[Here we see that Scripture is given that the man of God may be “perfect,” i.e. mature.]

Perfect Heart

There are passages in Scripture where a heart is described as being “perfect” or “not perfect.” A “perfect heart” is not one that is without sin, but one that is mature in the things of God.

For “perfect” we could also read “genuine.”

God shews himself strong in those whose “heart is perfect”:

2 Chronicles 16:9

*For the eyes of the LORD run to and fro throughout the whole earth, to shew himself strong in the behalf of them **whose heart is perfect toward him.***

1 Kings 15:3

*And he walked in all the sins of his father, which he had done before him: and **his heart was not perfect with the LORD his God, as the heart of David his father.***

1 Kings 15:14

*But the high places were not removed: nevertheless **Asa’s heart was perfect with the LORD** all his days.*

2 Kings 20:3

*I beseech thee, O LORD, remember now how I have walked before thee in truth and **with a perfect heart**, and have done that which is good in thy sight. And Hezekiah wept sore.*

1 Chronicles 12:38

*All these men of war, that could keep rank, came **with a perfect heart** to Hebron, to make David king over all Israel: and all the rest also of Israel were of one heart to make David king.*

1 Chronicles 28:9

*And thou, Solomon my son, know thou the God of thy father, and serve him **with a perfect heart** and with a willing mind: for the LORD searcheth all hearts, and understandeth all the imaginations of the thoughts: if thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off for ever.*

1 Chronicles 29:9

*Then the people rejoiced, for that they offered willingly, because **with perfect heart** they offered willingly to the LORD: and David the king also rejoiced with great joy.*

1 Chronicles 29:19

*And give unto Solomon my son **a perfect heart**, to keep thy commandments, thy testimonies, and thy statutes, and to do all these things, and to build the palace, for the which I have made provision.*

2 Chronicles 19:9

*And he charged them, saying, Thus shall ye do in the fear of the LORD, faithfully, and **with a perfect heart**.*

2 Chronicles 25:2

*And he did that which was right in the sight of the LORD, but **not with a perfect heart**.*

Psalms 101:2

*I will behave myself wisely **in a perfect way**. O when wilt thou come unto me? I will walk within my house **with a perfect heart**.*

Isaiah 38:3

*And said, Remember now, O LORD, I beseech thee, how I have walked before thee in truth and **with a perfect heart**, and have done that which is good in thy sight. And Hezekiah wept sore.*

4. Noah “By Sevens,” “By Two”

Genesis 7:2,3

*Of every clean beast thou shalt take to thee **by sevens**, the male and his female: and of beasts that are not clean **by two**, the male and his female. Of fowls also of the air **by sevens**, the male and the female; to keep seed alive upon the face of all the earth.*

“*by sevens*” is plural (The Hebrew is literally “*seven seven*”), i.e. seven pairs.

“*by two*” is singular, i.e. one pair.

Therefore there were no singles on the ark. This was in order to quickly replenish the earth afterwards with clean and unclean beasts. They would need more pairs of clean beasts, as many of them were needed for the sacrifices.

5. Know the Lord

Know the Lord

This phrase occurs six times in the Bible. In all these passages, the phrase means the knowing of the Lord *savingly*, in a real, true relationship with Him:

1 Samuel 3:7

*Now Samuel **did not yet know the LORD**, neither was the word of the LORD yet revealed unto him.*

Isaiah 19:21

*And the LORD shall be known to Egypt, and the Egyptians **shall know the LORD** in that day, and shall do sacrifice and oblation; yea, they shall vow a vow unto the LORD, and perform it.*

Jeremiah 31:34

*And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for **they shall all know me**, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more.*

[Note here that the Old Covenant was the external teaching that people should “*know the Lord*.” This was their duty. This is contrasted with the New Covenant, which if one embraced it, they would come to know God truly.]

Hosea 2:20

*I will even betroth thee unto me in faithfulness: and **thou shalt know the LORD**.*

Hosea 6:3

*Then shall we know, if we **follow on to know the LORD**: his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter and former rain unto the earth.*

Hebrews 8:11

*And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for **all shall know me**, from the least to the greatest.*

Know that I am the Lord

This phrase occurs 77 times in the Bible, and relates to God showing Himself in His power either in salvation OR in judgment. e.g.:

In judgment:

Exodus 7:5

*And the Egyptians **shall know that I am the LORD**, when I stretch forth mine hand upon Egypt, and bring out the children of Israel from among them.*

Exodus 14:18

*And the Egyptians **shall know that I am the LORD**, when I have gotten me honour upon Pharaoh, upon his chariots, and upon his horsemen.*

In salvation:

Exodus 6:7

*And I will take you to me for a people, and I will be to you a God: and ye **shall know that I am the LORD your God**, which bringeth you out from under the burdens of the Egyptians.*

Jeremiah 24:7

*And I will give them an heart **to know me, that I am the LORD**: and they shall be my people, and I will be their God: for they shall return unto me with their whole heart.*

Ezekiel 37:6

*And I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live; and ye **shall know that I am the Lord**.*

6. Women at the Cross

The women who attended Christ at the cross were as follows:

Matthew 27:56 tells us that (amongst other women) there were:

- Mary Magdalene,
- Mary the mother of James and Joses,
- The mother of Zebedee’s children.

Matthew 28:1 tells us that the two Mary’s mentioned were also at the tomb on the resurrection morning.

Mark 15:40 tells us that (amongst other women) there were:

- Mary Magdalene,
- Mary the mother of James the Less and Joses,
- Salome.

Mark 16:1 tells us that all three were also at the tomb on the resurrection morning.

Luke 23:49,55,56 tells us that “*women that followed Him from Galilee*” were both at the cross and also at the tomb on the resurrection morning.

Luke 24:10 tells us these were:

- Mary Magdalene,
- Joanna,
- Mary the mother of James,
- Other women.

John 19:25 tells us that at the cross there were:

- Mary the mother of Jesus Christ,
- Christ’s mother’s sister,
- Mary the wife of Cleopas,
- Mary Magdalene.

John 20:1 only mentions Mary Magdalene as being at the tomb on the resurrection morning.

Therefore logical deduction tells us that:

(1.) Salome was Zebedee’s wife (Matthew 27:56), and was Christ’s mother’s sister (John 19:25). Therefore when Christ committed His mother to John, John was actually His cousin, and a believer, whereas

Mary's other children were not believers at this time (John 7:5), they came to believe later (Acts 1:14).

(2.) Mary the mother of James the Less and Joses could have been Christ's mother as He did have brethren with those names (Matthew 13:55), but it would have been odd for the gospel writers not to say she was the mother of Christ Himself.

Mary the mother of James the Less and Joses was not the wife of Cleopas, because if the person with Cleopas on the road to Emmaus was his wife, she had left before the women went to the tomb early on the first day of the week. Matthew and Mark specifically say that Mary the mother of James and Joses was there then, but the wife of Cleopas did not give first hand knowledge of this to the risen Christ in Luke 24:22, only saying that "*some women*" said He was alive.

If "*James the Less*" refers to the less well-known apostle James the son of Alphaeus, then Mary the mother of James the Less and Joses would be Alphaeus's wife. They had at least two other children: Judas (not Iscariot), who was James's brother and also an apostle (Luke 6:16); and Joses who could be Barnabas (Acts 4:36), in which case they also had a sister also called Mary, who was John Mark's mother (Colossians 4:10; Acts 12:12).

(3.) This means that there were four Mary's here:

– Mary Magdalene

– Mary the mother of James the Less and Joses

(these two, with Salome, (Mark 16:1), Joanna and other women (Luke 24:10) went to anoint Christ's body on the resurrection morning).

– Mary the mother of Jesus Christ

– Mary the wife of Cleopas

(these two did not go with the party to anoint Christ's body on resurrection morning).

7. Sabbaths and Holy Days

Old Testament Festivals

There are three main feasts in the Old Testament:

Exodus 23:14-17

*Three times thou shalt keep a feast unto me in the year. Thou shalt keep **the feast of unleavened bread**: (thou shalt eat unleavened bread seven days, as I commanded thee, in the time appointed of the month Abib; for in it thou camest out from Egypt: and none shall appear before me empty:) And **the feast of harvest, the firstfruits** of thy labours, which thou hast sown in the field: and **the feast of ingathering**, which is in the end of the year, when thou hast gathered in thy labours out of the field. Three times in the year all thy males shall appear before the Lord GOD.*

Exodus 34:18,22

*The **feast of unleavened bread** shalt thou keep. Seven days thou shalt eat unleavened bread, as I commanded thee, in the time of the month Abib: for in the month Abib thou camest out from Egypt.... And thou shalt observe **the feast of weeks, of the firstfruits of wheat harvest, and the feast of ingathering** at the year's end.*

The Feast of Ingathering is later called the Feast of Tabernacles:

Leviticus 23:34,39

*Speak unto the children of Israel, saying, The fifteenth day of this seventh month shall be **the feast of tabernacles** for seven days unto the LORD.... Also in the fifteenth day of the seventh month, **when ye have gathered in the fruit of the land**, ye shall keep a feast unto the LORD seven days: on the first day shall be a sabbath, and on the eighth day shall be a sabbath*

2 Chronicles 8:13

*Even after a certain rate every day, offering according to the commandment of Moses, on the sabbaths, and on the new moons, and on the solemn feasts, three times in the year, even in **the feast of unleavened bread**, and in **the feast of weeks**, and in **the feast of tabernacles**.*

The men were to visit Jerusalem on these three occasions each year:

Deuteronomy 16:16

*Three times in a year shall all thy males appear before the LORD thy God in the place which he shall choose; in **the feast of unleavened bread**, and in **the feast of weeks**, and in **the feast of tabernacles**: and they shall not appear before the LORD empty*

From Leviticus 23 we have details about these. We see (v.2) that all these festivals are “**holy convocations**,” i.e. ordinarily, no work is to be done on them. This inaction is of two distinct types: “NO WORK,” and the less strict “NO SERVILE WORK”:

(1.) v.3 – **Sabbath** – this is a “*Sabbath of rest*,” NO WORK shall be done, it is an “*holy convocation*.” In Old Testament times, this was the seventh day of the week, but now after Christ has come, it is the first day of the week. However, the injunction to do “NO WORK” still continues, as the fourth Commandment is still in existence, only the day has changed.

(2.) vv.4-8 – **Passover** – This starts at evening between 14th and 15th Nisan (the first month of the Jewish year), for seven days. 15th Nisan is the first day of the “**Feast of unleavened bread**.” The first and last days are “*holy convocations*” and NO SERVILE WORK is to be done.

(3.) vv.9-22 – **Firstfruits** – After the first sheaf is waved before the Lord, we must then count seven weeks to the festival of **Firstfruits** (or “**Pentecost**”). This is an “*holy convocation*” and NO SERVILE WORK is to be done. This is equivalent to “**the feast of harvest**” in Exodus 23:16.

(4.) vv.23-25 – **Day of Trumpets** – This is the first day of the seventh month. An “*holy convocation*,” NO SERVILE WORK is to be done.

(5.) vv.26-32 – **Day of Atonement** – This is the tenth day of the seventh month. An “*holy convocation*,” NO WORK is to be done, it shall be a “**Sabbath of rest**” (cf. “*Sabbath*”). It is held from evening on the ninth day of the month to evening on the tenth.

(6.) vv.33-36 – **Feast of Tabernacles** – This is on the 15th day of the seventh month for seven days. This is equivalent to the “**Feast of Ingathering**” in Exodus 23:16. The first and eighth days are “*holy convocations,*” NO SERVILE WORK is to be done.

Note in all this that the only time NO WORK at all was to be done, apart from the weekly Sabbath, was the Day of Atonement:

Leviticus 16:29

*And this shall be a statute for ever unto you: that in the seventh month, on the tenth day of the month, ye shall afflict your souls, and **do no work at all**, whether it be one of your own country, or a stranger that sojourneth among you*

Numbers 29:7

*And ye shall have on the tenth day of this seventh month an holy convocation; and ye shall afflict your souls: **ye shall not do any work therein***

This has now been done away with since Christ has come, as He is the true atonement for His people before God the Father in heaven.

[Note that Deuteronomy 16:8 refers to the last day of Passover as one in which “*no work*” was to be done, but this can be interpreted by clearer passages in Scripture (i.e. Leviticus 23:8) as NO SERVILE WORK:

Deuteronomy 16:8

*Six days thou shalt eat unleavened bread: and on the seventh day shall be a solemn assembly to the LORD thy God: **thou shalt do no work therein.**]*

All other holy days in the Old Testament require doing NO SERVILE WORK, which had a less strict application. c.f. When the Levites reached the age of 50, they continued to “*minister,*” but “*do no service,*” i.e. NO SERVILE WORK:

Numbers 8:25,26

*And from the age of fifty years they shall cease waiting upon the service thereof, and shall serve no more: But shall **minister with their brethren** in the tabernacle of*

*the congregation, to keep the charge, and shall **do no service**. Thus shalt thou do unto the Levites touching their charge.*

How Should We Behave on a Sabbath?

We should rest from our ordinary work:

Genesis 2:1-3

*Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And **God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made.***

We should call the Sabbath rest day a delight and not do our own ways, find our own pleasure or speak our own words:

Isaiah 58:12,13

*If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the LORD, honourable; and shalt **honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words:** Then shalt thou delight thyself in the LORD; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the LORD hath spoken it.*

We should not work, buy or sell, or encourage outsiders to work for or sell to us:

Nehemiah 13:15-22

*In those days saw I in Judah some treading wine presses on the sabbath, and bringing in sheaves, and lading asses; as also wine, grapes, and figs, and all manner of burdens, which they brought into Jerusalem on the sabbath day: and I testified against them in the day wherein they sold victuals. There dwelt men of Tyre also therein, which brought fish, and all manner of ware, and sold on the sabbath unto the children of Judah, and in Jerusalem. Then I contended with the nobles of Judah, and said unto them, **What evil thing is this that ye do, and profane the***

sabbath day? Did not your fathers thus, and did not our God bring all this evil upon us, and upon this city? yet ye bring more wrath upon Israel by profaning the sabbath. And it came to pass, that when the gates of Jerusalem began to be dark before the sabbath, I commanded that the gates should be shut, and charged that they should not be opened till after the sabbath: and some of my servants set I at the gates, that there should no burden be brought in on the sabbath day. So the merchants and sellers of all kind of ware lodged without Jerusalem once or twice. Then I testified against them, and said unto them, Why lodge ye about the wall? if ye do so again, I will lay hands on you. From that time forth came they no more on the sabbath. And I commanded the Levites that they should cleanse themselves, and that they should come and keep the gates, to sanctify the sabbath day. Remember me, O my God, concerning this also, and spare me according to the greatness of thy mercy.

But we should not be legalistic and accept works of necessity and mercy:

Mark 2:23-28

*And it came to pass, that he went through the corn fields on the sabbath day; and his disciples began, as they went, to pluck the ears of corn. And the Pharisees said unto him, Behold, why do they on the sabbath day that which is not lawful? And he said unto them, Have ye never read what David did, when he had need, and was an hungred, he, and they that were with him? How he went into the house of God in the days of Abiathar the high priest, and did eat the shewbread, which is not lawful to eat but for the priests, and gave also to them which were with him? And he said unto them, **The sabbath was made for man, and not man for the sabbath:** Therefore the Son of man is Lord also of the sabbath.*

The Christian Sabbath

The Jewish Sabbath was the seventh day of the week, Saturday. Many Christians believe that Saturday is the Sabbath day for us today too, having been persuaded that it was Constantine who changed the Sabbath day to a Sunday, and that the church has been worshipping on the wrong day ever since merely by tradition. That's not true, because there is Biblical warrant for the use of the first day of the week for Christian worship:

John 20:19

*Then the same day at evening, being **the first day of the week**, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you.*

Christ visited them on the first two “Sundays” after his resurrection (Thomas was not there the first week, so Christ waited until eight days later before revealing himself to him v.26).

Acts 20:7

*And upon **the first day of the week**, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight.*

The word “*when*” here implies that it was a regular custom to come together to break bread on the first day of the week.

1 Corinthians 16:2

*Upon **the first day of the week** let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come.*

Believers were to regularly give their offerings on the first day of the week. And we’re told that by doing this, no extra gatherings would be required. Which implies that it was also the day of regular weekly meeting. But the first day of the week was an ordinary working day. It would have been far more convenient for them to have continued to hold their meetings on the seventh day, which wasn’t a working day. So meeting on the first day of the week seems to be because of principle, not convenience.

When Constantine adopted Christianity as the official, outward religion of the Roman Empire, he simply made sure that the first day of the week, the Christian Sabbath, became a non-working day so that Christians could freely worship without hindrance. The “*Sabbath*” day had actually been changed long before.

Revelation 1:10

*I was in the Spirit **on the Lord’s day**, and heard behind me a great voice, as of a trumpet*

By John's old age, the first day of the week had become colloquially known as the "Lord's day."

The Fourth Commandment states:

Exodus 20:8-11

Remember the sabbath day, to keep it holy. *Six days shalt thou labour, and do all thy work: But the seventh day is the sabbath of the LORD thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it.*

The original instruction in the Ten Commandments was not to "remember the seventh day," but to "*remember the Sabbath day,*" i.e. the rest day ("Sabbath" = "rest").

Immediately after this instruction, the concept of resting one day in seven is established. There is nothing magic about the seventh day (Saturday), but the concept is established here of the Lord wanting us to rest one day in seven. The Sabbath rest day was thus left open for a change to the first day of the week after Christ's resurrection.

Note the parallel passage in Deuteronomy does not mention what God did at Creation at all, but gives another reason for remembering the "Sabbath" day:

Deuteronomy 5:12-15

Keep the sabbath day to sanctify it, *as the LORD thy God hath commanded thee. Six days thou shalt labour, and do all thy work: but the seventh day is the sabbath of the LORD thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy manservant, nor thy maidservant, nor thine ox, nor thine ass, nor any of thy cattle, nor thy stranger that is within thy gates; that thy manservant and thy maidservant may rest as well as thou. And remember that thou wast a servant in the land of Egypt, and that the LORD thy God brought thee out thence through a mighty hand and by a stretched out arm: therefore the LORD thy God commanded thee to keep the sabbath day.*

Constantine and the Roman church (especially) did a lot of damage. There is no Biblical warrant for the celebration of Christmas, Easter or any of the other festivals in the so-called “church calendar”, but there is no problem at all with the idea that the Sabbath rest day changed from the seventh day to the first day of the week.

The Sabbath as a Sign

Exodus 31:13

*Speak thou also unto the children of Israel, saying, Verily **my sabbaths ye shall keep: for it is a sign** between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you.*

Ezekiel 20:12

*Moreover also **I gave them my sabbaths, to be a sign** between me and them, that they might know that I am the Lord that sanctify them.*

Ezekiel 20:20

*And **hallow my sabbaths; and they shall be a sign** between me and you, that ye may know that I am the Lord your God.*

Today's Festivals Condemned

Jeremiah 10:1-4

*Hear ye the word which the LORD speaketh unto you, O house of Israel: Thus saith the LORD, Learn not the way of the heathen, and be not dismayed at the signs of heaven; for the heathen are dismayed at them. For **the customs of the people are vain**: for one cutteth a tree out of the forest, the work of the hands of the workman, with the axe. They deck it with silver and with gold; they fasten it with nails and with hammers, that it move not.*

Proverbs 15:27

*He that is greedy of gain troubleth his own house; but **he that hateth gifts shall live.***

Festivals Mentioned in John's Gospel

1. First passover of Christ's public ministry:

John 2:23

*Now when he was in Jerusalem **at the passover**, in the feast day, many believed in his name, when they saw the miracles which he did.*

2. An unnamed festival (One of the festivals where the males had to go to Jerusalem, probably Tabernacles):

John 5:1

*After this there was **a feast of the Jews**; and Jesus went up to Jerusalem.*

3. Second Passover of Christ's public ministry:

John 6:4

*And **the passover, a feast of the Jews**, was nigh.*

4. Feast of Tabernacles:

John 7:1-3

*After these things Jesus walked in Galilee: for he would not walk in Jewry, because the Jews sought to kill him. Now **the Jews' feast of tabernacles was at hand**. His brethren therefore said unto him, Depart hence, and go into Judaea, that thy disciples also may see the works that thou doest.*

5. "The Feast of the Dedication":

John 10:22,23

*And it was at Jerusalem **the feast of the dedication**, and it was winter. And Jesus walked in the temple in Solomon's porch.*

This was not one of the feasts ordained in the Law, so there was no obligation to go to Jerusalem, but Jesus just happened to be there at the time. It was winter, so it has been suggested that this was Hannukah,

which would have started to have been celebrated by that time. But that festival is man-made and not in Scripture. Other dedication festivals are mentioned in Scripture:

Numbers 7:84

*This was the **dedication of the altar**, in the day when it was anointed, by the princes of Israel: twelve chargers of silver, twelve silver bowls, twelve spoons of gold*

Numbers 7:88

*And all the oxen for the sacrifice of the peace offerings were twenty and four bullocks, the rams sixty, the he goats sixty, the lambs of the first year sixty. This was **the dedication of the altar**, after that it was anointed.*

2 Chronicles 7:9

*And in the eighth day they made a solemn assembly: for they kept **the dedication of the altar** seven days, and the feast seven days.*

Ezra 6:16,17

*And the children of Israel, the priests, and the Levites, and the rest of the children of the captivity, kept **the dedication of this house of God** with joy, And offered at **the dedication of this house of God** an hundred bullocks, two hundred rams, four hundred lambs; and for a sin offering for all Israel, twelve he goats, according to the number of the tribes of Israel.*

Psalms 30:title

A PSALM AND SONG AT THE DEDICATION OF THE HOUSE OF DAVID.

6. Third and final Passover of Christ's public ministry:

John 12:1

*Then Jesus **six days before the passover** came to Bethany, where Lazarus was which had been dead, whom he raised from the dead.*

8. Joanna, Genealogy of Christ

Joanna

The name Joanna occurs three times in the Bible:

Luke 8:3

*And **Joanna the wife of Chuza** Herod's steward, and Susanna, and many others, which ministered unto him of their substance.*

Here we see that Joanna is a FEMALE name.

Luke 24:10

*It was Mary Magdalene, and **Joanna**, and Mary the mother of James, and **other women** that were with them, which told these things unto the apostles.*

Here we see that this Joanna was one of the WOMEN. (“women” is in italics in the Authorised Version of the Bible, i.e. it is not in the original Greek, but the context is talking about the women in that place, see Luke 23:55).

Luke 3:27

which *was* the son of **Joanna, which was the son of Rhesa, which was the son of Zorobabel, which was the son of Salathiel, which was the son of Neri**

This is part of the genealogy of Christ. Note the words “*the son*” is in italics in the Authorised Version of the Bible, which means it is not in the original Greek. The inclusion of a female name here proves that some names in the genealogy were female (on occasions when there were no male heirs):

Numbers 27:8

*And thou shalt speak unto the children of Israel, saying, **If a man die, and have no son, then ye shall cause his inheritance to pass unto his daughter.***

Indeed other relations may inherit too:

Numbers 27:9-11

*And if he have no daughter, then ye shall give his inheritance unto **his brethren**. And if he have no brethren, then ye shall give his inheritance unto **his father's brethren**. And if his father have no brethren, then ye shall give his inheritance unto **his kinsman that is next to him of his family**, and he shall possess it: and it shall be unto the children of Israel a statute of judgment, as the LORD commanded Moses.*

Many modern Bible translations change “*Joanna*” to “Joannas” or “Joanan,” which are men’s names, but they have no warrant to do so because we can’t get away from the fact that the original Greek says “*Joanna*.”

To reconcile Luke’s genealogy with that of Matthew, all we need is for *Heli* (Luke 3:23) to be female. In that case, Luke gives the genealogy of Joseph through his mother *Heli*, and Matthew through his father, Jacob. Many people say that *Heli* is Eli, a man’s name, but that is not necessarily so. The only other place in the New Testament where the Greek word occurs is in Matthew 27:46, “*Eli, Eli, lama sabachthani*” which proves nothing. For what it’s worth, *Heli* is a very common female name in Finnish, amongst other languages.

Mary was NOT of the House of David

It is popularly taught that one of the genealogies of Christ is that of Mary, but that cannot be. The genealogies in both Luke 3:23-38 and Matthew 1:1-17 are of Joseph. Both passages explicitly state that.

If Mary was of the house of David, Scripture would have said so, but it specifically states that it was Joseph who was the one who was of the house of David:

Luke 1:26,27

*And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, To a virgin espoused to **a man whose name was Joseph, of the house of David**; and the virgin’s name was Mary.*

Mary went to Bethlehem to be registered in the taxation, not because she was of the house and lineage of David, but because she was espoused to Joseph, who was:

Luke 2:4,5

*And Joseph also went up from Galilee, out of the city of Nazareth, into Judaea, unto the city of David, which is called Bethlehem; (because **he was of the house and lineage of David.**) To be taxed **with Mary his espoused wife**, being great with child.*

Luke 1:30-32

*And the angel said unto her, Fear not, **Mary**: for thou hast found favour with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of **his father David**:*

[Note not “thy” [Mary’s] father David.]

Mary was cousin (or close relative) to Elisabeth, who was of the house of Aaron, the High Priest:

Luke 1:5

*There was in the days of Herod, the king of Judaea, a certain priest named Zacharias, of the course of Abia: and **his wife was of the daughters of Aaron, and her name was Elisabeth.***

Luke 1:36

***And, behold, thy cousin Elisabeth**, she hath also conceived a son in her old age: and this is the sixth month with her, who was called barren.*

Zacharias specifically mentions that Christ was of the house of David, which, as a relation of Mary, would have been a surprise to him that the Lord would work in this way by giving Mary a husband from the house of David:

Luke 1:67-69

And his father Zacharias was filled with the Holy Ghost, and prophesied, saying, Blessed be the Lord God of Israel; for he hath visited and redeemed his people,

And hath raised up an horn of salvation for us in the house of his servant David

Mary cannot be of the line of Judah, because the prophecies of Jeremiah could not then be fulfilled:

Jeremiah 22:30

*Thus saith the LORD, Write ye this man childless, a man that shall not prosper in his days: for **no man of his seed shall prosper, sitting upon the throne of David, and ruling any more in Judah.***

Jeremiah 36:30

*Therefore thus saith the LORD of Jehoiakim king of Judah; **He shall have none to sit upon the throne of David:** and his dead body shall be cast out in the day to the heat, and in the night to the frost.*

These are similar to the prophecy given to Hezekiah that his line will be made eunuchs:

Isaiah 39:7

*And of thy sons that shall issue from thee, which thou shalt beget, shall they take away; and **they shall be eunuchs in the palace of the king of Babylon.***

These prophecies could simply refer to the fact that after the return from exile in Babylon, the monarchy did not continue. But it could also refer to the fact that Joseph, a direct descendant from the kings of Judah, was not actually physically related to Jesus Christ.

Christ was *legally* of the tribe of Judah, because Joseph was (as was supposed) His father. Mary had married into the line of Judah, so lost any inheritance in the tribe of Levi. If the monarchy had still been in place in Judah in Christ's day, Joseph would have been king of Judah, being directly descended from the kingly line.

Joseph's Death

Joseph died within Christ's lifetime. We conclude this from the following:

(1.) Luke 8:20

*And it was told him by certain which said, **Thy mother and thy brethren stand without, desiring to see thee.***

Mention of Joseph is missing here, giving us to believe that he had died by this time.

(2.) John 19:27

*Then saith he to the disciple, **Behold thy mother!** And from that hour that disciple took her unto his own home.*

Christ on the cross commits His mother Mary to John for her keeping, because Joseph was dead and John was her nephew, and the nearest family member who was a believer at this point in time – her own children did not believe yet (John 7:5), but only believed later (Acts 1:14).

So, after Joseph's death, Christ would have become king of Judah. I suggest this was when Christ was about 30 years old, i.e. at the beginning of His public ministry. At the same time, John the Baptist sprinkled Him to set Him apart as priest according to the Law. He was not sprinkled by the priests in the Temple, but John the Baptist was of the High Priestly line, being son to Zechariah, so the sprinkling was valid. Hence Christ was King and Priest (albeit in a "secret" way), when He started on His public ministry.

9. Child

There are several Greek words for “*child*” in the New Testament:

Brephos:

This is usually translated “*babe*.” It refers to an unborn child or a neonate:

Luke 1:41

*And it came to pass, that, when Elisabeth heard the salutation of Mary, **the babe leaped in her womb**; and Elisabeth was filled with the Holy Ghost.*

Luke 2:12

*And this shall be a sign unto you; **Ye shall find the babe wrapped in swaddling clothes, lying in a manger.***

Nepios:

This is another word for “*babe*.” This tends to refer to immaturity:

Matthew 11:25

*At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and **hast revealed them unto babes.***

Hebrews 5:13

*For every one that useth milk is unskilful in the word of righteousness: for **he is a babe.***

Paidion:

This is usually translated “*child*”.

The “*babe*” referred to by the shepherds was also called a “*child*” (although one could argue that this refers to his future):

Luke 2:17

*And when they had seen it, they made known abroad the saying which was told them concerning **this child**.*

In any case, this word refers to any child over eight days old:

Luke 2:21

*And when eight days were accomplished **for the circumcising of the child**, his name was called Jesus, which was so named of the angel before he was conceived in the womb.*

Matthew 19:13,14

*Then were there brought unto him **little children**, that he should put his hands on them, and pray: and the disciples rebuked them. But Jesus said, Suffer **little children**, and forbid them not, to come unto me: for of such is the kingdom of heaven.*

Pais:

This refers to a slightly older child, an adolescent:

Luke 2:42,43

*And when he was **twelve years old**, they went up to Jerusalem after the custom of the feast. And when they had fulfilled the days, as they returned, **the child Jesus** tarried behind in Jerusalem; and Joseph and his mother knew not of it.*

Unusually, on three occasions in Scripture, the adult Christ is referred to as God's "child" (as opposed to the usual, "Son."):

Acts 3:26

*Unto you first God, having raised up **his Son [pais = child]** Jesus, sent him to bless you, in turning away every one of you from his iniquities.*

Acts 4:27

*For of a truth against thy **holy child Jesus**, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together.*

Acts 4:30

*By stretching forth thine hand to heal; and that signs and wonders may be done by the name of thy **holy child Jesus**.*

Teknon:

An affectionate term for a child (including the term the devil uses for his children):

Luke 2:48

*And when they saw him, they were amazed: and his mother said unto him, **Son [teknon, = child]**, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing.*

John 11:52

*And not for that nation only, but that also he should gather together in one the **children** of God that were scattered abroad.*

2 Peter 2:14

*Having eyes full of adultery, and that cannot cease from sin; beguiling unstable souls: an heart they have exercised with covetous practices; cursed **children**.*

10. The Gospel

What is “*The Gospel*”? If we look at most Evangelical churches today, we would think it is: “Jesus loves you. He loves you so much that He died for you. Don’t spurn His love for you, come to Him.” This is not “*The Gospel*.”

Taking Matthew and Acts as examples, “*The Gospel*” in Scripture is as follows:

The Gospel in Matthew

Matthew 3:2

*And saying, **Repent ye: for the kingdom of heaven is at hand.***

Matthew 3:7,8

*But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to **flee from the wrath to come? Bring forth therefore fruits meet for repentance.***

Matthew 4:17

*From that time Jesus began to preach, and to say, **Repent: for the kingdom of heaven is at hand.***

Matthew 4:23

*And Jesus went about all Galilee, teaching in their synagogues, and preaching **the gospel of the kingdom**, and healing all manner of sickness and all manner of disease among the people.*

Matthew 9:13

*But go ye and learn what that meaneth, I will have mercy, and not sacrifice: for **I am not come to call the righteous, but sinners to repentance.***

Matthew 10:7

*And as ye go, preach, saying, **The kingdom of heaven is at hand.***

Matthew 11:28-30

Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek

and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.

Matthew 12:35-37

*A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things. But I say unto you, **That every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned.***

Matthew 12:50

For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.

Matthew 16:24,25

*Then said Jesus unto his disciples, **If any man will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it.***

Matthew 18:3

*And said, Verily I say unto you, **Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.***

Matthew 19:16,17

*And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life? And he said unto him, Why callest thou me good? there is none good but one, that is, God: but **if thou wilt enter into life, keep the commandments.***

Matthew 19:28,29

*And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. And **every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life.***

Matthew 24:14

*And this **gospel of the kingdom** shall be preached in all the world for a witness unto all nations; and then shall the end come.*

Matthew 28:19,20

*Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: **Teaching them to observe all things whatsoever I have commanded you:** and, lo, I am with you always, even unto the end of the world. Amen.*

The Gospel in Acts

Acts 2:21

*And it shall come to pass, that **whosoever shall call on the name of the Lord shall be saved.***

Acts 2:38,39

*Then Peter said unto them, **Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.** For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.*

Acts 2:40

*And with many other words did he testify and exhort, saying, **Save yourselves from this untoward generation.***

Acts 3:19

Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord.

Acts 4:12

Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.

Acts 8:22

Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee.

Acts 8:37

*And Philip said, **If thou believest with all thine heart, thou mayest [be baptised].** And he answered and said, **I believe that Jesus Christ is the Son of God.***

Acts 9:20

*And straightway he preached Christ in the synagogues, **that he is the Son of God.***

Acts 10:42,43

*And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead. To him give all the prophets witness, that through his name **whosoever believeth in him shall receive remission of sins.***

Acts 13:38,39

*Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins: **And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses.***

Acts 14:15

*And saying, **Sirs, why do ye these things? We also are men of like passions with you, and preach unto you that ye should turn from these vanities unto the living God, which made heaven, and earth, and the sea, and all things that are therein.***

Acts 15:11

*But we believe that **through the grace of the Lord Jesus Christ we shall be saved, even as they.***

Acts 16:31

*And they said, **Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.***

Acts 17:3

*Opening and alleging, that Christ must needs have suffered, and risen again from the dead; and that **this Jesus, whom I preach unto you, is Christ.***

Acts 17:30,31

And the times of this ignorance God winked at; but now commandeth all men every where to repent: Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.

Acts 19:4

*Then said Paul, John verily baptized with **the baptism of repentance**, saying unto the people, that **they should believe on him which should come after him, that is, on Christ Jesus.***

Acts 20:21

*Testifying both to the Jews, and also to the Greeks, **repentance toward God, and faith toward our Lord Jesus Christ.***

Acts 20:24

*But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify **the gospel of the grace of God.***

Acts 24:24,25

*And after certain days, when Felix came with his wife Drusilla, which was a Jewess, he sent for Paul, and heard him concerning the faith in Christ. And as **he reasoned of righteousness, temperance, and judgment to come**, Felix trembled, and answered, Go thy way for this time; when I have a convenient season, I will call for thee.*

Acts 26:18

To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.

Acts 26:20

*But shewed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judaea, and then to the Gentiles, that they should **repent and turn to God, and do works meet for repentance.***

The Gospel in the Old Testament

A popular belief is that in Old Testament times men had to keep the law to be saved, whereas now in New Testament times we just have to believe in Jesus. This is not true. Since Adam fell into sin, no-one can be saved by keeping the law:

Romans 3:20

*Therefore **by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin.***

To be saved to eternal life, Old Testament saints had to believe in the Messiah that was to come, in exactly the same way that we in New Testament times have to look back to the Messiah that has been:

Romans 3:29,30

*Is he the God of the Jews only? is he not also of the Gentiles? Yes, of the Gentiles also: seeing **it is one God, which shall justify the circumcision by faith, and uncircumcision through faith.***

1 Peter 4:6

*For for this cause **was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit.***

Adam:

Genesis 3:15

*And I will put enmity between thee and the woman, and between thy seed and her seed; **it shall bruise thy head, and thou shalt bruise his heel.***

Noah:

1 Peter 3:18-20

*For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit: **by which also he went and preached unto the spirits in prison; which sometime were disobedient, when once the longsuffering of God***

waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water.

Abraham:

Galatians 3:8

And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed.

Moses:

1 Corinthians 10:1-4

*Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea; and did all eat the same spiritual meat; and did all drink the same spiritual drink: **for they drank of that spiritual Rock that followed them: and that Rock was Christ.***

Hebrews 4:2

For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it.

David:

2 Samuel 7:12-16

*And when thy days be fulfilled, and thou shalt sleep with thy fathers, **I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. He shall build an house for my name, and I will stablish the throne of his kingdom for ever.** I will be his father, and he shall be my son. If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men: but my mercy shall not depart away from him, as I took it from Saul, whom I put away before thee. And thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever.*

1 Chronicles 17:11-14

*And it shall come to pass, when thy days be expired that thou must go to be with thy fathers, that **I will raise up thy seed after thee, which shall be of thy sons; and I will establish his kingdom. He shall build me an house, and I will stablish his throne for ever.** I will be his father, and he shall be my son: and I will not take my mercy away from him, as I took it from him that was before thee: but I will settle him in mine house and in my kingdom for ever: and his throne shall be established for evermore.*

Isaiah:

Many passages in Isaiah refer to the Messiah, especially chapter 53.

Isaiah 7:14

*Therefore the Lord himself shall give you a sign; Behold, **a virgin shall conceive, and bear a son, and shall call his name Immanuel.***

11. No Pleasure / Grieve

No Pleasure

We may be inclined to think that the opposite of God's pleasure is His sadness, especially at the death of the wicked. But:

(1.) God can never be sad or frustrated at anything. He performs ALL his works.

(2.) The opposite of "pleasure" is "anger":

Psalm 5:4,5

For thou art not a God that hath pleasure in wickedness: neither shall evil dwell with thee. The foolish shall not stand in thy sight: thou hatest all workers of iniquity.

Ezekiel 33:11

Say unto them, As I live, saith the Lord GOD, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?

Malachi 1:10

Who is there even among you that would shut the doors for nought? neither do ye kindle fire on mine altar for nought. I have no pleasure in you, saith the LORD of hosts, neither will I accept an offering at your hand.

Hebrews 10:38,39

*Now the just shall live by faith: but **if any man draw back, my soul shall have no pleasure in him.** But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul.*

Grieve

God "grieving" over anything is also not God being "saddened." Rather when the Bible talks about God being "grieved," it means He is "angered":

Genesis 6:6

*And it repented the LORD that he had made man on the earth, and **it grieved him at his heart.***

Judges 10:16

*And they put away the strange gods from among them, and served the LORD: and **his soul was grieved for the misery of Israel.***

Psalms 78:40

*How oft did they provoke him in the wilderness, and **grieve him in the desert.***

Psalms 95:10

***Forty years long was I grieved with this generation,** and said, It is a people that do err in their heart, and they have not known my ways.*

Isaiah 58:3

*Wherefore have we fasted, say they, and thou seest not? wherefore have we afflicted our soul, and thou takest no knowledge? Behold, **in the day of your fast ye find pleasure,** and exact all your labours.*

Lamentations 3:33

*For **he doth not afflict willingly nor grieve the children of men.***

Mark 3:5

*And **when he had looked round about on them with anger, being grieved for the hardness of their hearts,** he saith unto the man, Stretch forth thine hand. And he stretched it out: and his hand was restored whole as the other.*

Ephesians 4:30

*And **grieve not the holy Spirit of God,** whereby ye are sealed unto the day of redemption.*

We too can be grieved over wickedness:

1 Samuel 20:34

*So Jonathan arose from the table in fierce anger, and did eat no meat the second day of the month: for **he was grieved for David,** because his father had done him shame.*

1 Chronicles 4:10

*And Jabez called on the God of Israel, saying, Oh that thou wouldest bless me indeed, and enlarge my coast, and that thine hand might be with me, and **that thou wouldest keep me from evil, that it may not grieve me!** And God granted him that which he requested.*

Acts 16:17,18

*The same followed Paul and us, and cried, saying, These men are the servants of the most high God, which shew unto us the way of salvation. And this did she many days. But Paul, **being grieved**, turned and said to the spirit, I command thee in the name of Jesus Christ to come out of her. And he came out the same hour.*

We are told not to grieve one another, because God may be angry with us:

James 5:9

Grudge not one against another, brethren, lest ye be condemned: behold, the judge standeth before the door.

The wicked can be grieved over their righteous judgment:

Psalms 112:10

***The wicked shall see it, and be grieved;** he shall gnash with his teeth, and melt away: the desire of the wicked shall perish.*

12. God as Justified and Sanctified

Justification

It is perfectly all right to describe God as being “*justified*”:

Psalm 51:4

*Against thee, thee only, have I sinned, and done this evil in thy sight: **that thou mightest be justified** when thou speakest, and be clear when thou judgest.*

But this cannot mean that He is *made* just, because God is just already. It must mean *declared* just before the world. This is the opposite of “condemned.” It is a declaration.

Similarly, the justification of men is a declaration. We too cannot be *made* just:

Matthew 12:37

*For **by thy words thou shalt be justified, and by thy words thou shalt be condemned.***

We also can declare someone just (or wicked) when he truly isn’t:

Isaiah 5:23

*Which **justify the wicked for reward, and take away the righteousness of the righteous from him.***

Sanctification

Similarly, God (or Christ) can be said to be “*sanctified*.” But this does not mean that every day in every way He is getting better and better, because God cannot get better. It must mean being more and more “*set apart*” from the world. Our sanctification is our being more and more set apart from the world as we grow in the faith, not our getting better and better, because we aren’t. In God’s case it is a declaration of His already being set apart from it:

Isaiah 5:16

*But the LORD of hosts shall be exalted in judgment, and **God that is holy shall be sanctified in righteousness.***

In Christ's case, in His human nature He was more and more setting Himself apart from the world for the work He came to do:

John 17:19

*And for their sakes **I sanctify myself, that they also might be sanctified through the truth.***

13. Jewish New Year

The Law states that the beginning of the year is in the spring:

Exodus 12:2

This month shall be unto you the beginning of months: it shall be the first month of the year to you.

But the Jewish New Year is traditionally in the autumn. This is at least suggested by the fact that the Year of Jubilee begins in the autumn on the Day of Atonement (tenth day of the seventh month):

Leviticus 25:9,10

*Then shalt thou cause the trumpet of the jubile to sound on the tenth day of the seventh month, in the day of atonement shall ye make the trumpet sound throughout all your land. **And ye shall hallow the fiftieth year**, and proclaim liberty throughout all the land unto all the inhabitants thereof: it shall be a jubile unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family.*

14. Psalm Titles

The titles to the Psalms are part of inspired Scripture. But they don't necessarily refer to musical instruments.

Many Psalms have titles "A Psalm" or "A Song," the Book of Psalms is what is referred to in the phrase "Psalms, Hymns and Spiritual Songs":

Ephesians 5:19

*Speaking to yourselves in **psalms and hymns and spiritual songs**, singing and making melody in your heart to the Lord.*

Colossians 3:16

*Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in **psalms and hymns and spiritual songs**, singing with grace in your hearts to the Lord.*

Quite a few Psalms have the title "To the Chief Musician." This does not necessarily mean someone playing a musical instrument, this could simply mean the cantor, the man who leads the singing.

Some Hebrew words in the titles are not attempted to be directly translated. There are only two of these, namely "Maschil" and "Michtam." These seem to indicate the mood of the psalm, and therefore the type of tune to sing. "Maschil" seems to mean "song of contemplation" and the meaning of "Michtam" is uncertain.

In the Psalms we often encounter Hebrew words which occur in the titles of some of the psalms. In some modern translations, these are translated as, for example, "on stringed instruments," "on the flute" etc. All of these Hebrew words are shown below, indicating which Psalm they belong to and the modern translation in parentheses:

On Neginoth [*On stringed instruments*] Psalms: 41, 54, 55, 61, 67

Upon Nehiloth [*For flutes*] Psalm 5

Upon Sheminith [*On eight*] Psalms: 6, 12

Upon Gittith [*For the harp*] Psalms: 8, 81

Upon Muthlabben [*Dying*] Psalm 9

Upon Aijelath Shahar [*On the deer of the dawn*] Psalm 22

Upon Jonath-Elemrechokin [*Concerning the silent dove afar off*] Psalm 56

Al Taschith [*Do not destroy*] Psalms: 57, 58, 59, 75

Upon Shoshannim [*For the lilies*] Psalms: 45, 69

Upon Shushan-Eduth [*On the lily of the testimony*] Psalm 60

Upon Shoshannim-Eduth [*On the lily of the testimony*] Psalm 80

Upon Mahalath [*on Mahalath* (seems to be the title of a popular song)]
Psalm 53

Upon Mahalath-Leannath [*On mahalath, To make humble*] Psalm 88

Shiggaion (Habakkuk 3:1 “*upon Shigionoth*”) [*unknown origin*] Psalm 7,
Habakkuk 3:1

The majority of these do not refer to musical instruments at all, but seem to simply be the name of the tune. If we take these out of the above list, only three remain:

On Neginoth: This is often translated “*on stringed instruments,*” but whilst it can have the meaning of plucking strings (like “*psallo*” in Greek, where we get our word “*psalm*” from), it can also have the meaning simply of “*a song.*”

On Nehiloth: This is often translated “*for flutes*” but the word means “*nostril,*” so does not necessarily signify a musical instrument.

Upon Gittith: This is often translated “*for the harp,*” but it can also mean an inhabitant of Gath, or could simply be a title of a tune.

15. Paul's Infirmary

The Apostle Paul had an infirmity in the flesh:

2 Corinthians 12:7-9

*And lest I should be exalted above measure through the abundance of the revelations, there was given to me **a thorn in the flesh, the messenger of Satan to buffet me**, lest I should be exalted above measure. For this thing I besought the Lord thrice, that it might depart from me. And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.*

2 Corinthians 10:1

*Now I Paul myself beseech you by the meekness and gentleness of Christ, who **in presence am base among you**, but being absent am bold toward you.*

Philippians 4:14

*Notwithstanding ye have well done, that ye did communicate **with my affliction**.*

It was connected with his eyesight:

Galatians 4:13-15

*Ye know how through infirmity of the flesh I preached the gospel unto you at the first. And my temptation which was in my flesh ye despised not, nor rejected; but received me as an angel of God, even as Christ Jesus. Where is then the blessedness ye spake of? for I bear you record, that, **if it had been possible, ye would have plucked out your own eyes, and have given them to me.***

It was connected with his speech:

2 Corinthians 10:10

*For his letters, say they, are weighty and powerful; but his bodily presence is weak, **and his speech contemptible.***

1 Corinthians 2:3-5

*And I was with you in weakness, and in fear, and in much trembling. And **my speech and my preaching was not with enticing words** of man's wisdom,*

but in demonstration of the Spirit and of power: that your faith should not stand in the wisdom of men, but in the power of God.

2 Corinthians 11:6

*But though **I be rude in speech**, yet not in knowledge; but we have been throughly made manifest among you in all things.*

It was connected with his whole body:

2 Corinthians 10:10

*For his letters, say they, are weighty and powerful; but **his bodily presence is weak**, and his speech contemptible.*

16. Specially

This does not necessarily mean a special group of people within a larger body. It could also mean “*namely*”:

Deuteronomy 4:10

***Specially** the day that thou stoodest before the LORD thy God in Horeb, when the LORD said unto me, Gather me the people together, and I will make them hear my words, that they may learn to fear me all the days that they shall live upon the earth, and that they may teach their children.*

Acts 25:26

*Of whom I have no certain thing to write unto my lord. Wherefore I have brought him forth before you, and **specially before thee, O king Agrippa**, that, after examination had, I might have somewhat to write.*

1 Timothy 4:10

*For therefore we both labour and suffer reproach, because we trust in the living God, **who is the Saviour of all men, specially of those that believe.***

1 Timothy 5:8

*But if any provide not for his own, and **specially for those of his own house**, he hath denied the faith, and is worse than an infidel.*

Titus 1:10

*For there are many unruly and vain talkers and deceivers, **specially they of the circumcision.***

Philemon 1:16

*Not now as a servant, but above a servant, a brother beloved, **specially to me**, but how much more unto thee, both in the flesh, and in the Lord?*

17. Wise in Your Own Conceit

This phrase means not knowing the wisdom of God, but thinking we have our own wisdom:

Proverbs 18:11

*The rich man's wealth is his strong city, and as an high wall **in his own conceit**.*

Proverbs 26:5

*Answer a fool according to his folly, lest he be **wise in his own conceit**.*

Proverbs 26:12

*Seest thou a man **wise in his own conceit**? there is more hope of a fool than of him.*

Proverbs 26:16

*The sluggard is **wiser in his own conceit** than seven men that can render a reason.*

Proverbs 28:11

*The rich man is **wise in his own conceit**; but the poor that hath understanding searcheth him out.*

Romans 11:25

*For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be **wise in your own conceits**; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in.*

Romans 12:16

*Be of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not **wise in your own conceits**.*

18. Prayer for Others is Effectual

We are told here that the prayer of faith of the church elders shall *save* (note not necessarily *heal*) the sick:

James 5:15,16

*Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and **the prayer of faith shall save the sick**, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him.*

We are told that prayer for others will be effectual, as long as they haven't committed the sin unto death:

1 John 5:16

*If any man see his brother sin a sin which is not unto death, **he shall ask, and he shall give him life for them that sin not unto death**. There is a sin unto death: I do not say that he shall pray for it.*

When Christ saw the faith of the paralytic's friends, He healed the paralytic:

Matthew 9:2

*And, behold, they brought to him a man sick of the palsy, lying on a bed: and Jesus **seeing their faith** said unto the sick of the palsy; Son, be of good cheer; thy sins be forgiven thee.*

Mark 2:5

*When Jesus **saw their faith**, he said unto the sick of the palsy, Son, thy sins be forgiven thee.*

Luke 5:20

*And when he **saw their faith**, he said unto him, Man, thy sins are forgiven thee.*

So, we can have confidence that when we pray for others, the Lord does hear:

Genesis 20:7

*Now therefore restore the man his wife; for he is a prophet, and **he shall pray for thee, and thou shalt live:** and if thou restore her not, know thou that thou shalt surely die, thou, and all that are thine.*

Job 1:5

*And it was so, when the days of their feasting were gone about, that Job sent and sanctified them, and rose up early in the morning, and offered burnt offerings according to the number of them all: for Job said, **It may be that my sons have sinned, and cursed God in their hearts.** Thus did Job continually.*

The following verse is very often misunderstood:

John 20:23

Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained.

On the face of it it seems to suggest that men have been given the real power to forgive sins on this earth, but this is far from the case. After all, “*Who can forgive sins but God only?*” (Mark 2:7). What this verse is really saying is that if we forgive others their sins against us, God may indeed forgive their sins against Him. In other words, if we forgive men their sins against us, it may be a means by which God brings the other person to the knowledge of forgiveness of sins against Himself. In other words, it is a good witness!

19. Generation

Many people believe that everything foretold by Christ in Matthew 24, Mark 13 and Luke 21 took place before AD 70 when Jerusalem and the Temple were destroyed by the Romans. This view bases itself solely upon one particular interpretation of the word “*generation*” in the following passages:

Matthew 24:34

*Verily I say unto you, **This generation shall not pass, till all these things be fulfilled.***

Mark 13:30

*Verily I say unto you, that **this generation shall not pass, till all these things be done.***

Luke 21:32

*Verily I say unto you, **This generation shall not pass away, till all be fulfilled.***

If the word “*generation*” ONLY means a period of twenty or forty years (i.e. “*generations*” being father to son *in series*), then this view could be correct. However, we only need to find one instance where the word “*generation*” CANNOT have this meaning, and we have destroyed this theory.

Another meaning of the word “*generation*” is “family line” or “set of people” – i.e. either one particular family tree (e.g. Matthew 1:1) or numbers of families *in parallel*, e.g. in the phrases “*generation of the righteous*” and “*generation of the wicked.*”

Taking all instances of the word “*generation*” in the New Testament:

(1.) All where “*generation*” ONLY means “twenty or forty years”:

Luke 1:50

*And his mercy is on them that fear him **from generation to generation.***

Acts 13:36

*For David, after he had **served his own generation** by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption.*

Hebrews 3:10

*Wherefore I was grieved with **that generation**, and said, They do always err in their heart; and they have not known my ways.*

(2.) All where “*generation*” could mean either “twenty or forty years” OR “set of people”:

Matthew 11:16

*But whereunto shall I liken **this generation**? It is like unto children sitting in the markets, and calling unto their fellows.*

Matthew 12:39

*But he answered and said unto them, An **evil and adulterous generation** seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas.*

Matthew 12:41,42

*The men of Nineveh shall rise in judgment with **this generation**, and shall condemn it: because they repented at the preaching of Jonas; and, behold, a greater than Jonas is here. The queen of the south shall rise up in the judgment with **this generation**, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here.*

Matthew 12:45

*Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of that man is worse than the first. Even so shall it be also unto **this wicked generation**.*

Matthew 16:4

*A **wicked and adulterous generation** seeketh after a sign; and there shall no sign be given unto it, but the sign of the prophet Jonas. And he left them, and departed.*

Matthew 17:17

*Then Jesus answered and said, O **faithless and perverse generation**, how long shall I be with you? how long shall I suffer you? bring him hither to me.*

Matthew 23:36

*Verily I say unto you, All these things shall come upon **this generation**.*

Matthew 24:34

*Verily I say unto you, **This generation shall not pass, till all these things be fulfilled.***

Mark 8:12

*And he sighed deeply in his spirit, and saith, Why doth **this generation** seek after a sign? verily I say unto you, There shall no sign be given unto **this generation**.*

Mark 8:38

*Whosoever therefore shall be ashamed of me and of my words in **this adulterous and sinful generation**; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels.*

Mark 9:19

*He answereth him, and saith, O **faithless generation**, how long shall I be with you? how long shall I suffer you? bring him unto me.*

Mark 13:30

*Verily I say unto you, that **this generation shall not pass, till all these things be done.***

Luke 7:31

*And the Lord said, Whereunto then shall I liken the **men of this generation**? and to what are they like?*

Luke 9:41

*And Jesus answering said, O **faithless and perverse generation**, how long shall I be with you, and suffer you? Bring thy son hither.*

Luke 11:29-32

*And when the people were gathered thick together, he began to say, This is an **evil generation**: they seek a sign; and there shall no sign be given it, but the sign of*

*Jonas the prophet For as Jonas was a sign unto the Ninevites, so shall also the Son of man be to **this generation**. The queen of the south shall rise up in the judgment with the men of **this generation**, and condemn them: for she came from the utmost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here. The men of Nineve shall rise up in the judgment with **this generation**, and shall condemn it: for they repented at the preaching of Jonas; and, behold, a greater than Jonas is here.*

Luke 11:50

*That the blood of all the prophets, which was shed from the foundation of the world, may be required of **this generation**; from the blood of Abel unto the blood of Zacharias, which perished between the altar and the temple: verily I say unto you, It shall be required of **this generation**.*

Luke 17:25

*But first must he suffer many things, and be rejected of **this generation**.*

Luke 21:32

*Verily I say unto you, **This generation shall not pass away, till all be fulfilled.***

Acts 2:40

*And with many other words did he testify and exhort, saying, Save yourselves from **this untoward generation**.*

(3.) All where “generation” ONLY means “set of people” or “family line”:

Matthew 1:1

*The book of **the generation of Jesus Christ**, the son of David, the son of Abraham.*

Matthew 3:7

*But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O **generation of vipers**, who hath warned you to flee from the wrath to come?*

Matthew 12:34

*O **generation of vipers**, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh.*

Matthew 23:33

*Ye serpents, ye **generation of vipers**, how can ye escape the damnation of hell?*

Luke 3:7

*Then said he to the multitude that came forth to be baptized of him, O **generation of vipers**, who hath warned you to flee from the wrath to come?*

Luke 16:8

*And the lord commended the unjust steward, because he had done wisely: for the children of this world are **in their generation** wiser than the children of light.*

Acts 8:33

*In his humiliation his judgment was taken away: and who shall declare **his generation**? for his life is taken from the earth.*

1 Peter 2:9

*But ye are **a chosen generation**, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light.*

We see that a vast majority of these occurrences of the word “*generation*” in Scripture could have either interpretation put on them, including the passages in question in Matthew 24:34, Mark 13:30 and Luke 21:32. However, we also have some occurrences where the word can ONLY mean “set of people” or “family line,” and so the passages in question cannot be used to assert that all the events of Matthew 24 have occurred before AD 70, when the Temple in Jerusalem was destroyed.

In all three gospels, the phrase “*this generation shall not pass (away)*” is used in conjunction with the idea that God’s Word will not pass away:

Matthew 24:35, Mark 13:31, Luke 21:33

*Heaven and earth shall pass away, but **my words shall not pass away**.*

Therefore it cannot mean “until AD 70,” but must mean that “*the generation of the righteous*” will always exist on the earth for as long as God’s Word is here (i.e. until Christ comes again).

Also note that in the New Testament the same word in Greek for “*generation*” is also translated “*offspring*.” In these cases it can ONLY mean “family line”:

Acts 17:28,29

*For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also **his offspring**. Forasmuch then as we are **the offspring of God**, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man’s device.*

Revelation 22:16

*I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and **the offspring of David**, and the bright and morning star.*

Old Testament references which ONLY mean “set of people” or “family line” are more numerous:

Genesis 2:4

*These are **the generations of the heavens and of the earth**.*

Genesis 6:9

*These are **the generations of Noah**: Noah was a just man and perfect in **his generations**, and Noah walked with God.*

[Note the plural.]

Genesis 25:13

*And these are the names of the sons of Ishmael, by their names, according to **their generations**.*

[Note the plural, yet only one “*generation*” of twenty to forty years is listed. Therefore this must mean families.]

Leviticus 3:17

*It shall be a perpetual statute for **your generations** throughout all your dwellings, that ye eat neither fat nor blood.*

Numbers 15:23

*Even all that the LORD hath commanded you by the hand of Moses, from the day that the LORD commanded Moses, and henceforward among **your generations**.*

[Note the plural again.]

Psalms 14:5

*There were they in great fear: for God is in **the generation of the righteous**.*

Psalms 22:30

*A seed shall serve him; it shall be accounted to the Lord for **a generation**.*

Psalms 24:6

*This is **the generation of them that seek him**, that seek thy face, O Jacob.*

Psalms 49:19

*He shall go to **the generation of his fathers**; they shall never see light.*

Psalms 73:15

*If I say, I will speak thus; behold, I should offend against **the generation of thy children**.*

Psalms 78:4-6

*We will not hide them from their children, shewing to **the generation to come** the praises of the LORD, and his strength, and his wonderful works that he hath done. For he established a testimony in Jacob, and appointed a law in Israel, which he commanded our fathers, that they should make them known to their children: that **the generation to come** might know them, even the children which should be born; who should arise and declare them to their children.*

Psalms 112:2

*His seed shall be mighty upon earth: **the generation of the upright** shall be blessed.*

Proverbs 30:11-14

*There is **a generation that curseth their father**, and doth not bless their mother. There is **a generation that are pure in their own eyes**, and yet is not washed from their filthiness. There is **a generation**, O how lofty are their eyes! and their eyelids are lifted up. There is **a generation, whose teeth are as swords**, and their jaw teeth as knives, to devour the poor from off the earth, and the needy from among men.*

Isaiah 41:4

*Who hath wrought and done it, calling **the generations** from the beginning? I the LORD, the first, and with the last; I am he.*

Isaiah 53:8

*Who shall declare **his generation**?*

Isaiah 58:12

*Thou shalt raise up the foundations of **many generations**.*

Jeremiah 7:29

*The LORD hath rejected and forsaken **the generation of his wrath**.*

A Thousand Generations

Three references exist in the Old Testament to “a thousand generations”:

Deuteronomy 7:9

*Know therefore that the LORD thy God, he is God, the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments to **a thousand generations**.*

1 Chronicles 16:15

*Be ye mindful always of his covenant; the word which he commanded to **a thousand generations**.*

Psalms 105:8

*He hath remembered his covenant for ever, the word which he commanded to **a thousand generations**.*

Whilst this could mean “twenty or forty years,” if it did, it would mean that Christ will not come again for another 20,000 years minimum. This is what some people believe. But we have been told to expect Christ to come at any time “*as a thief in the night,*” and never to name a date or time. How complacent it would make us if we believed that there was this long period of time before His return. Surely the more obvious meaning would be “to a thousand families.” And this indeed correlates with the Old Testament passages mentioned above.

Descriptions of “Generation” in the New Testament

Various Greek words are used as adjectives to describe “generations”:

Matthew 12:39

*But he answered and said unto them, An **evil [poneros]** and **adulterous [moichalis]** generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas:*

Matthew 16:4

*A **wicked [poneros]** and **adulterous [moichalis]** generation seeketh after a sign; and there shall no sign be given unto it, but the sign of the prophet Jonas. And he left them, and departed.*

Matthew 17:17

*Then Jesus answered and said, O **faithless [apistos]** and **perverse [diastrepho]** generation, how long shall I be with you? how long shall I suffer you? bring him hither to me.*

Mark 8:38

*Whosoever therefore shall be ashamed of me and of my words in this **adulterous [moichalis]** and **sinful [hamartolos]** generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels.*

Mark 9:19

*He answereth him, and saith, O **faithless [apistos]** generation, how long shall I be with you? how long shall I suffer you? bring him unto me.*

Luke 9:41

*And Jesus answering said, O **faithless [apistos]** and **perverse [diastrepho]** generation, how long shall I be with you, and suffer you? Bring thy son hither.*

Luke 11:29

*And when the people were gathered thick together, he began to say, This is an **evil [poneros]** generation: they seek a sign; and there shall no sign be given it, but the sign of Jonas the prophet.*

Acts 2:40

*And with many other words did he testify and exhort, saying, Save yourselves from this **untoward [skolios]** generation.*

Philippians 2:15

*That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a **crooked [skolios]** and **perverse [diastrepho]** nation [genea = generation], among whom ye shine as lights in the world;*

Generation of Vipers

This phrase is aimed at hypocrites. These were mainly the religious leaders:

Matthew 3:7

*But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O **generation of vipers**, who hath warned you to flee from the wrath to come?*

Luke 3:7

*Then said he to the multitude that came forth to be baptized of him, O **generation of vipers**, who hath warned you to flee from the wrath to come?*

Matthew 23:33

*Ye serpents, ye **generation of vipers**, how can ye escape the damnation of hell?*

Here, it is used for all hypocrites:

Matthew 12:34

*O **generation of vipers**, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh.*

Chosen Generation

Christians are a generation, but one chosen out of the world to glory:

1 Peter 2:9

*But ye are a **chosen generation**, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light*

20. The Unforgivable Sin

The Bible speaks of a sin which cannot be forgiven, even by Christ. It is called the “*blasphemy against the Holy Ghost*”:

Matthew 12:31,32

*Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but **the blasphemy against the Holy Ghost shall not be forgiven unto men.** And whosoever speaketh a word against the Son of man, it shall be forgiven him: **but whosoever speaketh against the Holy Ghost, it shall not be forgiven him,** neither in this world, neither in the world to come.*

Mark 3:29

*But **he that shall blaspheme against the Holy Ghost hath never forgiveness,** but is in danger of eternal damnation.*

Luke 12:10

*And whosoever shall speak a word against the Son of man, it shall be forgiven him: but unto **him that blasphemeth against the Holy Ghost it shall not be forgiven.***

It is also called “*the sin unto death*”:

1 John 5:16,17

*If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. **There is a sin unto death: I do not say that he shall pray for it.** All unrighteousness is sin: and there is a sin not unto death.*

But what is this sin?

Suicide:

It is not suicide. It is said of the unforgivable sin that:

Matthew 12:32

*And whosoever speaketh against the Holy Ghost, **it shall not be forgiven him, neither in this world, neither in the world to come.***

By nature of the case, the person who commits suicide is no longer in this world, so it cannot be said of him that it cannot be forgiven him “*in this world,*” because there is no opportunity for this. Those who commit the unforgivable sin, whatever it is, can therefore still be alive in this world. We cannot tell who these people are, so ordinarily we are still to pray for all men UNTIL God takes the burden to do so away from us.

Jeremiah was told not to pray any more for the people:

Jeremiah 7:16

*Therefore **pray not thou for this people**, neither lift up cry nor prayer for them, neither make intercession to me: for I will not hear thee.*

Jeremiah 11:14

*Therefore **pray not thou for this people**, neither lift up a cry or prayer for them: for I will not hear them in the time that they cry unto me for their trouble.*

Jeremiah 14:11

*Then said the LORD unto me, **Pray not for this people for their good.***

There are some people who will pray to the Lord, but He will no longer hear them:

Psalms 18:41

*They cried, but there was none to save them: even unto the LORD, but **he answered them not.***

God hardens hearts and fills up people’s sins to the uttermost, but they may still continue to live for a time, for God’s own holy purposes:

Exodus 14:4

*And **I will harden Pharaoh’s heart**, that he shall follow after them; and **I will be honoured upon Pharaoh, and upon all his host**; that the Egyptians may know that I am the LORD. And they did so.*

Isaiah 22:14

*And it was revealed in mine ears by the LORD of hosts, Surely **this iniquity shall not be purged from you till ye die**, saith the Lord GOD of hosts.*

1 Thessalonians 2:16

*....to fill up their sins alway: for **the wrath is come upon them to the uttermost.***

Unbelief:

So is the unforgivable sin, unbelief?

No, otherwise none of us would be saved. We're all born in unbelief, and we all still have much unbelief in our hearts, even after we've been born again:

Mark 9:24

*And straightway the father of the child cried out, and said with tears, **Lord, I believe; help thou mine unbelief.***

Matthew 17:19-21

*Then came the disciples to Jesus apart, and said, **Why could not we cast him out?** And Jesus said unto them, **Because of your unbelief:** for verily I say unto you, **If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you. Howbeit this kind goeth not out but by prayer and fasting.***

Mark 16:14

*Afterward he appeared unto the eleven as they sat at meat, and **upbraided them with their unbelief and hardness of heart**, because they believed not them which had seen him after he was risen.*

1 Timothy 1:13

*Who was before a blasphemer, and a persecutor, and injurious: but I obtained mercy, because **I did it ignorantly in unbelief.***

Ignorant Sins:

The following passages seem to indicate that where people are ignorant of the law they are not responsible for sin:

Romans 4:15

*Because the law worketh wrath: for **where no law is, there is no transgression.***

Romans 5:13

*For until the law sin was in the world: but **sin is not imputed when there is no law.***

Romans 7:7-9

*What shall we say then? Is the law sin? God forbid. Nay, **I had not known sin, but by the law:** for I had not known lust, except the law had said, Thou shalt not covet. But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead. For **I was alive without the law once:** but when the commandment came, sin revived, and I died.*

Romans 8:7

*Because the carnal mind is enmity against God: for **it is not subject to the law of God, neither indeed can be.***

But, this is not so:

Romans 5:14,20,21

***Nevertheless death reigned from Adam to Moses,** even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come.... Moreover **the law entered, that the offence might abound.** But where sin abounded, grace did much more abound: that as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.*

Death (the "wages of sin" (Romans 6:23)) still reigned in all men even before Moses was given the Law, even in all those who did not have a direct revelation of the Law as Adam did. So, those who commit sins ignorantly are still responsible for their sin, but they can be forgiven:

Christ was crucified out of ignorance, but the perpetrators are still called to repent:

Acts 3:17

*And now, brethren, I wot that **through ignorance ye did it,** as did also your rulers.*

Acts 17:30

*And **the times of this ignorance God winked at**; but now commandeth all men every where to repent.*

Men in their natural state are willingly ignorant:

Romans 10:3

*For they **being ignorant of God's righteousness**, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God.*

1 Corinthians 14:38

*But **if any man be ignorant, let him be ignorant.***

Ephesians 4:18

*Having the understanding darkened, being alienated from the life of God through **the ignorance that is in them**, because of the blindness of their heart.*

1 Peter 1:14

*As obedient children, not fashioning yourselves according to the former lusts **in your ignorance.***

1 Peter 2:15

*For so is the will of God, that with well doing ye may put to silence **the ignorance of foolish men.***

2 Peter 3:5

*For this **they willingly are ignorant of**, that by the word of God the heavens were of old, and the earth standing out of the water and in the water.*

Worship can be ignorant:

Acts 17:23

*For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore **ye ignorantly worship**, him declare I unto you.*

Presumptuous Sins:

In the Old Testament there were sacrificial rules for sins of ignorance. Presumptuous sins, however, could not be forgiven through that system:

Numbers 15:24-31

*Then it shall be, if ought be committed by ignorance without the knowledge of the congregation, that all the congregation shall offer one young bullock for a burnt offering, for a sweet savour unto the LORD, with his meat offering, and his drink offering, according to the manner, and one kid of the goats for a sin offering. And the priest shall make an atonement for all the congregation of the children of Israel, and **it shall be forgiven them; for it is ignorance:** and they shall bring their offering, a sacrifice made by fire unto the LORD, and their sin offering before the LORD, **for their ignorance: and it shall be forgiven** all the congregation of the children of Israel, and the stranger that sojourneth among them; seeing all the people were in ignorance. And if any soul sin through ignorance, then he shall bring a she goat of the first year for a sin offering. And the priest shall make an atonement for the soul that sinneth ignorantly, when he sinneth by ignorance before the LORD, to make an atonement for him; and **it shall be forgiven him.** Ye shall have one law for him that sinneth through ignorance, both for him that is born among the children of Israel, and for the stranger that sojourneth among them. **But the soul that doeth ought presumptuously, whether he be born in the land, or a stranger, the same reproacheth the LORD; and that soul shall be cut off from among his people.** Because he hath despised the word of the LORD, and hath broken his commandment, **that soul shall utterly be cut off; his iniquity shall be upon him.***

Deuteronomy 17:12

*And **the man that will do presumptuously, and will not hearken unto the priest that standeth to minister there before the LORD thy God, or unto the judge, even that man shall die:** and thou shalt put away the evil from Israel.*

So, are presumptuous sins, the unforgivable sin? No, they too can still be forgiven upon real, heartfelt repentance:

Psalms 19:13

*Keep back thy servant also from **presumptuous sins; let them not have dominion over me:** then shall I be upright, and I shall be innocent from the great transgression.*

David is a prime example:

2 Samuel 11:2-4

And it came to pass in an eveningtide, that David arose from off his bed, and walked upon the roof of the king's house: and from the roof he saw a woman washing herself; and the woman was very beautiful to look upon. And David sent and enquired after the woman. And one said, Is not this Bathsheba, the daughter of Eliam, the wife of Uriah the Hittite? And David sent messengers, and took her; and she came in unto him, and he lay with her; for she was purified from her uncleanness: and she returned unto her house.

Cf. Psalm 51:4

Against thee, thee only, have I sinned, and done this evil in thy sight: that thou mightest be justified when thou speakest, and be clear when thou judgest.

Hypocrisy:

[See also: 273. Hypocrisy]

We are all hypocrites to some degree. Hypocrisy is a sin, but it is forgivable in Christ. ***Hypocrisy towards God*** is the unforgivable sin. This is the “*blasphemy against the Holy Ghost.*”

Christ's main enemies were the hypocrites in the church. They claimed to know God, but in their hearts they despised Him. Christ has nothing but condemnation for them:

Matthew 23:13,14,15,23,25,27,29

Woe unto you, scribes and Pharisees, hypocrites!

Matthew 23:33

Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?

Matthew 24:51

And shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth.

Luke 12:1

....he began to say unto his disciples first of all, **Beware ye of the leaven of the Pharisees, which is hypocrisy.**

[Notice this is in a passage about the unforgivable sin (v.10)]

Titus 1:16

They profess that they know God; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate.

We are also told of certain conditions whereby if a person falls away it is impossible for him to be renewed again to repentance. They therefore cannot be forgiven. These people, at least for a time, professed outwardly to be true believers, but never were:

Hebrews 6:4-6,9

*For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, **if they shall fall away, to renew them again unto repentance**; seeing they crucify to themselves the Son of God afresh, and put him to an open shame.... But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak.*

2 Peter 2:20-22

*For **if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning.** For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them. But it is happened unto them according to the true proverb, The dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire.*

Hebrews 10:26-29,39

*For **if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries.** He that despised Moses' law died without mercy under two or three witnesses: of how much sorer punishment, suppose ye, shall he be thought worthy, who hath*

*trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?.... But we are not of them who **draw back unto perdition**; but of them that believe to the saving of the soul.*

Hypocrisy is a wilful sin, they know they're doing it. But the difference between this wilful sin and David's, is that David was overcome with remorse and truly repented in his heart. True hypocrites are not bothered in the slightest about their sin. They know they are deceiving the people and it doesn't bother them:

Matthew 21:25,26

*The baptism of John, whence was it? from heaven, or of men? And **they reasoned with themselves**, saying, If we shall say, From heaven; he will say unto us, Why did ye not then believe him? But if we shall say, Of men; we fear the people; for all hold John as a prophet.*

John 11:49,50

*And one of them, named Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all, Nor consider that **it is expedient for us**, that one man should die for the people, and that the whole nation perish not.*

Mark 12:12

*And they sought to lay hold on him, but **feared the people**: for they knew that he had spoken the parable against them: and they left him, and went their way.*

Luke 22:2

*And the chief priests and scribes sought how they might kill him; for **they feared the people**.*

21. Democracy

Examples of Democracy in Scripture

The Tower of Babel:

Genesis 11:6

*And the Lord said, Behold, **the people is one**, and they have all one language; and this they begin to do: and **now nothing will be restrained from them, which they have imagined to do.***

The tower of Babel is the classic example of men asserting their sinful ways in a One World government. Man is a sinner – that is why he should never be put in control of his own destiny.

The People against Moses and Aaron:

Numbers 16:1-3

*Now Korah, the son of Izhar, the son of Kohath, the son of Levi, and Dathan and Abiram, the sons of Eliab, and On, the son of Peleth, sons of Reuben, took men: And they rose up before Moses, with certain of the children of Israel, two hundred and fifty princes of the assembly, famous in the congregation, men of renown: And they gathered themselves together against Moses and against Aaron, and said unto them, **Ye take too much upon you, seeing all the congregation are holy, every one of them, and the Lord is among them: wherefore then lift ye up yourselves above the congregation of the Lord?***

250 of the “princes of the assembly” exalted themselves above God’s chosen leaders Moses and Aaron.

Abimelech and Gaal:

Judges 9:6

All the men of Shechem gathered together, and all the house of Millo, and went, and made Abimelech king.

Judges 9:22,23

*When Abimelech had reigned three years over Israel, then God sent an evil spirit between Abimelech and the men of Shechem; and **the men of Shechem dealt treacherously with Abimelech.***

Judges 9:26

*Gaal the son of Ebed came with his brethren, and went over to Shechem: and **the men of Shechem put their confidence in him.***

Subsequently Gaal ousted Abimelech from power.

People change their minds every five minutes. They should never be allowed to decide who should be in power. It causes gross instability.

Israel and Judah split:

1 Kings 12:16

*So when all Israel saw that the king hearkened not unto them, **the people answered the king**, saying, What portion have we in David? neither have we inheritance in the son of Jesse: to your tents, O Israel: now see to thine own house, David. So Israel departed unto their tents.*

2 Chronicles 10:16

*And when all Israel saw that the king would not hearken unto them, **the people answered the king**, saying, What portion have we in David? and we have none inheritance in the son of Jesse: every man to your tents, O Israel: and now, David, see to thine own house.*

So all Israel went to their tents.

The people of Israel decided to reject Rehoboam, God's chosen descendant of Solomon, as their king.

Democracy in the Roman Empire:

Daniel 2:41-43

And whereas thou sawest the feet and toes, part of potters' clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay. And as the toes of the feet

*were part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken. And whereas thou sawest iron mixed with miry clay, **they shall mingle themselves with the seed of men: but they shall not cleave one to another**, even as iron is not mixed with clay.*

Iron mixed with clay. This developed from the Roman Empire. It seems on the face of it so strong, but rather it is fragile, like clay, as men do not get on with each other very easily and people change their minds who to vote for all the time.

Democracy in the church:

Hosea 6:9

*And as troops of robbers wait for a man, so the company of **priests murder in the way by consent**: for they commit lewdness.*

The priests murder “*by consent.*”

Barabbas and Christ:

Matthew 27:15-26

*Now at that feast the governor was wont to release unto the people a prisoner, whom they would. And they had then a notable prisoner, called Barabbas. Therefore when they were gathered together, Pilate said unto them, **Whom will ye that I release unto you?** Barabbas, or Jesus which is called Christ? For he knew that for envy they had delivered him. When he was set down on the judgment seat, his wife sent unto him, saying, Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of him. But **the chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus.** The governor answered and said unto them, **Whether of the twain will ye that I release unto you? They said, Barabbas.** Pilate saith unto them, What shall I do then with Jesus which is called Christ? **They all say unto him, Let him be crucified.** And the governor said, Why, what evil hath he done? But **they cried out the more, saying, Let him be crucified.** When Pilate saw that **he could prevail nothing, but that rather a tumult was made**, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it. **Then answered all the people, and said, His blood be on us, and on our children.** Then released*

he Barabbas unto them: and when he had scourged Jesus, he delivered him to be crucified.

(See also Mark 15:6-15, Luke 23:17-25, John 18:39,40)

The release of Barabbas rather than Christ was at the people's will.

Paul's shipwreck:

Acts 27:12

*And because the haven was not commodious to winter in, **the more part advised** to depart thence also, if by any means they might attain to Phenice, and there to winter; which is an haven of Crete, and lieth toward the south west and north west.*

The view of the "more part" prevailed and they set sail from Crete despite Paul's warning.

Anyone who has been bullied at school KNOWS that the will of the mob is a terrible thing.

How Decisions Should be Made

The Replacement for Judas:

Acts 1:15-26

*And in those days Peter stood up in the midst of the disciples, and said, (the number of names together were about an hundred and twenty,) Men and brethren, this scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus. For he was numbered with us, and had obtained part of this ministry. Now this man purchased a field with the reward of iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out. And it was known unto all the dwellers at Jerusalem; insomuch as that field is called in their proper tongue, *Aceldama*, that is to say, *The field of blood*. For it is written in the book of Psalms, *Let his habitation be desolate, and let no man dwell therein: and his bishoprick let another take*. Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us, Beginning from the*

*baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection. And **they appointed two**, Joseph called Barsabas, who was surnamed Justus, and Matthias. And **they prayed**, and said, Thou, Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen, That he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place. And **they gave forth their lots**; and the lot fell upon Matthias; and he was numbered with the eleven apostles.*

It is commonly thought that the disciples “voted” on who should replace Judas, but this was not the case. They realised that the qualifications for an apostle was someone who had (vv.21,22) “*accompanied with us all the time that the Lord Jesus went in and out among us, beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection.*”

They picked two men who qualified for the shortlist according to this principle. Then they prayed (v.24). Then they cast lots (v.26). This way, there is no arguing, no political factions forming (which may foment hatred later on, and cause power struggles), and no-one can complain.

Ideally, in church decision-making, we should try to get an unanimous decision wherever possible, and only after much prayer. If this is not possible, the last resort must be the lot (again, after prayer), which is still far more preferable than giving in to the will of a majority. The result of the lot will make *sure* that God’s providence will prevail (for good or ill, as He sees fit) rather than the will of men.

The Fallacy of Democracy

In a world in which we see totalitarian regimes oppressing their people, it is all too easy to go along with the media bandwagon declaring that giving the people “democracy” is the answer to all their problems. “This will finally give the people the freedom they should have by right,” is the cry. Indeed, when we think of democracy we tend to compare, for example, oppressive muslim lands controlled by powerful, unelected Emirs, with the wonderful “free” democratic countries, all of which tend to be “Christian,” at least in name. We therefore get the impression that democracy is somehow connected with Christianity.

However, if we look biblically at the situation, we see that this is far from true.

Democracy throughout history has not necessarily been a good thing. The greatest war this world has ever known, was brought about by one man, Adolf Hitler, who came to power in Germany... by the vote of the people! Democracy as a form of government is no better or worse than a dictatorship. The only difference being that a dictatorship is ruling at the whim of one man, whereas democracy is ruling at the whim of the mob.

Democracy falls to the ground because man has a wicked sinful nature, and does not know what is best for himself. This is one thing the politicians will never tell the people. Oh yes, he knows what he wants, and the politicians pander to his lusts all right, but the very nature of man is to exalt himself and abase God. This is anti-Christian. Therefore living our lives simply according to the will of the majority will always be a mistake.

Biblical history is replete with examples of the will of the people in action. Every time it is in connection with rebellion against God. The Tower of Babel in Genesis 11:1-9 is an example of what men will do if left to themselves, namely build a one-world government to the glory of man, without any reference to God. In the Exodus, time and again the people complained to Moses about their lot, even causing Moses to speak unwisely himself at one point (Numbers 20:10-12). In the time of the Judges "*every man did what was right in his own eyes,*" following every charismatic leader they could find, and changing their minds continually as to who they should follow (e.g. Judges 9:22,23).

After Solomon's death, the people of Israel rejected Solomon's son Rehoboam to set up a man of their own choosing instead (1 Kings 12:16,19,20). Subsequently whenever they had a king they did not like, they simply overthrew him and set up another, until God finally cast them out of their land. In the church too we see no difference. The priests "*murder in the way by consent*" (Hosea 6:9). The majority always get their way. And of course the greatest of all acts of wickedness was the crucifixion of Christ: it was the people who chose Barabbas to be released and Christ to be crucified, a decision that Pilate, being a good democrat, gave in to.

If the Bible teaches nothing else, it teaches us that if people are allowed to choose their own way, they will apostatise from God and set up their own false, self-exalting philosophy instead. The truly Christian form of government is not to make our decisions dependent solely on the will of the majority. This simply encourages political manoeuvring, with the most persuasive always getting their way. Rather, our way should be to continually seek the mind of the Lord in prayer and supplication, humbling ourselves before Him, and not making our decisions until we have clear light on the matter. Let us away with man and his reason and decision-making. Instead, let us, *“denying ungodliness and worldly lusts,”* live *“soberly, righteously, and godly, in this present world; looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.”* (Titus 2:12-14).

22. The Field is the World

Christ taught a parable about tares being sown in a wheat field:

Matthew 13:24-30

Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field: But while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also. So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.

Later, He gives the explanation:

Matthew 13:37-43

*He answered and said unto them, He that soweth the good seed is the Son of man; **The field is the world**; the good seed are the children of the kingdom; but the tares are the children of the wicked one; The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather **out of his kingdom** all things that offend, and them which do iniquity; And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.*

In this explanation, Christ tells us that “*the field is the world.*”

Matthew 13:38

***The field is the world**; the good seed are the children of the kingdom; but the tares are the children of the wicked one.*

This is often quoted to try to prove that this does not represent the visible church, but the whole world. Such people insist that the visible church should only be made up of the elect.

However:

(1.) The people are the seed, not the field. Some are “*good seed*,” namely the elect, the “*children of the kingdom*.” others are “*tares*,” namely the “*children of the wicked one*.”

(2.) Note: Matthew 13:41

*The Son of man shall send forth his angels, and they shall gather **out of his kingdom** all things that offend, and them which do iniquity.*

The wicked ones are gathered “*out of his kingdom*,” i.e. out of the visible church, not out of the whole world in general. They are in the visible church in the first place because Satan planted them there (v.39). So “*the world*” in v.38 means the visible church in the world, which, no matter how much we try to purify it, is always made up of a mixture of wheat and tares.

23. Faith

Thy Faith Hath Made Thee Whole / Saved Thee

In the teachings of Jesus, whenever we come across the phrase “*Thy faith hath made thee whole*” or “*Thy faith hath saved thee*,” such phrases are interchangeable because they are both the same in the Greek. It always means that the person has been truly saved to eternal life, as well as being healed physically:

The woman who touched Christ’s garment:

Matthew 9:22

*But Jesus turned him about, and when he saw her, he said, Daughter, be of good comfort; **thy faith hath made thee whole.** And the woman was made whole from that hour.*

Mark 5:34

*And he said unto her, Daughter, **thy faith hath made thee whole; go in peace,** and be whole of thy plague.*

Luke 8:48

*And he said unto her, Daughter, be of good comfort: **thy faith hath made thee whole; go in peace.***

Blind Bartimaeus:

Mark 10:52

*And Jesus said unto him, Go thy way; **thy faith hath made thee whole.** And immediately he received his sight, and followed Jesus in the way.*

Luke 18:42,43

*And Jesus said unto him, Receive thy sight: **thy faith hath saved thee.** And immediately he received his sight, and followed him, glorifying God: and all the people, when they saw it, gave praise unto God.*

This blind man subsequently “*followed*” Christ. Mark says “*Thy faith hath made thee whole*,” Luke says “*Thy faith hath saved thee*.” These two phrases are equivalent.

The woman who anointed Christ's feet with oil:

Luke 7:48,50

*And he said unto her, **Thy sins are forgiven...** And he said to the woman, **Thy faith hath saved thee; go in peace.***

Ten lepers:

Ten lepers were physically healed, but only one “*made whole.*” He was the only one who “*turned back,*” “*glorified God*” and fell at Christ’s feet:

Luke 17:15,16

*And one of them, when he saw that he was healed, **turned back, and with a loud voice glorified God, And fell down on his face at his feet, giving him thanks: and he was a Samaritan.***

Luke 17:19

*And he said unto him, Arise, go thy way: **thy faith hath made thee whole.***

The Prayer of Faith

James 5:15

*And **the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him.***

“*The prayer of faith shall save the sick.*” Note, this does not say “heal the sick.” This is not about physical healing, because it goes on to say “*...and the Lord shall raise him up; and if he have committed sins they shall be forgiven him.*”

We are not talking about mere physical healing here, but spiritual healing, which may even come through the death of the person prayed for.

No Faith / Unbelief

Hebrews 11:6

*But **without faith it is impossible to please him**: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.*

We must have some faith to please God at all.

Most passages which talk about unbelief relate to unbelievers, e.g.:

Deuteronomy 32:20

*And he said, I will hide my face from them, I will see what their end shall be: for they are a very froward generation, children in whom is **no faith**.*

Matthew 13:58

*And he did not many mighty works there because of their **unbelief**.*

John 5:44

***How can ye believe**, which receive honour one of another, and seek not the honour that cometh from God only?*

Romans 3:3

*For what if **some did not believe**? shall their unbelief make the faith of God without effect?*

Romans 4:20

*He staggered not at the promise of God through **unbelief**; but was strong in faith, giving glory to God;*

Romans 11:20,23,30,32

*Well; because of **unbelief** they were broken off, and thou standest by faith. Be not highminded, but fear.... And they also, if they abide not still in **unbelief**, shall be graffed in: for God is able to graff them in again.... For as ye in times past have **not believed God**, yet have now obtained mercy through their **unbelief**.... For God hath concluded them all in **unbelief**, that he might have mercy upon all.*

1 Timothy 1:13

*Who was before a blasphemer, and a persecutor, and injurious: but I obtained mercy, because **I did it ignorantly in unbelief**.*

Hebrews 3:12

*Take heed, brethren, lest there be in any of you **an evil heart of unbelief**, in departing from the living God.*

Hebrews 3:19

*So we see that they could not enter in because of **unbelief**.*

Hebrews 4:6,11

*Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached entered not in because of **unbelief**.... Let us labour therefore to enter into that rest, lest any man fall after the same example of **unbelief**.*

But some passages refer to believers:

Mark 4:40

*And he said unto them, Why are ye so fearful? **how is it that ye have no faith?***

[Note the equivalent passage in Matthew 8:26 says "little faith."]

Mark 16:14

*Afterward he appeared unto the eleven as they sat at meat, and **upbraided them with their unbelief and hardness of heart**, because they believed not them which had seen him after he was risen.*

John 20:27

*Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and **be not faithless**, but believing.*

Little Faith

More passages refer to believers as having "little faith":

Matthew 6:30

*Wherefore, if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven, shall he not much more clothe you, **O ye of little faith?***

Luke 12:28

*If then God so clothe the grass, which is to day in the field, and to morrow is cast into the oven; how much more will he clothe you, **O ye of little faith?***

Matthew 8:26

*And he saith unto them, **Why are ye fearful, O ye of little faith?** Then he arose, and rebuked the winds and the sea; and there was a great calm.*

Matthew 14:31

*And immediately Jesus stretched forth his hand, and caught him, and said unto him, **O thou of little faith, wherefore didst thou doubt?***

Matthew 16:8

*Which when Jesus perceived, he said unto them, **O ye of little faith, why reason ye among yourselves, because ye have brought no bread?***

Great Faith

A few believers are said to have “great faith”:

The centurion:

Matthew 8:10

*When Jesus heard it, he marvelled, and said to them that followed, **Verily I say unto you, I have not found so great faith, no, not in Israel.***

The Syrophenician woman:

Matthew 15:28

*Then Jesus answered and said unto her, **O woman, great is thy faith: be it unto thee even as thou wilt.** And her daughter was made whole from that very hour.*

Stephen:

Acts 6:8

*And **Stephen, full of faith** and power, did great wonders and miracles among the people.*

Barnabas:

Acts 11:24

*For he was a good man, and **full of the Holy Ghost and of faith:** and much people was added unto the Lord.*

Abraham:

Romans 4:20

*He staggered not at the promise of God through unbelief; but was **strong in faith**, giving glory to God.*

All Faith / Faith as a Grain of Mustard Seed

One passage talks about “*all faith*”:

1 Corinthians 13:2

*And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have **all faith**, so that I could remove mountains, and have not charity, I am nothing.*

This is in the middle of a list of impossible things. The contrast is between the spiritual gifts and love, the latter being far superior, even if we did have the gifts exaggerated here. So here we are taught that only “*all faith*,” which none of us have, can remove mountains.

So when we come to a passage where Christ refers to “*faith as a grain of mustard seed*” making nothing impossible for us in prayer, He is referring to the fact that we don’t even have that amount of faith, and never will have. This answers the disciples’ request in Luke 17:5 to “*Increase our faith*”:

Luke 17:5,6

*And the apostles said unto the Lord, **Increase our faith.** And the Lord said, **If ye had faith as a grain of mustard seed, ye might say unto this sycamine tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you.***

The disciples wanted to boast about their faith. But our faith is only ever so small, it never even reaches the size of a mustard seed. That should stop us from boasting about it.

Matthew 17:19,20

*Then came the disciples to Jesus apart, and said, Why could not we cast him out? And Jesus said unto them, **Because of your unbelief:** for verily I say unto you, **If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you.***

Christ also mentioned faith that moves mountains after He withered the fig tree. Here He speaks of having faith and not doubting:

Matthew 21:21

*Jesus answered and said unto them, Verily I say unto you, **If ye have faith, and doubt not,** ye shall not only do this which is done to the fig tree, but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea; it shall be done.*

Mark 11:23

*For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; **and shall not doubt in his heart, but shall believe** that those things which he saith shall come to pass; he shall have whatsoever he saith.*

So all Christians have such little faith, and are a mixture of little faith and a lot of unbelief:

Mark 9:24

*And straightway the father of the child cried out, and said with tears, Lord, **I believe; help thou mine unbelief.***

24. All Israel Shall be Saved

Many people think that just before the end of time, there will be a large ingathering amongst the Jews, and they will all, or at least nearly all, be converted to accept Christ as their Messiah *en masse*. Their main Scripture passage for believing this is:

Romans 11:26

And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob.

Note it does not say “and **then** all Israel shall be saved.” This is not giving a sequence of events in chronological order. It means all the elect shall be saved “**so**,” namely, **in the aforesaid manner**, i.e. mainly Jews before Christ’s coming and mainly Gentiles afterwards, as the whole passage before has been speaking about. All true believers, and they only, both Jews and Gentiles, are termed here “*all Israel*.”

Note also, the apostle Paul says:

Romans 10:1

Brethren, my heart's desire and prayer to God for Israel is, that they might be saved.

Here, Paul prays in particular for the salvation of the Jews. So he could not have believed that God still had a future purpose for their coming to Christ *en masse* at the end of time, otherwise he would have had no need to pray for them in this way.

All the promises made to the Jews in the Old Testament were only ever meant to be fulfilled in those who are the true “*Israel of God*”:

Galatians 6:15,16

For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature. And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God.

The true “*Israel of God*” are all those whose hearts God changes to make them a “*new creature*” (v.15), amongst both Jews and Gentiles. The promises were never for those who would never come to Christ, Jew or Gentile, but only ever for true believers.

Isaiah 9:7

Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this.

Christ shall sit “*upon the throne of David,*” i.e. He will be the prophesied Messiah, who will come from the Jews. But notice, “*of the increase of his government and peace there shall be no end,*” in other words His government will expand to the ends of the earth, and indeed last for ever. This is the true kingdom of God.

Hosea 1:10

Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered; and it shall come to pass, that in the place where it was said unto them, Ye are not my people, there it shall be said unto them, Ye are the sons of the living God.

Note “*the number of the children of Israel*” is here made up to include those that were “*not my people.*”

Luke 19:9

And Jesus said unto him, This day is salvation come to this house, forsomuch as he also is a son of Abraham.

Note, salvation is equivalent to becoming a “*son of Abraham.*” This was spoken about Zacchaeus, who was already a Jew by birth.

Acts 15:16,17

After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up:

That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things.

The “*tabernacle of David*” being rebuilt is specifically spoken of here as including Gentiles.

See also:

Genesis 15:6

And he [Abraham] believed in the LORD; and he counted it to him for righteousness.

Romans 1:16

For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.

Romans 2:28,29

For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: but he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God.

Romans 9:8

That is, They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed.

1 Corinthians 1:24

But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.

1 Corinthians 7:19

Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God.

1 Corinthians 10:1-5

Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptised unto

*Moses in the cloud and in the sea; and did all eat the same spiritual meat; and did all drink the same spiritual drink: for **they drank of that spiritual Rock that followed them: and that Rock was Christ.** But with many of them God was not well pleased: for they were overthrown in the wilderness.*

1 Corinthians 12:13

*For **by one Spirit are we all baptised into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.***

Galatians 3:28,29

There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.

Galatians 5:6

*For **in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love.***

Ephesians 2:8,9

*For **by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast.***

Ephesians 3:6

*That **the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel.***

Hebrews 4:2

*For **unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it.***

1 Peter 3:19,20

*By which [the Spirit] also **he went and preached unto the spirits in prison; which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water.***

25. The White Horse in the book of Revelation

In the book of Revelation there is a white horse mentioned:

Revelation 6:2

*And I saw, and behold **a white horse: and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer.***

There is a dispute as to whether this is Christ or not.

Christ is never spoken of as having a bow. This is a type of false Christ. Christ does ride a white horse, but He has a sharp two-edged sword coming out of His mouth:

Revelation 19:11-15

*And I saw heaven opened, and behold **a white horse;** and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself. And he was clothed with a vesture dipped in blood: and his name is called The Word of God. And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. And **out of his mouth goeth a sharp sword,** that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God.*

26. Fullness / Times of the Gentiles

The “*Times of the Gentiles*” refers to the time between Christ’s first and second comings. This will culminating in their “*fullness*” at the end of that time period.

Before Christ’s coming into this world, the visible church was mainly (but not exclusively) made up of Jews. For a Gentile to come into the church, they had to come in contact with Jews or their Scriptures. During that time it is said that Gentiles were “*aliens from the commonwealth of Israel*” “*having no hope, and without God in the world*”:

Ephesians 2:11,12

Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world

But after Christ has come, the Jews’ house is now left to them desolate:

Matthew 23:38

Behold, your house is left unto you desolate.

This time between Christ’s first and second coming is known as the “*Times of the Gentiles*,” where mainly (but not exclusively) Gentiles make up the visible church. Now, for a Jew to come into the church, they have to come into contact with Gentile Christians or their Scriptures:

Romans 11:25,26

For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob.

Ephesians 2:13

But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ.

Luke, speaking of future events, tells us:

Luke 21:24

*And they shall fall by the edge of the sword, and shall be led away captive into all nations: and **Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.***

Immediately after this, the appearance of the signs of the end are described. Therefore we can conclude that the “*times of the Gentiles*” begin at Christ’s first coming (especially after AD 70 when the Temple in Jerusalem was destroyed, never to be rebuilt), and continue until Christ’s second coming, after which the world as we know it will end.

During this time, The “*abomination of desolation*” sits in the church “*until the consummation*”:

Daniel 9:27

*And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and **for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.***

Daniel 11:36

*And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper **till the indignation be accomplished:** for that that is determined shall be done.*

This period of time between Christ’s first and second comings has other names:

It is also known as the “*great tribulation*”:

Matthew 24:29

*Immediately after **the tribulation of those days** shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken*

Mark 13:24

*But in those days, **after that tribulation**, the sun shall be darkened, and the moon shall not give her light*

Revelation 7:14

*And I said unto him, Sir, thou knowest. And he said to me, **These are they which came out of great tribulation**, and have washed their robes, and made them white in the blood of the Lamb.*

It is known as the “*forty and two months*” in which the “*two witnesses*” (the witness of the apostles and prophets, i.e. the Bible, and the Holy Spirit) prophesy:

Revelation 11:2,3

*But the court which is without the temple leave out, and measure it not; for **it is given unto the Gentiles: and the holy city shall they tread under foot forty and two months**. And I will give power unto my **two witnesses**, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth.*

This period of time ends when the world ends, at Christ’s second coming:

Acts 3:21

*Whom the heaven must receive until **the times of restitution of all things**, which God hath spoken by the mouth of all his holy prophets since the world began.*

Ephesians 1:10

*That in **the dispensation of the fulness of times** he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him.*

27. Abomination That Causes Desolation

[See also: 227. *Abomination to the Lord*]

The “*Abomination That Causes Desolation*” is alluded to five times in Scripture:

(1.) In the New Testament:

Matthew 24:15,16

*When ye therefore shall see **the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place,** (whoso readeth, let him understand): Then let them which be in Judaea flee into the mountains:*

Mark 13:14

*But when ye shall see **the abomination of desolation, spoken of by Daniel the prophet, standing where it ought not,** (let him that readeth understand,) then let them that be in Judaea flee to the mountains*

C.f.: Luke 21:20,21

*And when ye shall see **Jerusalem compassed with armies, then know that the desolation thereof is nigh.** Then let them which are in Judaea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto.*

The period in which the “*Abomination that causes desolation*” is set up (Matthew and Mark) is equivalent to Jerusalem being “*compassed with armies,*” then “*trodden down of the Gentiles*” (Luke 21:24). This time period corresponds to the time between AD 70 (when the Temple in Jerusalem was destroyed) until Christ’s second coming.

The reference given here is to several passages in the book of Daniel:

(2.) Daniel 8:11-14

*Yea, he magnified himself even to the prince of the host, and by him **the daily sacrifice was taken away,** and the place of his sanctuary was cast down. And an host was given him against the daily sacrifice by reason of*

*transgression, and it cast down the truth to the ground; and it practised, and prospered. Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning **the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?** And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed.*

Daniel prophesies that an evil king will take away the daily sacrifice and cast truth to the ground. This is referred to as the “*transgression of desolation,*” and it will continue for two thousand and three hundred days. There was probably an immediate fulfilment of this prophecy a lot nearer Daniel’s day, but we can see a longer term fulfilment too, in the fact that the church will always be full of corruption right until the end of time. For example:

Daniel 8:23-25

*And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up. And his power shall be mighty, but not by his own power: and he shall destroy wonderfully, and shall prosper, and practise, and shall destroy the mighty and the holy people. And through his policy also he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and **by peace shall destroy many: he shall also stand up against the Prince of princes; but he shall be broken without hand.***

When the “*transgressors are come to the full*”, a “*king of fierce countenance*” shall be revealed in the church. He shall reign in the visible church and the true believers will be forced underground “*until the indignation be overpast*”:

Isaiah 26:20

Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast.

(3.) Daniel 9:25-27

*Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times. And **after threescore and two weeks shall Messiah be cut***

off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined. And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.

Note here that:

1. “*Messiah the Prince*” (v.25) (“*Prince of Princes*” 8:25) will be cut off but not for Himself. This refers to Christ and His atoning sacrifice.
2. The people of the “*prince that shall come,*” i.e. the Romans, will destroy the city and the sanctuary, i.e. the Temple. This happened in AD70. The end of it shall be with a flood (“*the sea*” is equivalent to the nations, i.e. men exalting themselves) and “*unto the end of the war desolations are determined.*” This can just refer to AD70, but can also be extended to the end of time.
3. The “*prince that shall come*” “*shall confirm the covenant with many for one week*” In the middle of that week he will make an end of sacrifice and offering. This too can be extended to the end of time. We are told about an evil man who will exalt himself in the church:

2 Thessalonians 2:4

Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God.

4. At the same time “*for the overspreading of abominations he shall make it desolate, even to the consummation, and that determined shall be poured upon the desolate.*” We are being shown here that most of the visible church throughout all ages will be ruled by such a “*vile person*” right up until the end of the age when Christ will come again:

2 Thessalonians 2:8

And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming

(4.) Daniel 11:31

*And arms shall stand on his part, and **they shall pollute the sanctuary of strength, and shall take away the daily sacrifice, and they shall place the abomination that maketh desolate.***

Again, here we have a prophecy of the daily sacrifices being taken away and the “*abomination that maketh desolate*” put in its place. But this is a prophecy about the far distant future from Daniel’s time. So we see again that this problem will exist right throughout all ages until Christ’s return.

(5.) Daniel 12:11

And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days.

Again, here, the “*abomination that maketh desolate*” is set up after the daily sacrifice is taken away and stays in place for “*a thousand two hundred and ninety days,*” or “*forty two months,*” which is symbolic of the period between Christ’s two comings.

28. Knowledge and Wisdom

There is a world of difference between knowledge and wisdom. Wisdom is the practical application of knowledge. Believers can understand unbelievers because they were unbelievers themselves at one time. But unbelievers can never understand believers. For example, they think the cross is foolishness:

1 Corinthians 1:18-29

*For **the preaching of the cross is to them that perish foolishness**; but unto us which are saved it is the power of God. For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world? For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. For the Jews require a sign, and the Greeks seek after wisdom: But we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness; But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God. Because the foolishness of God is wiser than men; and the weakness of God is stronger than men. For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: That no flesh should glory in his presence.*

Note that this passage talks about wisdom, as opposed to knowledge. It is very important to make sure we can distinguish between the two.

Both wisdom and knowledge originate with the Lord:

Psalms 111:10

***The fear of the Lord is the beginning of wisdom**: a good understanding have all they that do his commandments: his praise endureth for ever.*

Proverbs 1:7

***The fear of the Lord is the beginning of knowledge**: but fools despise wisdom and instruction.*

Proverbs 9:10

The fear of the Lord is the beginning of wisdom: and the knowledge of the holy is understanding.

The believer and the unbeliever alike get their knowledge from the Bible. We all have access to God's holy, inspired Word. It's the unbeliever's application of that knowledge, their "*wisdom*," that's completely different, and the reason they cannot understand believers. The worldly-wisdom of the unbeliever is totally opposite to the wisdom that the Holy Ghost puts in the believer's heart upon regeneration.

1 Corinthians 8:1

....knowledge puffeth up, but charity edifieth.

If we use the worldly-wisdom of the unregenerate heart to practically apply knowledge, it will "*puff up*." There are plenty of unbelieving "theologians" who fancy themselves far too highly and are so proud of their knowledge of Scripture, but they can't apply it properly. They try to apply it using their worldly-wisdom, and end up practically being no different from any other unbeliever who has no interest in the things of God.

However, a true believer will apply their knowledge of Scripture properly. Only the true believer can "*love*" (Greek "*agape*"), as it is a fruit of the Spirit (Galatians 5:22). The unbeliever can never love properly. They will apply their knowledge guided by the Holy Spirit in love, not in the worldly-wisdom of the unbeliever.

This shows the complete difference in the application of knowledge (i.e. wisdom) between the believer and the unbeliever. Both have the same knowledge, which they can learn from Scripture, but the application is totally different.

Let's take another example, the doctrine of election, i.e. the fact that some men are elected by God to eternal life, others are passed by to eternal damnation. It is possible for all men, believers and unbelievers alike, by unaided reason alone, to come to a correct knowledge of the

truth of this doctrine. No special revelation from God is required to understand it, it is there clearly in Scripture. But it's possible to have all our doctrine correct, and still go to hell. Why? Because it is applied wrongly. An unbeliever who comes to the truth about the doctrine of election will end up being so proud of himself, just like the orthodox Jew, who despises Gentiles and thinks of himself as so superior.

But the true believer who comes to a knowledge of the very same truth, will be humbled to the dust by it. "Why me, and not my neighbour?" It's a source of humility to the believer, not pride. How is this? The true believer has the Holy Spirit within him applying this knowledge discovered in the Scripture properly, in love:

John 16:13

*Howbeit **when he, the Spirit of truth, is come, he will guide you into all truth:** for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come.*

1 John 2:27

*But the anointing which ye have received of him abideth in you, and **ye need not that any man teach you:** but as **the same anointing teacheth you of all things, and is truth,** and is no lie, and even as it hath taught you, ye shall abide in him.*

It is this application of the truth, i.e. this wisdom, that the unbeliever can never understand, because:

1 Corinthians 2:14

*But **the natural man receiveth not the things of the Spirit of God:** for they are foolishness unto him: neither can he know them, because they are spiritually discerned.*

29. Gaius

There are at least three Gaius's in the Bible:

Gaius of Macedonia:

Acts 19:29

*And the whole city was filled with confusion: and having caught **Gaius and Aristarchus, men of Macedonia**, Paul's companions in travel, they rushed with one accord into the theatre.*

Aristarchus was from Thessalonica, which is in Macedonia:

Acts 20:4

*And there accompanied him into Asia Sopater of Berea; and **of the Thessalonians, Aristarchus and Secundus**; and Gaius of Derbe, and Timotheus; and of Asia, Tychicus and Trophimus.*

Gaius of Derbe:

This was a town in Lycaonia, nowhere near Macedonia:

Acts 20:4

*And there accompanied him into Asia Sopater of Berea; and of the Thessalonians, Aristarchus and Secundus; and **Gaius of Derbe**, and Timotheus; and of Asia, Tychicus and Trophimus.*

Gaius of Corinth:

There was a Gaius in Corinth:

1 Corinthians 1:14

*I thank God that I baptized none of you, but **Crispus and Gaius**.*

Crispus was the chief ruler of the synagogue there:

Acts 18:8

And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthians hearing believed, and were baptized.

Erastus was the chamberlain there:

Romans 16:23

Gaius mine host, and of the whole church, saluteth you. Erastus the chamberlain of the city saluteth you, and Quartus a brother.

2 Timothy 4:20

Erastus abode at Corinth: but Trophimus have I left at Miletum sick.

Other reference to a Gaius:

We cannot tell which Gaius, if any of the above, the letter of 3 John was written to:

3 John 1:1

The elder unto the wellbeloved Gaius, whom I love in the truth.

30. Sheol

“*Sheol*” (Hebrew) is equivalent to “*Hades*” (Greek) or “*The Pit*” (English).

This is a place where unbelievers’ souls go after death, waiting for the resurrection of the body. (Believers go to “*Paradise*”).

In the Authorised Version of the Bible, it is translated: 31 times as “*hell*,” 31 times as “*grave*,” 3 times as “*the pit*.”

It is sometimes spoken of as though it were the state after death of all men, which it is of all men by nature:

Genesis 37:35

*And all his sons and all his daughters rose up to comfort him; but he refused to be comforted; and he said, For **I will go down into the grave** unto my son mourning. Thus his father wept for him.*

Jacob talks about his going down to “*the grave*,” as though this was the state after death of all men. This is a common use of the word, even though those whom God saves, He saves from going to “*Sheol*” and takes them to be with Him in “*Paradise*” instead.

It is specifically a place where the wicked are said to go:

Job 21:13

*They spend their days in wealth, and **in a moment go down to the grave**.*

Job 24:19

*Drought and heat consume the snow waters: **so doth the grave those which have sinned**.*

Psalms 9:17

***The wicked shall be turned into hell**, and all the nations that forget God.*

Psalm 49:14

*Like sheep they are laid in the grave; death shall feed on them; and the upright shall have dominion over them in the morning; and their beauty shall consume **in the grave** from their dwelling.*

Proverbs 5:5

*Her feet go down to death; **her steps take hold on hell.***

Proverbs 7:27

***Her house is the way to hell,** going down to the chambers of death.*

Proverbs 9:18

*But he knoweth not that the dead are there; and that **her guests are in the depths of hell.***

Isaiah 5:14

*Therefore **hell hath enlarged herself,** and opened her mouth without measure: and their glory, and their multitude, and their pomp, and he that rejoiceth, shall descend into it.*

Isaiah 14:9,11,15

***Hell from beneath is moved for thee** to meet thee at thy coming: it stirreth up the dead for thee, even all the chief ones of the earth; it hath raised up from their thrones all the kings of the nations.... **Thy pomp is brought down to the grave,** and the noise of thy viols: the worm is spread under thee, and the worms cover thee.... Yet **thou shalt be brought down to hell,** to the sides of the pit.*

Isaiah 28:15,18

*Because ye have said, We have made a covenant with death, and **with hell are we at agreement;** when the overflowing scourge shall pass through, it shall not come unto us: for we have made lies our refuge, and under falsehood have we hid ourselves.... And your covenant with death shall be disannulled, and **your agreement with hell shall not stand;** when the overflowing scourge shall pass through, then ye shall be trodden down by it.*

Isaiah 38:18

*For **the grave cannot praise thee,** death can not celebrate thee: they that go down into the pit cannot hope for thy truth.*

Isaiah 57:9

*And thou wentest to the king with ointment, and didst increase thy perfumes, and didst send thy messengers far off, and **didst debase thyself even unto hell.***

Ezekiel 31:15-17

*Thus saith the Lord God; **In the day when he went down to the grave I caused a mourning:** I covered the deep for him, and I restrained the floods thereof, and the great waters were stayed: and I caused Lebanon to mourn for him, and all the trees of the field fainted for him. I made the nations to shake at the sound of his fall, when **I cast him down to hell** with them that descend into the pit: and all the trees of Eden, the choice and best of Lebanon, all that drink water, shall be comforted in the nether parts of the earth. **They also went down into hell** with him unto them that be slain with the sword; and they that were his arm, that dwelt under his shadow in the midst of the heathen.*

Ezekiel 32:21,27

*The strong among the mighty shall speak to him **out of the midst of hell** with them that help him: they are gone down, they lie uncircumcised, slain by the sword.... And they shall not lie with the mighty that are fallen of the uncircumcised, **which are gone down to hell** with their weapons of war: and they have laid their swords under their heads, but their iniquities shall be upon their bones, though they were the terror of the mighty in the land of the living.*

It is a place of burning:

Deuteronomy 32:22

*For **a fire is kindled in mine anger, and shall burn unto the lowest hell,** and shall consume the earth with her increase, and set on fire the foundations of the mountains.*

Believers will NOT go there:

Psalms 16:10

*For **thou wilt not leave my soul in hell;** neither wilt thou suffer thine Holy One to see corruption.*

[Note this is called "Hades" when quoted in Acts 2:27.]

Psalm 49:15

*But **God will redeem my soul from the power of the grave:** for he shall receive me. Selah.*

Psalm 86:13

*For great is thy mercy toward me: and **thou hast delivered my soul from the lowest hell.***

Proverbs 15:24

*The way of life is above to the wise, **that he may depart from hell beneath.***

Proverbs 23:14

*Thou shalt beat him with the rod, and **shalt deliver his soul from hell.***

God is there:

Psalm 139:8

*If I ascend up into heaven, thou art there: **if I make my bed in hell, behold, thou art there.***

Proverbs 15:11

***Hell and destruction are before the Lord:** how much more then the hearts of the children of men?*

Hosea 13:14

***I will ransom them from the power of the grave;** I will redeem them from death: O death, I will be thy plagues; **O grave, I will be thy destruction:** repentance shall be hid from mine eyes.*

Amos 9:2

***Though they dig into hell,** thence shall mine hand take them; though they climb up to heaven, thence will I bring them down.*

31. Hades

“Hades” (Greek) is equivalent to “Sheol” (Hebrew) or “The Pit” (English).

This is a place where unbelievers’ souls go after death, waiting for the resurrection of the body. (Believers go to “Paradise”).

In the Authorised Version of the Bible, it is translated 10 times as “hell,” 1 time as “grave” (1 Corinthians 15:55, quoting Hosea 13:14).

It is spoken of as though it were the state of death of all men, which it is of all men by nature:

Revelation 6:8

*And I looked, and behold a pale horse: and his name that sat on him was Death, **and Hell followed with him.** And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth.*

“Hades” follows death on the pale horse.

It is specifically a place where the wicked are said to go:

Matthew 11:23

*And thou, Capernaum, which art exalted unto heaven, **shalt be brought down to hell:** for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day.*

Luke 10:15

*And thou, Capernaum, which art exalted to heaven, **shalt be thrust down to hell.***

Luke 16:23,24

*And **in hell he lift up his eyes,** being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame.*

It is a place of burning:

Luke 16:23,24

*And **in hell he lift up his eyes, being in torments**, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for **I am tormented in this flame.***

Believers will NOT go there:

Matthew 16:18

*And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and **the gates of hell shall not prevail against it.***

Acts 2:27 (quoting Psalm 16:10, where it is called "Sheol")

*Because **thou wilt not leave my soul in hell**, neither wilt thou suffer thine Holy One to see corruption.*

Christ's soul went there, but was not left there:

Acts 2:31

*He seeing this before spake of the resurrection of Christ, that **his soul was not left in hell**, neither his flesh did see corruption.*

God is there:

Revelation 1:18

*I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; **and have the keys of hell and of death.***

At the end of time, "Hades" ("Sheol") will be cast into the Lake of Fire ("Gehenna"):

Revelation 20:13,14

*And the sea gave up the dead which were in it; and **death and hell delivered up the dead which were in them**: and they were judged every man according to*

their works. And death and hell were cast into the lake of fire. This is the second death.

So it is only a temporary holding place for the souls of men after death and before their being reunited with their bodies (c.f. “*Tartarus*” as a holding place for fallen angels (2 Peter 2:4)). Once the final resurrection has taken place, there will be no more need of it, as the permanent places for soul and body united will be used instead, i.e. “*Heaven*” for believers and the “*Lake of Fire*” (i.e. “*Gehenna*”) for everyone else.

32. Tartarus

“*Tartarus*” (Greek) is equivalent to “*The Bottomless Pit*” or “*The Deep*.”

This is a place where fallen angels are chained, reserved for the Last Day, when they will be judged and cast into the “*Lake of Fire*” (“*Gehenna*”).

The word only occurs once in Scripture, and in the Authorised Version of the Bible it is translated as “*hell*”:

2 Peter 2:4

*For if God spared not the angels that sinned, but **cast them down to hell**, and delivered them into chains of darkness, to be reserved unto judgment*

Twice in Scripture the same place is referred to as “*The Deep*”:

Luke 8:31

*And they besought him that he would not command them **to go out into the deep**.*

The demons cry not to be cast into the deep (lit. “*abys*”). So this must be Tartarus, the holding place of demons or fallen angels.

Romans 10:6-8

*But the righteousness which is of faith speaketh on this wise, Say not in thine heart, **Who shall ascend into heaven?** (that is, to bring Christ down from above:) Or, **Who shall descend into the deep?** (that is, to bring up Christ again from the dead.) But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach*

This is referred to the “*sea*” in the original passage in Deuteronomy this is quoted from:

Deuteronomy 30:11-14

*For this commandment which I command thee this day, it is not hidden from thee, neither is it far off. **It is not in heaven**, that thou shouldest say, **Who shall go up for us to heaven, and bring it unto us**, that we may hear it, and do it?*

*Neither is it beyond the sea, that thou shouldest say, **Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it?** But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it.*

In both passages this is contrasted to “heaven.” It is said in Romans to be like bringing “Christ up again from the dead.” In other words, it is not a place mere men seem to be able to enter.

Seven times the same place is referred to as “The Bottomless Pit,” all in the book of Revelation:

Revelation 9:1,2,11

*And the fifth angel sounded, and I saw a star fall from heaven unto the earth: and to him was given **the key of the bottomless pit**. And he opened **the bottomless pit**; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit... And they had a king over them, which is **the angel of the bottomless pit**, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon.*

The star fallen to earth (i.e. Satan) was given the key to the “Bottomless Pit.” This seems to be “Tartarus,” the place of chained fallen angels. Their power was let loose (under God’s providential control) for “five months” as a part of God’s judgment. “Abaddon” or “Apollyon” is the head of these angels.

Revelation 11:7

*And when they shall have finished their testimony, **the beast that ascendeth out of the bottomless pit** shall make war against them, and shall overcome them, and kill them.*

The beast ascends out of the “Bottomless Pit.”

Revelation 17:8

***The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition:** and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is.*

The beast will ascend out of the “*Bottomless Pit*” and go to perdition, i.e. out of “*Tartarus*” and into the “*Lake of Fire*” (“*Gebenna*”).

Revelation 20:1-3

*And I saw an angel come down from heaven, **having the key of the bottomless pit** and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, And **cast him into the bottomless pit**, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season.*

An angel from heaven has the key to the “*Bottomless Pit*,” chains Satan there for a thousand years, after which he is loosed for a while. (Note that in Revelation 12:9 he is cast down to the earth, which is a completely different event).

33. Gehenna

“Gehenna” (Greek) is equivalent to “Hell Fire,” “The Lake of Fire” or “The Second Death.”

This is the final destination for men and for angels, after Judgment Day.

There are 12 references in the New Testament (as it is a Greek word), and in the Authorised Version of the Bible, all are translated “hell” or “hell fire”:

Matthew 5:22

*But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, **shall be in danger of hell fire.***

Matthew 5:29,30

*And if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body **should be cast into hell.** And if thy right hand offend thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body **should be cast into hell.***

Matthew 10:28

*And fear not them which kill the body, but are not able to kill the soul: but rather **fear him which is able to destroy both soul and body in hell.***

[Note “Gehenna” is a place for reunited souls and bodies.]

Matthew 18:9

*And if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be **cast into hell fire.***

Matthew 23:15

*Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, **ye make him twofold more the child of hell** than yourselves.*

Matthew 23:33

*Ye serpents, ye generation of vipers, how can ye escape **the damnation of hell?***

Mark 9:43-48

*And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands **to go into hell**, into the fire that never shall be quenched: Where their worm dieth not, and the fire is not quenched. And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet **to be cast into hell**, into the fire that never shall be quenched: Where their worm dieth not, and the fire is not quenched. And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes **to be cast into hell fire**: Where their worm dieth not, and the fire is not quenched.*

Luke 12:5

*But I will forewarn you whom ye shall fear: **Fear him, which after he hath killed hath power to cast into hell**; yea, I say unto you, Fear him.*

James 3:6

*And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and **it is set on fire of hell**.*

Note that all except the last reference are the words of Christ.

Note also that an emphasis on **fire** and on **casting** indicates that “Gehenna” is a final destination.

c.f. Matthew 13:40-42

*As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall **cast them into a furnace of fire**: there shall be wailing and gnashing of teeth.*

It is eternal:

Psalm 83:17

*Let them be confounded and troubled **for ever**; yea, let them be put to shame, and perish.*

[Note that the word “*perish*” just means perish from existence in this world. It does not mean complete annihilation, but rather a state of being “*confounded and troubled for ever.*”]

It is also known as the “*Lake of Fire*” or “*The Second Death*”:

Revelation 2:11

*He that hath an ear, let him hear what the Spirit saith unto the churches; He that overcometh shall not be hurt of **the second death.***

Revelation 19:20

*And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into **a lake of fire burning with brimstone.***

Revelation 20:6

*Blessed and holy is he that hath part in the first resurrection: **on such the second death hath no power,** but they shall be priests of God and of Christ, and shall reign with him a thousand years.*

[Note that to avoid the “*Second Death,*” we have to take part in the “*first resurrection.*”]

Revelation 20:10

*And the devil that deceived them was **cast into the lake of fire and brimstone,** where the beast and the false prophet are, and shall be **tormented day and night for ever and ever.***

[Note, this is a place of endless torment]

Revelation 20:14,15

*And death and hell were **cast into the lake of fire. This is the second death.** And whosoever was not found written in the book of life was **cast into the lake of fire.***

Revelation 21:8

But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in

the lake which burneth with fire and brimstone: which is the second death.

Taste of Death

There are a few references in Scripture to “tasting” of death:

Matthew 16:28

*Verily I say unto you, There be some standing here, which **shall not taste of death**, till they see the Son of man coming in his kingdom.*

Mark 9:1

*And he said unto them, Verily I say unto you, That there be some of them that stand here, which **shall not taste of death**, till they have seen the kingdom of God come with power.*

Luke 9:27

*But I tell you of a truth, there be some standing here, which **shall not taste of death**, till they see the kingdom of God.*

These passages *may* refer only to physical death, depending on when one regards the “kingdom of God” as coming – whether it came within the lifetimes of those hearing these words, or whether it is still to come at Christ’s second coming. If the latter, these passages must therefore only refer to men never “tasting” of spiritual death. Other passages can only mean this:

John 8:52

*Then said the Jews unto him, Now we know that thou hast a devil. Abraham is dead, and the prophets; and thou sayest, If a man keep my saying, he **shall never taste of death**.*

John 11:25,26

*Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me **shall never die**. Believest thou this?*

Christ is said to have tasted “death for every man”:

Hebrews 2:9

*But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God **should taste death for every man.***

Christ “*tasted death*” in the place of those who will never have to. This cannot mean all men who ever lived, because many will not have Christ to “*taste death*” in their place. It must only refer to the true believers, the elect. Also, it can only refer to a spiritual death.

Corruption

Psalm 16:10 speaks about Christ “not seeing corruption,” and this is quoted from in the New Testament:

Psalm 16:10

*For thou wilt not leave my soul in hell [Sheol]; neither wilt thou suffer thine Holy One to **see corruption.***

Acts 2:27

*Because thou wilt not leave my soul in hell [Hades], neither wilt thou suffer thine Holy One to **see corruption.***

Acts 13:35

*Wherefore he saith also in another psalm, Thou shalt not suffer thine Holy One to **see corruption.***

This is explained as meaning that only Christ’s **flesh** did not seeing corruption. His soul went to Hades briefly, but was not left there:

Acts 2:31

*He seeing this before spake of the resurrection of Christ, that **his soul was not left in hell** [Hades], neither **his flesh did see corruption.***

This is true. Christ’s body only lay in the grave for three days and three nights, then it was raised from the dead to live for evermore. So it had no time to corrupt or rot away. So this could merely refer to His physical death, which was only for a short time.

But Psalm 49:7-9 refers to anyone, as long as a ransom is found:

Psalm 49:7-9

*None of them can by any means redeem his brother, nor give to God a ransom for him: (For the redemption of their soul is precious, and it ceaseth for ever:) **That he should still live for ever, and not see corruption.***

Hence we see that this too can refer to spiritual death:

Psalm 49:14

*Like sheep they are laid in the grave; **death shall feed on them;** and the upright shall have dominion over them in the morning; and their beauty shall consume in the grave from their dwelling. **But God will redeem my soul from the power of the grave:** for he shall receive me. Selah.*

34. Paradise

“Paradise” is equivalent to “Abraham’s Bosom” or “The Third Heaven.”

This is the place where the souls of believers go after death, waiting for the resurrection of the body. The souls of unbelievers go to “Sheol” or “Hades.”

There are 3 references in Scripture:

Luke 23:43

*And Jesus said unto him, Verily I say unto thee, **Today shalt thou be with me in paradise.***

This is a reference to the souls of the repentant thief and Christ, as they were shortly to be leaving their bodies. Note that the entry into “Paradise” was “Today.” In the original Greek the comma is (as in English) between “thee” and “today.” This is important because some people believe that the soul doesn’t go anywhere but “sleeps” between death and the resurrection at the Last Day. To get this passage to accommodate such a belief, it would require the comma to come after the “today.”

2 Corinthians 12:2-4

*I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth;) such an one **caught up to the third heaven.** And I knew such a man, (whether in the body, or out of the body, I cannot tell: God knoweth;) How that he was **caught up into paradise,** and heard unspeakable words, which it is not lawful for a man to utter.*

Paul was caught up in his spirit into “Paradise” to hear unutterable things. Also referred to here as “The Third Heaven.”

Revelation 2:7

*He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of **the tree of life, which is in the midst of the paradise of God.***

Note that the Tree of Life is there. This was in the Garden of Eden at the beginning, from which Adam was cast out, no longer able to access it:

Genesis 3:22,23

And the LORD God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever: Therefore the LORD God sent him forth from the garden of Eden, to till the ground from whence he was taken.

“Paradise” is also once referred to as “Abraham’s Bosom”:

Luke 16:22

*And it came to pass, that the beggar died, and **was carried by the angels into Abraham's bosom**: the rich man also died, and was buried.*

35. Whirlwind

God answered Job out of a whirlwind:

Job 38:1

*Then **the Lord answered Job out of the whirlwind**, and said*

Job 40:6

Then answered the Lord unto Job out of the whirlwind, and said

But He didn't answer Elijah out of a whirlwind:

1 Kings 19:11,12

*And he said, Go forth, and stand upon the mount before the Lord. And, behold, the Lord passed by, and **a great and strong wind rent the mountains, and brake in pieces the rocks before the Lord; but the Lord was not in the wind:** and after the wind an earthquake; but the Lord was not in the earthquake: And after the earthquake a fire; but the Lord was not in the fire: and after the fire a still small voice.*

Elijah was taken up to heaven in one:

2 Kings 2:1

*And it came to pass, **when the Lord would take up Elijah into heaven by a whirlwind**, that Elijah went with Elisha from Gilgal.*

2 Kings 2:11

*And it came to pass, as they still went on, and talked, that, behold, **there appeared a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven.***

Note the connection between the whirlwind, God's chariots and fire. This can be seen in other passages (below).

The whirlwind is usually a means by which God takes people away for judgment:

Psalm 58:9

*Before your pots can feel the thorns, **he shall take them away as with a whirlwind**, both living, and in his wrath.*

Proverbs 1:27,28

*When your fear cometh as desolation, and **your destruction cometh as a whirlwind**; when distress and anguish cometh upon you. Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me.*

Proverbs 10:25

As the whirlwind passeth, so is the wicked no more: but the righteous is an everlasting foundation.

Isaiah 17:13

*The nations shall rush like the rushing of many waters: but God shall rebuke them, and they shall flee far off, and shall be chased as the chaff of the mountains before the wind, and **like a rolling thing before the whirlwind.***

Isaiah 21:1

*The burden of the desert of the sea. **As whirlwinds in the south pass through; so it cometh from the desert, from a terrible land.***

Isaiah 40:24

*Yea, they shall not be planted; yea, they shall not be sown: yea, their stock shall not take root in the earth: and he shall also blow upon them, and they shall wither, and **the whirlwind shall take them away as stubble.***

Isaiah 41:16

*Thou shalt fan them, and the wind shall carry them away, and **the whirlwind shall scatter them:** and thou shalt rejoice in the Lord, and shalt glory in the Holy One of Israel.*

Isaiah 66:15

*For, behold, **the Lord will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire.***

[Note the connection between the whirlwind, God's chariots and fire.]

Jeremiah 4:13

*Behold, he shall come up as clouds, and **his chariots shall be as a whirlwind**: his horses are swifter than eagles. Woe unto us! for we are spoiled.*

[Note the connection between the whirlwind and God's chariots.]

Jeremiah 23:19

*Behold, **a whirlwind of the Lord is gone forth in fury, even a grievous whirlwind**: it shall fall grievously upon the head of the wicked.*

Jeremiah 25:32,33

*Thus saith the Lord of hosts, Behold, evil shall go forth from nation to nation, and **a great whirlwind shall be raised up from the coasts of the earth**. And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth: they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground.*

Jeremiah 30:23

*Behold, **the whirlwind of the Lord goeth forth with fury, a continuing whirlwind**: it shall fall with pain upon the head of the wicked.*

Ezekiel 1:4

*And I looked, and, behold, **a whirlwind came out of the north, a great cloud, and a fire infolding itself**, and a brightness was about it, and out of the midst thereof as the colour of amber, out of the midst of the fire.*

[Note the connection between the whirlwind and fire.]

Hosea 8:7

*For **they have sown the wind, and they shall reap the whirlwind**: it hath no stalk: the bud shall yield no meal: if so be it yield, the strangers shall swallow it up.*

Hosea 13:3

*Therefore they shall be as the morning cloud, and as the early dew that passeth away, **as the chaff that is driven with the whirlwind out of the floor**, and as the smoke out of the chimney.*

Amos 1:14,15

*But I will kindle a fire in the wall of Rabbah, and it shall devour the palaces thereof, with shouting in the day of battle, **with a tempest in the day of the whirlwind**: And their king shall go into captivity, he and his princes together, saith the Lord.*

Nahum 1:3

*The Lord is slow to anger, and great in power, and will not at all acquit the wicked: **the Lord hath his way in the whirlwind and in the storm**, and the clouds are the dust of his feet.*

Zechariah 7:14

But I scattered them with a whirlwind among all the nations whom they knew not. Thus the land was desolate after them, that no man passed through nor returned: for they laid the pleasant land desolate.

Zechariah 9:14

*And the LORD shall be seen over them, and his arrow shall go forth as the lightning: and the Lord GOD shall blow the trumpet, and **shall go with whirlwinds of the south**.*

36. Land of the North

The “*Land of the North*” refers to the direction from which most of Israel and Judah’s enemies came from. The Assyrians and Babylonians would come into Israel from this direction, rather than directly across the desert in the East.

Jeremiah 1:13-15

*And the word of the LORD came unto me the second time, saying, What seest thou? And I said, I see a seething pot; and the face thereof is **toward the north**. Then the LORD said unto me, **Out of the north** an evil shall break forth upon all the inhabitants of the land. For, lo, I will call all the families of **the kingdoms of the north**, saith the LORD; and they shall come, and they shall set every one his throne at the entering of the gates of Jerusalem, and against all the walls thereof round about, and against all the cities of Judah.*

Jeremiah 4:6

*Set up the standard toward Zion: retire, stay not: for **I will bring evil from the north**, and a great destruction.*

Jeremiah 6:1

*O ye children of Benjamin, gather yourselves to flee out of the midst of Jerusalem, and blow the trumpet in Tekoa, and set up a sign of fire in Beth-haccerem: for **evil appeareth out of the north**, and great destruction.*

Jeremiah 6:22

*Thus saith the LORD, Behold, a people cometh **from the north country**, and a great nation shall be raised from the sides of the earth.*

Jeremiah 8:16

*The snorting of his horses was heard **from Dan** [in the north]: the whole land trembled at the sound of the neighing of his strong ones; for they are come, and have devoured the land, and all that is in it; the city, and those that dwell therein.*

Jeremiah 10:22

*Behold, the noise of the bruit is come, and a great commotion **out of the north country**, to make the cities of Judah desolate, and a den of dragons.*

Jeremiah 13:20

*Lift up your eyes, and behold them that come **from the north**: where is the flock that was given thee, thy beautiful flock?*

Jeremiah 23:8

*But, The LORD liveth, which brought up and which led the seed of the house of Israel **out of the north country**, and from all countries whither I had driven them; and they shall dwell in their own land.*

Jeremiah 25:9

*Behold, I will send and **take all the families of the north**, saith the LORD, and Nebuchadrezzar the king of Babylon, my servant, **and will bring them against this land**, and against the inhabitants thereof, and against all these nations round about, and will utterly destroy them, and make them an astonishment, and an hissing, and perpetual desolations.*

Zephaniah 2:13

*And he will stretch out his hand **against the north**, and destroy Assyria; and will make Nineveh a desolation, and dry like a wilderness.*

“Babylon,” or the “Land of the North,” or “Gog and Magog,” is a type of Satan’s kingdom from which God’s people are all called to come out of, so they may enter the true spiritual Promised Land. It will be completely destroyed by God in the end:

Jeremiah 3:18

*In those days the house of Judah shall walk with the house of Israel, and they shall come together **out of the land of the north to the land that I have given for an inheritance unto your fathers.***

Jeremiah 16:15

*But, The LORD liveth, that brought up the children of Israel **from the land of the north**, and from all the lands whither he had driven them: and **I will bring them again into their land that I gave unto their fathers.***

Jeremiah 31:8

*Behold, I will bring them **from the north country**, and gather them from the coasts of the earth, and with them the blind and the lame, the woman with child and her that travaileth with child together: a great company shall return thither.*

Ezekiel 38:15,16

*And thou shalt come from **thy place out of the north parts**, thou, and many people with thee, all of them riding upon horses, a great company, and a mighty army: and thou shalt come up against my people of Israel, as a cloud to cover the land; it shall be in the latter days, and I will bring thee against my land, that the heathen may know me, when I shall be sanctified in thee, **O Gog**, before their eyes.*

Ezekiel 39:1,2

*Therefore, thou son of man, **prophecy against Gog**, and say, Thus saith the Lord GOD; Behold, I am against thee, **O Gog**, the chief prince of Meshech and Tubal: And I will turn thee back, and leave but the sixth part of thee, and **will cause thee to come up from the north parts**, and will bring thee upon the mountains of Israel*

Zechariah 2:6,7

*Ho, ho, come forth, and flee **from the land of the north**, saith the LORD: for I have spread you abroad as the four winds of the heaven, saith the LORD. Deliver thyself, O Zion, **that dwellest with the daughter of Babylon**.*

Our enemies, whether physical or spiritual Babylon, will finally be destroyed by the Lord:

Joel 2:19,20

*Yea, the LORD will answer and say unto his people, Behold, I will send you corn, and wine, and oil, and ye shall be satisfied therewith: and I will no more make you a reproach among the heathen: But I will remove far off from you **the northern army**, and will drive him into a land barren and desolate, with his face toward the east sea, and his hinder part toward the utmost sea, and his stink shall come up, and his ill savour shall come up, because he hath done great things.*

Physical Babylon itself shall be destroyed from the North by the Medes and Persians under Cyrus:

Isaiah 41:25

*I have raised up **one from the north**, and he shall come: from the rising of the sun shall he call upon my name: and he shall come upon princes as upon mortar, and as the potter treadeth clay.*

Isaiah 44:28 - 45:4

*That saith of **Cyrus, He is my shepherd**, and shall perform all my pleasure: even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid. Thus saith the LORD to his anointed, to **Cyrus, whose right hand I have holden**, to subdue nations before him; and I will loose the loins of kings, to open before him the two leaved gates; and the gates shall not be shut; I will go before thee, and make the crooked places straight: I will break in pieces the gates of brass, and cut in sunder the bars of iron: And I will give thee the treasures of darkness, and hidden riches of secret places, that thou mayest know that I, the LORD, which call thee by thy name, am the God of Israel. For Jacob my servant's sake, and Israel mine elect, I have even called thee by thy name: **I have surnamed thee, though thou hast not known me.***

Jeremiah 50:3

*For **out of the north** there cometh up a nation against her, which shall make her land desolate, and none shall dwell therein: they shall remove, they shall depart, both man and beast.*

Jeremiah 50:9

*For, lo, I will raise and cause to come up against Babylon **an assembly of great nations from the north country**: and they shall set themselves in array against her; from thence she shall be taken: their arrows shall be as of a mighty expert man; none shall return in vain.*

Jeremiah 50:41,42

*Behold, **a people shall come from the north**, and a great nation, and many kings shall be raised up from the coasts of the earth. They shall hold the bow and the lance: they are cruel, and will not shew mercy: their voice shall roar like the sea, and they shall ride upon horses, every one put in array, like a man to the battle, against thee, O daughter of Babylon.*

Jeremiah 51:11

*Make bright the arrows; gather the shields: the LORD hath raised up the spirit of **the kings of the Medes**: for his device is against Babylon, to destroy it; because it is the vengeance of the LORD, the vengeance of his temple.*

Jeremiah 51:28

*Prepare against her the nations with **the kings of the Medes**, the captains thereof, and all the rulers thereof, and all the land of his dominion.*

Jeremiah 51:48

*Then the heaven and the earth, and all that is therein, shall sing for Babylon: for the **spoilers shall come unto her from the north**, saith the LORD.*

Isaiah also speaks of a servant of the Lord coming from the East:

Isaiah 41:1,2

*Keep silence before me, O islands; and let the people renew their strength: let them come near; then let them speak: let us come near together to judgment. Who raised up **the righteous man from the east**, called him to his foot, gave the nations before him, and made him rule over kings? he gave them as the dust to his sword, and as driven stubble to his bow.*

Isaiah 46:9-11

*Remember the former things of old: for I am God, and there is none else; I am God, and there is none like me, Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure: **Calling a ravenous bird from the east, the man that executeth my counsel from a far country**: yea, I have spoken it, I will also bring it to pass; I have purposed it, I will also do it.*

Some think this is Cyrus, but it isn't. It's Abraham (and through him, Jacob and the nation of Israel):

Isaiah 41:8

*But **thou, Israel, art my servant, Jacob whom I have chosen, the seed of Abraham my friend.***

Cyrus came from the North, like all the other nations.

37. Inherit the Earth

There are several references in Scripture to the meek “inheriting the earth.” This does NOT refer to Jews inheriting a piece of real estate at the eastern end of the Mediterranean Sea. This applies to all God’s people at the end of time when Christ returns.

Many of these passages also refer to the *means* by which the meek shall inherit the earth, namely by the wicked being removed from and taken out of it:

Psalm 25:13

His soul shall dwell at ease; and his seed shall inherit the earth.

Psalm 37:9

For evildoers shall be cut off: but those that wait upon the LORD, they shall inherit the earth.

Psalm 37:11

But the meek shall inherit the earth; and shall delight themselves in the abundance of peace.

Psalm 37:22

For such as be blessed of him shall inherit the earth; and they that be cursed of him shall be cut off.

Psalm 37:29

The righteous shall inherit the land, and dwell therein for ever.

Psalm 37:34

Wait on the LORD, and keep his way, and he shall exalt thee to inherit the land: when the wicked are cut off, thou shalt see it.

Proverbs 2:21,22

For the upright shall dwell in the land, and the perfect shall remain in it. But the wicked shall be cut off from the earth, and the transgressors shall be rooted out of it.

Proverbs 10:30

*The **righteous shall never be removed:** but **the wicked shall not inhabit the earth.***

Isaiah 13:9

*Behold, the day of the LORD cometh, cruel both with wrath and fierce anger, to lay the land desolate: and **he shall destroy the sinners thereof out of it.***

Isaiah 17:2,6,7

*The cities of Aroer are forsaken: they shall be for flocks, which shall lie down, and none shall make them afraid.... Yet **gleaning grapes shall be left in it**, as the shaking of an olive tree, two or three berries in the top of the uppermost bough, four or five in the outmost fruitful branches thereof, saith the LORD God of Israel. At that day shall a man look to his Maker, and his eyes shall have respect to the Holy One of Israel.*

Isaiah 60:21

***Thy people also shall be all righteous: they shall inherit the land for ever**, the branch of my planting, the work of my hands, that I may be glorified.*

Zephaniah 3:11-15

*In that day shalt thou not be ashamed for all thy doings, wherein thou hast transgressed against me: for then **I will take away out of the midst of thee them that rejoice in thy pride**, and thou shalt no more be haughty because of my holy mountain. **I will also leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the LORD.** The remnant of Israel shall not do iniquity, nor speak lies; neither shall a deceitful tongue be found in their mouth: for they shall feed and lie down, and none shall make them afraid. Sing, O daughter of Zion; shout, O Israel; be glad and rejoice with all the heart, O daughter of Jerusalem. The LORD hath taken away thy judgments, **he hath cast out thine enemy:** the king of Israel, even the LORD, is in the midst of thee: thou shalt not see evil any more.*

Matthew 5:5

Blessed are the meek: for they shall inherit the earth.

Matthew 13:41-43, 49

*The Son of man shall send forth his angels, and **they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and***

gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.... So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just.

Matthew 24:37-41

*But as the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and **took them all away**; so shall also the coming of the Son of man be. Then shall two be in the field; **the one shall be taken, and the other left**. Two women shall be grinding at the mill; **the one shall be taken, and the other left**.*

Luke 17:34-36

*I tell you, in that night there shall be two men in one bed; **the one shall be taken, and the other shall be left**. Two women shall be grinding together; **the one shall be taken, and the other left**. Two men shall be in the field; **the one shall be taken, and the other left**.*

Note that at the end of time it will be like as it was in the days of Noah. i.e. the unbelievers will be swept away (“taken”) and the believers will be “left” behind to “inherit the earth.” This is no “rapture” of the saints, but exactly the opposite.

38. Fruit of the Lips

God creates the “*fruit of the lips*”:

Isaiah 57:19

I create the fruit of the lips; Peace, peace to him that is far off, and to him that is near, saith the LORD; and I will heal him.

We must worship God with “*the fruit of our lips.*” This is our true sacrifice:

Psalms 145:5,6

Let the saints be joyful in glory: let them sing aloud upon their beds. Let the high praises of God be in their mouth.

Hosea 14:2

Take with you words, and turn to the LORD: say unto him, Take away all iniquity, and receive us graciously: so will we render the calves of our lips.

Hebrews 13:15

By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name.

If the instrumental music takes over the worship, this is wrong:

Job 21:11,12,14

They send forth their little ones like a flock, and their children dance. They take the timbrel and harp, and rejoice at the sound of the organ. Therefore they say unto God, Depart from us; for we desire not the knowledge of thy ways.

Isaiah 5:12

And the harp, and the viol, the tabret, and pipe, and wine, are in their feasts: but they regard not the work of the LORD, neither consider the operation of his hands.

Amos 5:23

Take thou away from me the noise of thy songs; for I will not hear the melody of thy viols.

Amos 6:5

That chant to the sound of the viol, and invent to themselves instruments of musick, like David.

Note that the instruments in the Temple were for use during the sacrifices only – a part of worship that is now no longer used in the New Testament. Singing continued afterwards:

2 Chronicles 29:27-30

*And Hezekiah commanded to offer the burnt offering upon the altar. And **when the burnt offering began, the song of the LORD began also with the trumpets, and with the instruments** ordained by David king of Israel. And all the congregation worshipped, and the singers sang, and the trumpeters sounded: and **all this continued until the burnt offering was finished.** And when they had made an end of offering, the king and all that were present with him bowed themselves, and worshipped. Moreover Hezekiah **the king and the princes commanded the Levites to sing praise unto the LORD with the words of David, and of Asaph the seer. And they sang praises with gladness, and they bowed their heads and worshipped.***

39. Day of the Lord

“The Day of the Lord” refers to the *“Last Day,”* wherein God will finally judge the earth. The phrase *“The Day of the Lord”* is used for all the events that will occur in the final judgment: Jesus coming again in the clouds in glory, the resurrection of the just, the thousand years of Revelation 20, the resurrection of the wicked, the great white throne judgment, the heavens and earth being destroyed by fire and the *“new heavens and the new earth”* finally being brought in. All these events take place on this *“Last Day,”* or *“The Day of the Lord.”*

In Scripture *“The Day of the Lord”* is mainly mentioned in the context of a severe warning:

Isaiah 2:12

*For **the day of the LORD of hosts** shall be upon every one that is proud and lofty, and upon every one that is lifted up; and he shall be brought low.*

Isaiah 13:6

*Howl ye; **for the day of the LORD is at hand**; it shall come as a destruction from the Almighty.*

Isaiah 13:9

*Behold, **the day of the LORD cometh**, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it.*

Isaiah 34:8

*For it is **the day of the LORD’S vengeance**, and the year of recompences for the controversy of Zion.*

Jeremiah 46:10

*For this is **the day of the Lord GOD of hosts**, a day of vengeance, that he may avenge him of his adversaries: and the sword shall devour, and it shall be satiate and made drunk with their blood: for the Lord GOD of hosts hath a sacrifice in the north country by the river Euphrates.*

Lamentations 2:22

*Thou hast called as in a solemn day my terrors round about, so that in **the day of the LORD'S anger** none escaped nor remained: those that I have swaddled and brought up hath mine enemy consumed.*

Ezekiel 13:5

*Ye have not gone up into the gaps, neither made up the hedge for the house of Israel to stand in the battle in **the day of the LORD**.*

Ezekiel 30:3

*For the day is near, even **the day of the LORD is near**, a cloudy day; it shall be the time of the heathen.*

Joel 1:15

*Alas for the day! for **the day of the LORD is at hand**, and as a destruction from the Almighty shall it come.*

Joel 2:1

*Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for **the day of the LORD cometh**, for it is nigh at hand.*

Joel 2:11

*And the LORD shall utter his voice before his army: for his camp is very great: for he is strong that executeth his word: for **the day of the LORD is great and very terrible**; and who can abide it?*

Joel 2:31

*The sun shall be turned into darkness, and the moon into blood, before **the great and the terrible day of the LORD** come.*

Joel 3:14

*Multitudes, multitudes in the valley of decision: for **the day of the LORD is near** in the valley of decision.*

Amos 5:18

*Woe unto you that desire **the day of the LORD!** to what end is it for you? **the day of the LORD is darkness**, and not light.*

Amos 5:20

*Shall not **the day of the LORD be darkness**, and not light? even very dark, and no brightness in it?*

Obadiah 1:15

*For **the day of the LORD is near** upon all the heathen: as thou hast done, it shall be done unto thee: thy reward shall return upon thine own head.*

Zephaniah 1:7

*Hold thy peace at the presence of the Lord GOD: for **the day of the LORD is at hand**: for the LORD hath prepared a sacrifice, he hath bid his guests. And it shall come to pass in **the day of the LORD'S sacrifice**, that I will punish the princes, and the king's children, and all such as are clothed with strange apparel.*

Zephaniah 1:14

***The great day of the LORD is near**, it is near, and hasteth greatly, even **the voice of the day of the LORD**: the mighty man shall cry there bitterly.*

Zephaniah 1:18

*Neither their silver nor their gold shall be able to deliver them in **the day of the LORD'S wrath**; but the whole land shall be devoured by the fire of his jealousy: for he shall make even a speedy riddance of all them that dwell in the land.*

Zephaniah 2:2,3

*Before the decree bring forth, before the day pass as the chaff, before the fierce anger of the LORD come upon you, before **the day of the LORD'S anger** come upon you. Seek ye the LORD, all ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness: it may be ye shall be hid in **the day of the LORD'S anger**.*

Zechariah 14:1

*Behold, **the day of the LORD cometh**, and thy spoil shall be divided in the midst of thee.*

Malachi 4:5

*Behold, I will send you Elijah the prophet before **the coming of the great and dreadful day of the LORD**.*

Acts 2:20

*The sun shall be turned into darkness, and the moon into blood, before that great and notable **day of the Lord** come.*

1 Corinthians 5:5

*To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in **the day of the Lord Jesus**.*

2 Corinthians 1:14

*As also ye have acknowledged us in part, that we are your rejoicing, even as ye also are ours in **the day of the Lord Jesus**.*

Thief in the Night

Two passages speak of the “*Day of the Lord*” coming “*as a thief in the night*”:

1 Thessalonians 5:2,3

*For yourselves know perfectly that **the day of the Lord so cometh as a thief in the night**. For **when they shall say, Peace and safety; then sudden destruction cometh upon them**, as travail upon a woman with child; and they shall not escape.*

2 Peter 3:10

*But **the day of the Lord will come as a thief in the night**; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.*

So, we must neither assume that “*The Day of the Lord*” is coming at least a thousand years in the future, nor that it can be foreseen by immediate signs. “*The Day of the Lord*” will come suddenly and unexpectedly upon all men. We are therefore called to always be ready:

Luke 21:34-36

*And **take heed to yourselves**, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and **so that day come upon you unawares**. For **as a snare shall it come on all them that dwell on the face of the whole earth**. Watch ye therefore, and pray always, that*

ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.

Sun and Moon Darkened

[See also: 216. Sun and Moon Darkened]

As “*The Day of the Lord*” arrives, the sun and moon shall cease to give their light and the stars shall fall from heaven:

Joel 2:31

The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the LORD come.

Matthew 24:29

Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken

Mark 13:24,25

But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light, And the stars of heaven shall fall, and the powers that are in heaven shall be shaken.

Luke 21:25,26

And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken.

Acts 2:20

The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come.

There will be Time no Longer

Time will also cease:

Revelation 10:6,7

*And swear by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that **there should be time no longer**: but in the days of the voice of the seventh angel, when he shall begin to sound, **the mystery of God should be finished**, as he hath declared to his servants the prophets.*

Christ will Come Again in Power

Christ will come again, and we needn't worry that we'll miss Him:

Matthew 24:30

*And **then shall appear the sign of the Son of man in heaven**: and then shall all the tribes of the earth mourn, and **they shall see the Son of man coming in the clouds of heaven with power and great glory**.*

Mark 13:25

*And **then shall they see the Son of man coming in the clouds with great power and glory**.*

Luke 17:24

For as the lightning, that lighteneth out of the one part under heaven, shineth unto the other part under heaven; so shall also the Son of man be in his day.

Luke 21:27

*And **then shall they see the Son of man coming in a cloud with power and great glory**.*

The Resurrection of the Just

All God's elect will be given their resurrection bodies and gathered together:

1 Thessalonians 4:15-17

*For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For **the Lord himself shall descend from heaven with a shout, with the***

voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

Matthew 24:31

And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.

Mark 13:26

And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven.

Luke 14:14

*And thou shalt be blessed; for they cannot recompense thee: for **thou shalt be recompensed at the resurrection of the just.***

Acts 24:15

*And have hope toward God, which they themselves also allow, that **there shall be a resurrection of the dead, both of the just and unjust.***

The Millennium

Revelation 20 speaks of a mysterious period of a thousand years, which we know very little about. This takes place after the resurrection of the just and before the resurrection of the unjust:

Revelation 20:4

*And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and **they lived and reigned with Christ a thousand years.***

The Resurrection of the Unjust

Acts 24:15

*And have hope toward God, which they themselves also allow, that **there shall be a resurrection of the dead, both of the just and unjust.***

Revelation 20:5

***But the rest of the dead lived not again until the thousand years were finished.** This is the first resurrection.*

There will be a final battle whereby God will finally defeat Satan:

Revelation 20:7-10

*And when the thousand years are expired, **Satan shall be loosed out of his prison, And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle:** the number of whom is as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: **and fire came down from God out of heaven, and devoured them.** And **the devil that deceived them was cast into the lake of fire and brimstone,** where the beast and the false prophet are, and shall be tormented day and night for ever and ever.*

The Great White Throne Judgment

[See also: 312. Judgment Seat of Christ]

Jesus Christ will be the judge:

John 5:22

*For the Father judgeth no man, but **hath committed all judgment unto the Son***

Acts 10:42

*And he commanded us to preach unto the people, and to testify that **it is he which was ordained of God to be the Judge of quick and dead.***

Acts 17:30,31

*And the times of this ignorance God winked at; but now commandeth all men every where to repent: Because **he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained;** whereof he hath given assurance unto all men, in that he hath raised him from the dead.*

Men will be judged according to their works:

Matthew 16:27

For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works.

Romans 2:5,6

*But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of **the righteous judgment of God; Who will render to every man according to his deeds***

2 Corinthians 5:10

*For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, **according to that he hath done, whether it be good or bad.***

Revelation 20:11,12

*And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And **I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works.***

Who can stand?

But those written in the book of life will escape the judgment:

Revelation 20:15

*And **whosoever was not found written in the book of life was cast into the lake of fire.***

This Earth and Heaven will be Burned up

2 Peter 3:10-12

But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?

New Heavens and New Earth

A “new heavens and a new earth” will be set up by God:

2 Peter 3:13

Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.

Some Biblical passages suggest that there will still be animals, death and childbirth in “the new heavens and the new earth”:

Isaiah 11:6

The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them.

Isaiah 65:17-25

For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind. But be ye glad and rejoice for ever in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying. There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old; but the sinner being an hundred years old shall be accursed. And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They

*shall not build, and another inhabit; they shall not plant, and another eat: for **as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands.** They shall not labour in vain, nor bring forth for trouble; for they are the seed of the blessed of the LORD, and their offspring with them. And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear. **The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the LORD.***

Zechariah 8:1-8

*Again the word of the LORD of hosts came to me, saying, Thus saith the LORD of hosts; I was jealous for Zion with great jealousy, and I was jealous for her with great fury. Thus saith the LORD; I am returned unto Zion, and will dwell in the midst of Jerusalem: and **Jerusalem shall be called a city of truth; and the mountain of the LORD of hosts the holy mountain.** Thus saith the LORD of hosts; **There shall yet old men and old women dwell in the streets of Jerusalem, and every man with his staff in his hand for very age. And the streets of the city shall be full of boys and girls playing in the streets thereof.** Thus saith the LORD of hosts; If it be marvellous in the eyes of the remnant of this people in these days, should it also be marvellous in mine eyes? saith the LORD of hosts. Thus saith the LORD of hosts; Behold, I will save my people from the east country, and from the west country; And I will bring them, and they shall dwell in the midst of Jerusalem: and they shall be my people, and I will be their God, in truth and in righteousness.*

Ezekiel 34:25

*And I will make with them a covenant of peace, and **will cause the evil beasts to cease out of the land: and they shall dwell safely in the wilderness, and sleep in the woods.***

Isaiah 65:17 calls this a “*new heavens and new earth,*” yet there shall still be sinners in it “*the sinner being an hundred years old shall be accursed*” (v.20). So this cannot mean some kind of millennial kingdom on this earth consisting only of believers, neither can it refer to the final state in heaven. So we must understand these passages to refer to the new life of the Christian now, which is partially still in this present world, yet at the same time partially in the next world, because he has had a new heart put within him and all things are becoming new. The new birth

and life God gives to His people here is a foretaste of the final, eternal state in the next world when we will sin no more.

40. Gog and Magog

Reuben had a descendant called “Gog”:

1 Chronicles 5:3,4

*The sons, I say, of Reuben the firstborn of Israel were, Hanoch, and Pallu, Hezron, and Carmi. The sons of Joel; Shemaiah his son, **Gog his son**, Shimei his son*

Reuben was actually the firstborn of Jacob (Israel), but he lost his birthright after going into his father’s concubine:

1 Chronicles 5:1

*Now the sons of **Reuben the firstborn of Israel**, (for he was the firstborn; but, **forasmuch as he defiled his father’s bed, his birthright was given unto the sons of Joseph** the son of Israel: and the genealogy is not to be reckoned after the birthright.*

Japheth had a son called “Magog”:

Genesis 10:2

*The sons of Japheth; Gomer, **and Magog**, and Madai, and Javan, and Tubal, and Meshech, and Tiras.*

1 Chronicles 1:5

*The sons of Japheth; Gomer, **and Magog**, and Madai, and Javan, and Tubal, and Meshech, and Tiras.*

Of Noah’s sons, Shem was the line through whom would come the Messiah, but Japheth was actually Noah’s eldest son:

Genesis 10:21

*Unto Shem also, the father of all the children of Eber, the brother of **Japheth the elder**, even to him were children born.*

“Gog and Magog” are particularly referenced in the final battles at the end of time. They represent the unbelieving nations, “Gog” from the Jewish line of Reuben and “Magog” from the Gentile line of Japheth.

“Gog and Magog” are particularly spoken of in Ezekiel 38 and 39.

Note in both chapters, “Gog” is said to be the “*chief prince of Meshech and Tubal,*” two other sons of Japheth:

Ezekiel 38:1-3

And the word of the LORD came unto me, saying, Son of man, set thy face against Gog, the land of Magog, the chief prince of Meshech and Tubal, and prophesy against him, And say, Thus saith the Lord GOD; Behold, I am against thee, O Gog, the chief prince of Meshech and Tubal

Ezekiel 39:1

Therefore, thou son of man, prophesy against Gog, and say, Thus saith the Lord GOD; Behold, I am against thee, O Gog, the chief prince of Meshech and Tubal

Ezekiel 39 seems to precede Ezekiel 38 chronologically, with the “*thousand years*” of Revelation 20 in between.

In Ezekiel 39 we have a battle in which God destroys the wicked nations. We particularly see the fowls being gathered to devour the dead bodies of the wicked:

Ezekiel 39:4

Thou shalt fall upon the mountains of Israel, thou, and all thy bands, and the people that is with thee: I will give thee unto the ravenous birds of every sort, and to the beasts of the field to be devoured.

Ezekiel 39:17-20

And, thou son of man, thus saith the Lord GOD; Speak unto every feathered fowl, and to every beast of the field, Assemble yourselves, and come; gather yourselves on every side to my sacrifice that I do sacrifice for you, even a great sacrifice upon the mountains of Israel, that ye may eat flesh, and drink blood. Ye shall eat the flesh of the mighty, and drink the blood of the princes of the earth, of rams, of lambs, and of goats, of bullocks, all of them fatlings of Bashan. And ye shall eat fat till ye be full, and drink blood till ye be drunken, of my sacrifice which I have sacrificed for you. Thus ye shall be filled

at my table with horses and chariots, with mighty men, and with all men of war, saith the Lord GOD.

This seems to be about the return of Christ, *before* the thousand years of Revelation 20. Compare this with the equivalent passage in Revelation 19:

c.f. Revelation 19:17-21

*And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God; that ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great. And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone. And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth: and **all the fowls were filled with their flesh.***

[Note that it is at this point that the beast and false prophet are cast into the lake of fire, *before* the thousand years of Revelation 20.]

In Ezekiel 38, believers seem to be living safely together in one place. It is said that “*after many days,*” “*in the latter years,*” this battle shall occur, which seems to imply a long time (such as a thousand years) has passed with believers living peaceably like this. We also notice Gog and Magog “*shall ascend*” which may imply a resurrection:

Ezekiel 38:8,9

*After many days thou shalt be visited: in the latter years thou shalt come into the land that is brought back from the sword, and is gathered out of many people, against the mountains of Israel, which have been always waste: but it is brought forth out of the nations, and **they shall dwell safely all of them.** Thou **shalt ascend** and come like a storm, thou shalt be like a cloud to cover the land, thou, and all thy bands, and many people with thee.*

“*In the latter days*” the true Israel of God shall be surrounded, but God’s judgment shall be seen before all men by fire coming down from heaven and devouring them:

Ezekiel 38:16

And thou shalt come up against my people of Israel, as a cloud to cover the land; it shall be in the latter days, and I will bring thee against my land, that the heathen may know me, when I shall be sanctified in thee, O Gog, before their eyes.

Ezekiel 38:22

And I will plead against him with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire, and brimstone.

This seems to be speaking about the return of Christ, *after* the thousand years of Revelation 20, after the resurrection of the unjust as they make a final attempt to surround the city of the saints before God destroys them. Compare this with the equivalent passage in Revelation 20:

c.f. Revelation 20:7-10

And when the thousand years are expired, Satan shall be loosed out of his prison, And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them. And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever.

[Note that it is at this point that Satan is cast into the lake of fire, *after* the thousand years of Revelation 20.]

41. Outer Darkness

“Outer darkness” is a place where the wicked are “cast.” It is characterised by “weeping and gnashing of teeth”:

Matthew 8:11,12

*And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. But **the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth.***

Matthew 22:12-14

*And he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless. Then said the king to the servants, Bind him hand and foot, and take him away, and **cast him into outer darkness; there shall be weeping and gnashing of teeth.** For many are called, but few are chosen.*

Matthew 25:29,30

*For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath. And **cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth.***

Hell fire is also a place where the wicked are “cast.” It too is characterised by “weeping and gnashing of teeth,” so it must be the same place – i.e. the eternal abode of the wicked:

Matthew 13:41-43

*The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; And shall **cast them into a furnace of fire: there shall be wailing and gnashing of teeth.** Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.*

Matthew 13:49,50

*So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just, And shall **cast them into the furnace of fire: there shall be wailing and gnashing of teeth.***

Matthew 24:50,51

*The lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, And shall **cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth.***

Luke 13:27,28

*But he shall say, I tell you, I know you not whence ye are; depart from me, all ye workers of iniquity. **There shall be weeping and gnashing of teeth,** when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and **you yourselves thrust out.***

The mist, or blackness, of darkness for ever is reserved for the wicked:

2 Peter 2:17

*These are wells without water, clouds that are carried with a tempest; to whom **the mist of darkness is reserved for ever.***

Jude 1:13

*Raging waves of the sea, foaming out their own shame; wandering stars, to whom **is reserved the blackness of darkness for ever.***

The angels that sinned are delivered into chains of darkness in "Tartarus," to be reserved for judgment:

2 Peter 2:4

*For if God spared not the angels that sinned, but **cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment....***

42. All Things Under His Feet

Many verses speak of all things being put under Christ's feet:

Psalm 8:6

*Thou madest him to have dominion over the works of thy hands; **thou hast put all things under his feet.***

1 Corinthians 15:25

*For **he must reign, till he hath put all enemies under his feet.***

1 Corinthians 15:27

*For **he hath put all things under his feet.** But when he saith all things are put under him, it is manifest that **he is excepted, which did put all things under him.***

Ephesians 1:22

*And **hath put all things under his feet,** and gave him to be the head over all things to the church.*

Hebrews 2:8

Thou hast put all things in subjection under his feet.** For in that he put all in subjection under him, he left nothing that is not put under him. **But now we see not yet all things put under him.

All things are in subjection under the feet of Christ (God the Father excepted (1 Corinthians 15:27)). Christ is ruling the world:

Daniel 7:13,14

*I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And **there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.***

Acts 3:21

Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.

1 Peter 3:22

*Who is gone into heaven, and is on the right hand of God; **angels and authorities and powers being made subject unto him.***

But there is also a sense in which the subduing all things unto Himself is ongoing:

Philippians 3:21

*Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby **he is able even to subdue all things unto himself.***

Hebrews 10:13

*From henceforth expecting **till his enemies be made his footstool.***

Psalms 110:1

*The LORD said unto my Lord, **Sit thou at my right hand, until I make thine enemies thy footstool.***

Acts 2:34,35

*For David is not ascended into the heavens: but he saith himself, The LORD said unto my Lord, **Sit thou on my right hand, until I make thy foes thy footstool.***

Christ does reign in the world now, but invisibly. Christians often don't see that, unbelievers certainly don't. As long as the world exists, there will always be enemies, albeit under the rule, control and providence of Christ. Once Christ comes again, and everything is finally subdued unto Him, He will then subject Himself to the Father, so that God may be all in all:

1 Corinthians 15:22-28

*For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For **he must reign, till he hath put all enemies under his feet.** The last enemy that shall be destroyed is death. **For he hath put all things under his feet.** But when he saith all things are put under him, it is manifest that he is excepted, which did put all things under him. And **when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.***

Note the order:

- (1.) Christ will rise,
- (2.) Then those who are His at His coming,
- (3.) Then the end, when (a.) He delivers the kingdom to God and (b.) He puts all His enemies under His feet.

This is when His rule shall become visible for all to see, and all men will be subject to Him and worship Him:

Philippians 2:9-11

*Wherefore God also hath highly exalted him, and given him a name which is above every name: That **at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth;** And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.*

43. Salvation linked to Righteousness and Faith

We need righteousness, because we haven't got any of our own:

Psalm 14:3

*They are all gone aside, they are all together become filthy: **there is none that doeth good, no, not one.***

Psalm 53:3

*Every one of them is gone back: they are altogether become filthy; **there is none that doeth good, no, not one.***

Isaiah 64:6

*But we are all as an unclean thing, and **all our righteousnesses are as filthy rags**; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away.*

Romans 3:10-12

*As it is written, **There is none righteous, no, not one**: There is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; **there is none that doeth good, no, not one.***

We need a perfect righteousness to be given to us:

Matthew 5:20

*For I say unto you, That **except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.***

God has a righteousness to freely give us, the righteousness of Christ:

Matthew 6:33

*But seek ye first the kingdom of God, **and his righteousness**; and all these things shall be added unto you.*

We can receive that righteousness, given to us by free grace, only through the instrument of faith in Christ:

Habakkuk 2:4

*Behold, his soul which is lifted up is not upright in him: but **the just shall live by his faith.***

Romans 1:16,17

*For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For **therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.***

Galatians 3:11

*But that no man is justified by the law in the sight of God, it is evident: for, **The just shall live by faith.***

Hebrews 10:38

*Now **the just shall live by faith:** but if any man draw back, my soul shall have no pleasure in him.*

Righteousness and Salvation

Therefore, righteousness and salvation are always linked together, because both are from the Lord:

Psalm 37:39

*But **the salvation of the righteous is of the LORD:** he is their strength in the time of trouble.*

[Note that “*the righteous*” still need salvation.]

Psalm 98:2

*The LORD hath made known **his salvation: his righteousness** hath he openly shewed in the sight of the heathen.*

Isaiah 45:8

*Drop down, ye heavens, from above, and **let the skies pour down righteousness**: let the earth open, and **let them bring forth salvation**, and **let righteousness spring up together**; I the LORD have created it.*

Isaiah 46:13

*I **bring near my righteousness**; it shall not be far off, and **my salvation shall not tarry**: and I will place salvation in Zion for Israel my glory.*

Isaiah 59:16,17

*And he saw that there was no man, and wondered that there was no intercessor: therefore **his arm brought salvation unto him**; and **his righteousness**, it sustained him. For he put on righteousness as a breastplate, and an helmet of salvation upon his head; and he put on the garments of vengeance for clothing, and was clad with zeal as a cloke.*

Isaiah 61:10

*I will greatly rejoice in the LORD, my soul shall be joyful in my God; for **he hath clothed me with the garments of salvation**, **he hath covered me with the robe of righteousness**, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels.*

Isaiah 62:1

*For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, **until the righteousness thereof go forth as brightness**, and **the salvation thereof as a lamp that burneth**.*

Faith and Salvation

Similarly, faith and salvation are always linked together, because both of them are from the Lord:

Luke 7:48-50

*And he said unto her, **Thy sins are forgiven**. And they that sat at meat with him began to say within themselves, *Who is this that forgiveth sins also?* And he said to the woman, **Thy faith hath saved thee**; go in peace.*

Luke 18:42,43

*Receive thy sight: **thy faith hath saved thee.** And immediately he received his sight, **and followed him, glorifying God.***

Ephesians 2:8

*For **by grace are ye saved through faith;** and that not of yourselves: it is the gift of God.*

44. Headcoverings

1 Corinthians 11:2-16 is the key passage on the subject of headcoverings in church:

1 Corinthians 11:2-16

*Now I praise you, brethren, that ye remember me in all things, and keep the ordinances, as I delivered them to you. But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God. **Every man praying or prophesying, having his head covered, dishonoureth his head. But every woman that prayeth or prophesieth with her head uncovered dishonoureth her head: for that is even all one as if she were shaven. For if the woman be not covered, let her also be shorn: but if it be a shame for a woman to be shorn or shaven, let her be covered. For a man indeed ought not to cover his head, forasmuch as he is the image and glory of God: but the woman is the glory of the man. For the man is not of the woman; but the woman of the man. Neither was the man created for the woman; but the woman for the man. For this cause ought the woman to have power on her head because of the angels. Nevertheless neither is the man without the woman, neither the woman without the man, in the Lord. For as the woman is of the man, even so is the man also by the woman; but all things of God. Judge in yourselves: is it comely that a woman pray unto God uncovered? Doth not even nature itself teach you, that, if a man have long hair, it is a shame unto him? But if a woman have long hair, it is a glory to her: for her hair is given her for a covering. But if any man seem to be contentious, we have no such custom, neither the churches of God.***

This only refers to public worship, not private devotions, (i.e. “*praying and prophesying*”).

The general rule for public worship is that the men should attend with their heads uncovered. Women should attend with their heads covered. Some women may complain and object to covering their head when they go to church, but it is equally a problem when men attend with hats on.

Objections:

(1.) (v.15) – *“Her hair is given to her for a covering.”* This clause is not a warrant for women to attend public worship without a headcovering on the grounds that her hair is the necessary headcovering. This simply gives an example from nature about how the woman should show her subjection to the man. If reference to headcoverings really meant long hair alone, (v.6) *“For if the woman be not covered, let her also be shorn”* would be nonsense, i.e. this would mean “if the woman does not have long hair let her be shorn.”

(2.) (v.16) – *“We have no such custom, neither the churches of God.”* This clause does not mean that, because there is no custom with regards these things, women can therefore do what they like. The *“custom”* referred to, is not the wearing of headcoverings. It means that we have no such custom of being contentious on the issue.

As with other things of this nature, we should not force people to do what they don't want to do. We should not force anyone to cover (or uncover) their heads based on this rule. If the individual hasn't come to see the Biblical principle on this subject for themselves, we must leave them, because:

Romans 14:23

Whatsoever is not of faith is sin.

45. Broken Spirit

[See also: 375. Contrite]

Proverbs 15:13

*A merry heart maketh a cheerful countenance: but **by sorrow of the heart the spirit is broken.***

“By sorrow of the heart, the spirit is broken.” This is a good thing, because God will not despise it. How can a cheerful countenance in this fallen world be anything but a falsehood?

A contrite or broken heart or spirit is exactly what the Lord is looking for in us. It is the source of humility:

Psalm 34:18

The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit.

Psalm 51:17

The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise.

Isaiah 57:15

*For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, **with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.***

Isaiah 66:2

*For all those things hath mine hand made, and all those things have been, saith the Lord: but **to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word.***

But then we read:

Proverbs 17:22

*A merry heart doeth good like a medicine: but **a broken spirit drieth the bones.***

This verse seems to contradict the rest of Scripture. It does not tally with:

Ecclesiastes 2:2

*I said of **laughter**, It is mad: and of **mirth**, What doeth it?*

Ecclesiastes 7:2-4

It is better to go to the house of mourning, than to go to the house of feasting: for that is the end of all men; and the living will lay it to his heart. Sorrow is better than laughter: for by the sadness of the countenance the heart is made better. The heart of the wise is in the house of mourning; but the heart of fools is in the house of mirth.

Isaiah 53:3

*He is despised and rejected of men; **a man of sorrows, and acquainted with grief**: and we hid as it were our faces from him; he was despised, and we esteemed him not.*

Proverbs 17:22 therefore must be talking about salvation. We mourn over our sins, our spirit is broken over them and they dry our bones. But we have a medicine in Christ. So we can be merry. We can be joyful. We can be of good cheer because our all our sins have been forgiven:

Matthew 9:2

*And, behold, they brought to him a man sick of the palsy, lying on a bed: and Jesus seeing their faith said unto the sick of the palsy; Son, **be of good cheer; thy sins be forgiven thee.***

This is the joy the Christian has:

Nehemiah 8:10

*Then he said unto them, Go your way, eat the fat, and drink the sweet, and send portions unto them for whom nothing is prepared: for this day is holy unto our Lord: neither be ye sorry; for **the joy of the LORD is your strength.***

1 Peter 1:8

*Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye **rejoice with joy unspeakable and full of glory.***

It is the opposite of being haughty or proud:

2 Samuel 22:28

*And **the afflicted people thou wilt save: but thine eyes are upon the haughty, that thou mayest bring them down.***

Psalms 131:1,2

*LORD, **my heart is not haughty, nor mine eyes lofty:** neither do I exercise myself in great matters, or in things too high for me. Surely I have behaved and quieted myself, as a child that is weaned of his mother: my soul is even as a weaned child.*

Proverbs 16:18,19

Pride goeth before destruction, and an haughty spirit before a fall. Better it is to be of an humble spirit with the lowly, than to divide the spoil with the proud.

Isaiah 10:33

*Behold, the Lord, the LORD of hosts, shall lop the bough with terror: and **the high ones of stature shall be hewn down, and the haughty shall be humbled.***

Psalms 31:23

*O love the LORD, all ye his saints: for **the LORD preserveth the faithful, and plentifully rewardeth the proud doer.***

Proverbs 29:23

A man's pride shall bring him low: but honour shall uphold the humble in spirit.

1 Peter 5:5,6

*...**God resisteth the proud, and giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time....***

James 4:6,10

*...God resisteth the proud, but giveth grace unto the humble...
Humble yourselves in the sight of the Lord, and he shall lift you up.*

46. Tender Mercies

In the following verses, “*tender mercies*” are equated with “*lovingkindnesses*” and are applicable to the Lord’s people:

Psalm 25:6

*Remember, O LORD, **thy tender mercies and thy lovingkindnesses**; for they have been ever of old.*

Psalm 40:11

*Withhold not thou **thy tender mercies** from me, O LORD: let **thy lovingkindness** and thy truth continually preserve me.*

Psalm 51:1

*Have mercy upon me, O God, according to **thy lovingkindness**: according unto the multitude of **thy tender mercies** blot out my transgressions.*

Psalm 69:16

*Hear me, O LORD; for **thy lovingkindness** is good: turn unto me according to the multitude of **thy tender mercies**.*

Psalm 77:9

*Hath God forgotten to be gracious? hath he in anger shut up **his tender mercies**? Selah.*

Psalm 79:8

*O remember not against us former iniquities: let **thy tender mercies** speedily prevent us: for we are brought very low.*

Psalm 103:4

*Who redeemeth thy life from destruction; who crowneth thee with **lovingkindness and tender mercies**.*

Psalm 119:77

*Let thy **tender mercies** come unto me, that I may live: for thy law is my delight.*

Psalm 119:156

*Great are thy **tender mercies**, O LORD: quicken me according to thy judgments.*

But God shows some kind of benevolence to all His creation, both men and beasts. This leaves men even more without excuse for their sin:

Psalm 145:9

*The LORD is good to all: and **his tender mercies are over all his works.***

The only other verse in which the phrase is mentioned is with regards to the wicked's "*tender mercies,*" which are neither tender nor merciful, but cruel:

Proverbs 12:10

*A righteous man regardeth the life of his beast: but **the tender mercies of the wicked are cruel.***

Therefore the phrase "*tender mercies*" is mainly, but not solely, connected with the Lord's people, It can also mean the same as a general benevolence, or "*compassion,*" which God has to all men, and all men can have to each other.

47. Capital Punishment

Murder ought to be punishable by death:

Genesis 9:6

Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man.

Genesis 42:22

*And Reuben answered them, saying, Spake I not unto you, saying, Do not sin against the child; and ye would not hear? therefore, behold, also **his blood is required.***

Leviticus 24:17

And he that killeth any man shall surely be put to death.

Numbers 35:31

*Moreover ye shall take no satisfaction for the life of **a murderer, which is guilty of death: but he shall be surely put to death.***

Punishment should fit the crime. We should exercise equity in judgment:

Exodus 21:24

Eye for eye, tooth for tooth, hand for hand, foot for foot

Leviticus 24:20,21

***Breach for breach, eye for eye, tooth for tooth:** as he hath caused a blemish in a man, so shall it be done to him again. And he that killeth a beast, he shall restore it: and he that killeth a man, he shall be put to death.*

Deuteronomy 19:21

*And thine eye shall not pity; **but life shall go for life, eye for eye, tooth for tooth, hand for hand, foot for foot.***

All these passages show how the civil magistrate should operate with regards punishment of evildoers. This is not speaking of individuals. We have no warrant to individually take away life. Far from it. As individuals, we should not resist evil:

Matthew 5:38-42

*Ye have heard that it hath been said, **An eye for an eye, and a tooth for a tooth:** But I say unto you, That ye **resist not evil:** but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at the law, and take away thy coat, let him have thy cloke also. And whosoever shall compel thee to go a mile, go with him twain. Give to him that asketh thee, and from him that would borrow of thee turn not thou away.*

Those young in the faith find it difficult to believe in capital punishment, but it is right:

Judges 8:20

*And he said unto Jether his firstborn, Up, and slay them. **But the youth drew not his sword: for he feared, because he was yet a youth.***

Some men ought to die:

Ezekiel 13:19

*And will ye pollute me among my people for handfuls of barley and for pieces of bread, to slay the souls that should not die, and to save the souls alive that **should not live**, by your lying to my people that hear your lies?*

Albeit this is a comment by Artaxerxes, a heathen king, but he spoke of punishment to fit the crime:

Ezra 7:26

*And whosoever will not do the law of thy God, and the law of the king, **let judgment be executed speedily upon him, whether it be unto death, or to banishment, or to confiscation of goods, or to imprisonment.***

48. Peter's Denials

Peter denied Christ three times. The three people to whom Peter denied Christ were:

In Matthew

A damsel as he sat without in the palace of Caiaphas:

Matthew 26:69,70

Now Peter sat without in the palace: and a damsel came unto him, saying, Thou also wast with Jesus of Galilee. But he denied before them all, saying, I know not what thou sayest.

Another maid in the porch:

Matthew 26:71,72

And when he was gone out into the porch, another maid saw him, and said unto them that were there, This fellow was also with Jesus of Nazareth. And again he denied with an oath, I do not know the man.

They that stood by who recognised his accent:

Matthew 26:73,74

And after a while came unto him they that stood by, and said to Peter, Surely thou also art one of them; for thy speech bewrayeth thee. Then began he to curse and to swear, saying, I know not the man. And immediately the cock crew.

In Mark

A maid, beneath in the palace as a Peter warmed himself, before he went out into the porch:

Mark 14:66-68

And as Peter was beneath in the palace, there cometh one of the maids of the high priest: And when she saw Peter warming himself, she looked upon him, and said, And thou also wast with Jesus of Nazareth. But he denied,

saying, I know not, neither understand I what thou sayest. And he went out into the porch; and the cock crew.

Another maid who began to tell others:

Mark 14:69

And a maid saw him again, and began to say to them that stood by, This is one of them. And he denied it again.

They that stood by recognised his accent:

Mark 14:70,71

And a little after, they that stood by said again to Peter, Surely thou art one of them: for thou art a Galilaean, and thy speech agreeth thereto. But he began to curse and to swear, saying, I know not this man of whom ye speak.

In Luke

A maid as he sat by the fire:

Luke 22:56,57

But a certain maid beheld him as he sat by the fire, and earnestly looked upon him, and said, This man was also with him. And he denied him, saying, Woman, I know him not.

Another (presumably maid):

Luke 22:58

And after a little while another saw him, and said, Thou art also of them. And Peter said, Man, I am not.

Another who recognised him as a Galilean:

Luke 22:59,60

And about the space of one hour after another confidently affirmed, saying, Of a truth this fellow also was with him: for he is a Galilaean. And Peter said, Man, I know not what thou sayest. And immediately, while he yet spake, the cock crew.

In John

The damsel that kept the door:

John 18:17

*Then saith **the damsel that kept the door** unto Peter, Art not thou also one of this man's disciples? **He saith, I am not.***

The people next to the brazier:

John 18:25

*And **Simon Peter stood and warmed himself.** They said therefore unto him, Art not thou also one of his disciples? **He denied it, and said, I am not.***

A kinsman of Malchus:

John 18:26,27

***One of the servants of the high priest, being his kinsman whose ear Peter cut off,** saith, Did not I see thee in the garden with him? Peter then **denied again:** and immediately the cock crew.*

49. Teraphim

“*Teraphim*” are “*household gods*” or idols. Otherwise translated “*images*.” They are purely man-made images, as the “*gods*” themselves do not really exist. Scripture mentions them:

Genesis 31:19

*And Laban went to shear his sheep: and **Rachel had stolen the images that were her father’s.***

Judges 17:5

*And the man Micah **had an house of gods, and made an ephod, and teraphim,** and consecrated one of his sons, who became his priest.*

Judges 18:14

*Then answered the five men that went to spy out the country of Laish, and said unto their brethren, **Do ye know that there is in these houses an ephod, and teraphim, and a graven image, and a molten image?** now therefore consider what ye have to do.*

Judges 18:17,18

*And the five men that went to spy out the land went up, and came in thither, and **took the graven image, and the ephod, and the teraphim, and the molten image:** and the priest stood in the entering of the gate with the six hundred men that were appointed with weapons of war. And these went into Micah’s house, and **fetchd the carved image, the ephod, and the teraphim, and the molten image.** Then said the priest unto them, What do ye?*

Judges 18:20

*And the priest’s heart was glad, and **he took the ephod, and the teraphim, and the graven image,** and went in the midst of the people.*

1 Samuel 19:13

*And **Michal took an image,** and laid it in the bed, and put a pillow of goats’ hair for his bolster, and covered it with a cloth.*

2 Kings 23:24

*Moreover the workers with familiar spirits, and the wizards, **and the images, and the idols,** and all the abominations that were spied in the land of Judah and*

in Jerusalem, did Josiah put away, that he might perform the words of the law which were written in the book that Hilkiab the priest found in the house of the LORD.

Ezekiel 21:21

*For the king of Babylon stood at the parting of the way, at the head of the two ways, to use divination: he made his arrows bright, **he consulted with images**, he looked in the liver.*

This was a pagan practice.

Hosea 3:4

*For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and **without an image, and without an ephod, and without teraphim.***

50. Seraphim

Seraphim are angelic beings. They are only mentioned in Scripture by name in Isaiah 6:

Isaiah 6:1-3

*In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple. **Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, holy, holy, is the LORD of hosts: the whole earth is full of his glory.***

Isaiah 6:6,7

Then flew one of the seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the altar: And he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged.

Are they the instruments of God who are sent to touch individuals just once at their new birth to take away their sins?

They can probably be identified as the four beasts surrounding God's throne in the book of Revelation, because of the similarity between the two: both have six wings, stand above the throne and are continually singing "Holy, Holy, Holy." These four beasts are mentioned in the following verses:

Revelation 4:6-11

*And before the throne there was a sea of glass like unto crystal: and **in the midst of the throne, and round about the throne, were four beasts full of eyes before and behind. And the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle. And the four beasts had each of them six wings about him; and they were full of eyes within: and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come. And when those beasts give glory and honour and thanks to him that sat on the throne, who liveth for ever and ever, The four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne,***

saying, Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created.

[Note the four beasts and twenty four elders are all singing this. Cf. 14:3 below]

Revelation 5:6-11,14

*And I beheld, and, lo, in the midst of the throne **and of the four beasts**, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth. And he came and took the book out of the right hand of him that sat upon the throne. And when he had taken the book, **the four beasts and four and twenty elders fell down before the Lamb**, having every one of them harps, and golden vials full of odours, which are the prayers of saints. And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; And hast made us unto our God kings and priests: and we shall reign on the earth. And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands.... And the four beasts said, Amen. And the four and twenty elders fell down and worshipped him that liveth for ever and ever.*

[Who are the “they” who sing this new song about being redeemed? It can’t be the four beasts because they were never fallen]

Revelation 6:1-7

*And I saw when the Lamb opened one of the seals, and **I heard, as it were the noise of thunder, one of the four beasts saying, Come and see.** And I saw, and behold a white horse: and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer. And when he had opened the second seal, **I heard the second beast say, Come and see.** And there went out another horse that was red: and power was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword. And when he had opened the third seal, **I heard the third beast say, Come and see.** And I beheld, and lo a black horse; and he that sat on him had a pair of balances in his hand. And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny, and three measures of barley for a penny; and see thou hurt not the oil and the wine. And*

when he had opened the fourth seal, I heard the voice of the fourth beast say, Come and see.

Revelation 7:11

*And all the angels stood round about the throne, and about the elders and **the four beasts**, and fell before the throne on their faces, and worshipped God*

Revelation 14:3

*And they sung as it were a new song before the throne, and **before the four beasts**, and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth.*

[Note only the redeemed can sing this song. The four beasts cannot, because they were never fallen creatures]

Revelation 15:7

*And **one of the four beasts** gave unto the seven angels seven golden vials full of the wrath of God, who liveth for ever and ever.*

Revelation 19:4

*And the four and twenty elders and **the four beasts** fell down and worshipped God that sat on the throne, saying, Amen; Alleluia.*

If Seraphim are equated with these four beasts, we can say the following:

They are only ever seen above and surrounding God's throne. This is opposed to "Cherubim," who are only ever seen BELOW God's throne.

Revelation 4:6

*And before the throne there was a sea of glass like unto crystal: and **in the midst of the throne, and round about the throne, were four beasts** full of eyes before and behind.*

cf. Ezekiel 11:22

*Then did **the cherubims** lift up their wings, and the wheels beside them; and **the glory of the God of Israel was over them above.***

Their faces differ. “*Cherubim*” do not differ but have four faces each, coinciding with these creatures:

Revelation 4:7

And the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle.

cf. Ezekiel 1:6

And every one had four faces, and every one had four wings.

Ezekiel 1:10

As for the likeness of their faces, they four had the face of a man, and the face of a lion, on the right side: and they four had the face of an ox on the left side; they four also had the face of an eagle.

They have six wings, are full of eyes and worship God continually. “*Cherubim*” only have four wings:

Revelation 4:8

And the four beasts had each of them six wings about him; and they were full of eyes within: and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.

cf. Ezekiel 1:6

And every one had four faces, and every one had four wings.

Fiery Serpent:

The Hebrew word “*seraph*” is also used in the following verses:

Numbers 21:6-8

*And the LORD sent **fiery serpents** [seraph nachash] among the people, and they bit the people; and much people of Israel died. Therefore the people came to Moses, and said, We have sinned, for we have spoken against the LORD, and against thee; pray unto the LORD, that he take away the **serpents** [nachash] from us. And Moses prayed for the people. And the LORD said unto Moses,*

*Make thee a **fiery serpent [seraph]**, and set it upon a pole: and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live.*

Deuteronomy 8:15

*Who led thee through that great and terrible wilderness, wherein were **fiery serpents [seraph nachash]**, and scorpions, and drought, where there was no water; who brought thee forth water out of the rock of flint*

Isaiah 14:29

*Rejoice not thou, whole Palestina, because the rod of him that smote thee is broken: for out of the **serpent's [nachash]** root shall come forth a cockatrice, and his fruit shall be a **fiery flying serpent [seraph uph seraph]**.*

Isaiah 30:6

*The burden of the beasts of the south: into the land of trouble and anguish, from whence come the young and old lion, the viper and **fiery flying serpent [seraph uph seraph]**, they will carry their riches upon the shoulders of young asses, and their treasures upon the bunches of camels, to a people that shall not profit them.*

51. Cherubim

Cherubim are angelic beings.

Some were placed at the east of the garden of Eden, together with a flaming sword, to stop men entering again after Adam fell:

Genesis 3:24

*So he drove out the man; and **he placed at the east of the garden of Eden cherubims, and a flaming sword** which turned every way, to keep the way of the tree of life.*

Images were made of two of them to cover the mercy seat:

Exodus 25:18-22

*And **thou shalt make two cherubims of gold**, of beaten work shalt thou make them, in the two ends of the mercy seat. And **make one cherub on the one end, and the other cherub on the other end: even of the mercy seat shall ye make the cherubims on the two ends thereof.** And the cherubims shall stretch forth their wings on high, covering the mercy seat with their wings, and their faces shall look one to another; **toward the mercy seat shall the faces of the cherubims be.** And thou shalt put the mercy seat above upon the ark; and in the ark thou shalt put the testimony that I shall give thee. And there I will meet with thee, and **I will commune with thee from above the mercy seat, from between the two cherubims** which are upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel.*

The ark is said to dwell between them (although really it is underneath):

1 Samuel 4:4

*So the people sent to Shiloh, that they might bring from thence **the ark of the covenant of the LORD of hosts, which dwelleth between the cherubims:** and the two sons of Eli, Hophni and Phinehas, were there with the ark of the covenant of God.*

2 Samuel 6:2

*And David arose, and went with all the people that were with him from Baale of Judah, to bring up from thence **the ark of God, whose name is called by the name of the LORD of hosts that dwelleth between the cherubims.***

God is said to dwell between them:

Psalms 80:1

*O Shepherd of Israel, thou that ledest Joseph like a flock; **thou that dwellest between the cherubims, shine forth.***

Psalms 99:1

*The LORD reigneth; let the people tremble: **he sitteth between the cherubims;** let the earth be moved.*

Isaiah 37:16

*O LORD of hosts, **God of Israel, that dwellest between the cherubims,** thou art the God, even thou alone, of all the kingdoms of the earth: thou hast made heaven and earth.*

God is said to ride on a cherub when He comes to help men:

1 Samuel 22:10,11

*He bowed the heavens also, and came down; and darkness was under his feet. And **he rode upon a cherub,** and did fly: and he was seen upon the wings of the wind.*

Psalms 18:10

*And **he rode upon a cherub,** and did fly: yea, he did fly upon the wings of the wind.*

Ezekiel 9:3

*And the glory of the God of Israel was gone up from the cherub, **whereupon he was,** to the threshold of the house....*

Images of many cherubim were entwined in the coverings of the tabernacle and temple:

Exodus 26:1

*Moreover thou shalt make the tabernacle with ten curtains of fine twined linen, and blue, and purple, and scarlet: **with cherubims** of cunning work shalt thou make them.*

1 Kings 6:35

*And **he carved thereon cherubims** and palm trees and open flowers: and covered them with gold fitted upon the carved work.*

The King of Tyre (as a type of fallen man) is referred to as “*the anointed cherub that covereth.*” He is a type of Satan:

Ezekiel 28:12-19

***Thou art the anointed cherub that covereth;** and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. I will cast thee as profane out of the mountain of God: and I will destroy thee, O covering cherub, from the midst of the stones of fire.*

Cherubim are described in detail in Ezekiel’s visions in chapters 1 and 10. The creatures seen in chapter 1 are expressly defined as “*Cherubim*” in chapter 10:

Ezekiel 10:15,20

*And the cherubims were lifted up. **This is the living creature that I saw by the river of Chebar.... This is the living creature that I saw under the God of Israel by the river of Chebar; and I knew that they were the cherubims.***

Cherubim are always said to be UNDER the glory of God, as opposed to “*Seraphim*” which are above:

Ezekiel 1:26

And above the firmament that was over their heads was the likeness of a throne.

Ezekiel 10:1

*Then I looked, and, behold, **in the firmament that was above the head of the cherubims there appeared over them as it were a sapphire stone, as the appearance of the likeness of a throne.***

Ezekiel 11:22

*Then did the cherubims lift up their wings, and the wheels beside them; and **the glory of the God of Israel was over them above.***

cf. Isaiah 6:1,2

*In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple. **Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly.***

Only four are ever spoken of by Ezekiel, but images of many are on the tabernacle and temple furniture:

Ezekiel 1:5

*Also out of the midst thereof came the likeness of **four living creatures.** And this was their appearance; they had the likeness of a man.*

They had four wings and four faces. “*Seraphim*” had six wings and one face each:

Ezekiel 1:6

And every one had four faces, and every one had four wings.

cf. Isaiah 6:2

Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly.

In Ezekiel 1:10 we are told these are the faces of a man, lion, eagle and ox. In Ezekiel 10:14 we are told they are the faces of a man, lion, eagle, and a cherub (not ox):

Ezekiel 1:10

*As for the likeness of their faces, they four had **the face of a man, and the face of a lion, on the right side: and they four had the face of an ox on the left side; they four also had the face of an eagle.***

Ezekiel 10:14

And every one had four faces: the first face was the face of a cherub, and the second face was the face of a man, and the third the face of a lion, and the fourth the face of an eagle.

We are specifically told that these were the same faces seen on both occasions:

Ezekiel 10:22

And the likeness of their faces was the same faces which I saw by the river of Chebar, their appearances and themselves: they went every one straight forward.

So this means the face of a cherub is the same as the face of an ox.

It is interesting to note that “*cherubim*” do not seem to appear in the book of Revelation. Could it be that, as they are said to be **under** the throne of God, they are the servants of God for us in this world, but in heaven we will no longer need them?

52. See God Face to Face

We are told in Scripture that no man can see God, nor hear his voice, and live:

Exodus 33:20

*And he said, **Thou canst not see my face: for there shall no man see me, and live.***

Deuteronomy 4:33

Did ever people hear the voice of God speaking out of the midst of the fire, as thou hast heard, and live?

God is unapproachable and invisible to men:

1 Timothy 6:16

*Who only hath immortality, **dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honour and power everlasting. Amen.***

But we have records in the Old Testament of God revealing Himself in a special way at certain times to certain people, and this is known as seeing Him “*face to face.*” Note that it always instilled fear:

Jacob:

A mysterious man (probably an angel) wrestled with Jacob, and he realises this was from God and describes it as seeing God “*face to face.*”

Genesis 32:24

*And Jacob was left alone; and there **wrestled a man with him until the breaking of the day.***

Genesis 32:30

*And Jacob called the name of the place Peniel: for **I have seen God face to face, and my life is preserved.***

Moses:

Moses spoke with God on Mount Sinai, and regularly spoke with Him during the journey in the wilderness. This unique access to God was described as seeing or speaking with Him “*face to face*”:

Exodus 33:11,17

And the LORD spake unto Moses face to face, as a man speaketh unto his friend. And he turned again into the camp: but his servant Joshua, the son of Nun, a young man, departed not out of the tabernacle.... And the LORD said unto Moses, I will do this thing also that thou hast spoken: for thou hast found grace in my sight, and I know thee by name.

Numbers 12:8

With him will I speak mouth to mouth, even apparently, and not in dark speeches; and the similitude of the LORD shall he behold: wherefore then were ye not afraid to speak against my servant Moses?

Numbers 14:14

*And they will tell it to the inhabitants of this land: for they have heard that thou LORD art among this people, that **thou LORD art seen face to face**, and that thy cloud standeth over them, and that thou goest before them, by day time in a pillar of a cloud, and in a pillar of fire by night.*

Deuteronomy 5:4

The LORD talked with you face to face in the mount out of the midst of the fire.

Deuteronomy 34:10

And there arose not a prophet since in Israel like unto Moses, whom the LORD knew face to face.

Gideon:

Gideon saw an angel of the Lord and described this as “seeing God”:

Judges 6:22

*And when Gideon perceived that he was an angel of the LORD, Gideon said, **Alas, O Lord GOD! for because I have seen an angel of the LORD face to face.***

Manoah:

Judges 13:22

*And Manoah said unto his wife, **We shall surely die, because we have seen God.***

Job:

Job equates “seeing” God with not just hearing about Him in all his trials, but experiencing Him personally for himself:

Job 42:5

*I have heard of thee by the hearing of the ear: but **now mine eye seeth thee.***

Israel in exile in Babylon:

God tells the people in exile in Babylon that they will be judged just as the people in the Exodus were judged. This is described as pleading with them “face to face”:

Ezekiel 20:35-38

*And I will bring you into the wilderness of the people, and **there will I plead with you face to face.** Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord GOD. And I will cause you to pass under the rod, and I will bring you into the bond of the covenant: And I will purge out from among you the rebels, and them that transgress against me: I will bring them forth out of the country where they sojourn, and they shall not enter into the land of Israel: and ye shall know that I am the LORD.*

Jesus Christ:

Whilst God can never actually be seen “*face to face*” physically, He has made Himself known in Jesus Christ:

John 1:18

No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him.

God, in Christ, can dwell in us personally:

Colossians 1:27

*To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is **Christ in you, the hope of glory***

1 John 4:12,13

No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us. Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit.

Being “*of God*” is described as the opposite of having “*not seen God*”:

3 John 1:11

Beloved, follow not that which is evil, but that which is good. He that doeth good is of God: but he that doeth evil hath not seen God.

Even though God is invisible to us, there is a sense in which we can say that one day we shall “*see God*”:

Job 19:26

And though after my skin worms destroy this body, yet in my flesh shall I see God.

Psalms 17:15

As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness.

Matthew 5:8

*Blessed are the pure in heart: for **they shall see God.***

1 Corinthians 13:12

*For now we see through a glass, darkly; but **then face to face**: now I know in part; but then shall I know even as also I am known.*

Revelation 22:3,4

*And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him: and **they shall see his face**; and his name shall be in their foreheads.*

53. Drinking Alcohol

Drinking alcohol is not forbidden in moderation:

Deuteronomy 14:26

*And thou shalt bestow that money for whatsoever thy soul lusteth after, for oxen, or for sheep, **or for wine, or for strong drink**, or for whatsoever thy soul desireth: and thou shalt eat there before the LORD thy God, and thou shalt rejoice, thou, and thine household.*

Isaiah 62:8,9

*The LORD hath sworn by his right hand, and by the arm of his strength, Surely I will no more give thy corn to be meat for thine enemies; and the sons of the stranger shall not drink **thy wine, for the which thou hast laboured**: But they that have gathered it shall eat it, and praise the LORD; and **they that have brought it together shall drink it in the courts of my holiness.***

Zechariah 10:7

*And they of Ephraim shall be like a mighty man, and **their heart shall rejoice as through wine**: yea, their children shall see it, and be glad; their heart shall rejoice in the LORD.*

The Tabernacle:

Aaron and his sons were forbidden to drink alcohol in the tabernacle for the reasons given below. This implies that it was all right for others to do so, and indeed for them to do so outside of the tabernacle:

Leviticus 10:8-11

*And the LORD spake unto Aaron, saying, **Do not drink wine nor strong drink**, thou, nor thy sons with thee, **when ye go into the tabernacle of the congregation**, lest ye die: it shall be a statute for ever throughout your generations: **And that ye may put difference between holy and unholy, and between unclean and clean; And that ye may teach the children of Israel all the statutes** which the LORD hath spoken unto them by the hand of Moses.*

The Nazarite:

Similarly the Nazarite was forbidden to drink alcohol for as long as he was under his vow:

Numbers 6:3

He shall separate himself from wine and strong drink, and shall drink no vinegar of wine, or vinegar of strong drink, neither shall he drink any liquor of grapes, nor eat moist grapes, or dried.

At the end of his separation, we are specifically told he may drink wine again:

Numbers 6:20

And the priest shall wave them for a wave offering before the LORD: this is holy for the priest, with the wave breast and heave shoulder: and after that the Nazarite may drink wine.

In the Wilderness:

While the Israelites were in the wilderness, they didn't eat bread or drink wine because they were eating the manna which came directly from God. This implies that ordinarily these things are perfectly lawful:

Deuteronomy 29:6

Ye have not eaten bread, neither have ye drunk wine or strong drink: that ye might know that I am the LORD your God.

The Rechabites:

The Lord Himself told Jeremiah to give wine to the Rechabites:

Jeremiah 35:1,2

The word which came unto Jeremiah from the Lord in the days of Jehoiakim the son of Josiah king of Judah, saying, Go unto the house of the Rechabites, and speak unto them, and bring them into the house of the Lord, into one of the chambers, and give them wine to drink.

They had taken an oath of Jonadab the son of Rechab their father not to drink wine, so they refused to drink. But this was a voluntary oath, in the same way they voluntarily made a similar oath only to dwell in tents:

Jeremiah 35:6,7

*But they said, **We will drink no wine:** for Jonadab the son of Rechab our father commanded us, saying, **Ye shall drink no wine,** neither ye, nor your sons for ever: **Neither shall ye build house, nor sow seed, nor plant vineyard, nor have any: but all your days ye shall dwell in tents;** that ye may live many days in the land where ye be strangers.*

The point is that the Lord would never tell us to do anything that He forbids Himself, so drinking wine is lawful.

John the Baptist:

John the Baptist was given specific instruction NOT to drink wine, which implies that normally it was quite lawful to do so:

Luke 1:15

*For he shall be great in the sight of the Lord, and **shall drink neither wine nor strong drink;** and he shall be filled with the Holy Ghost, even from his mother's womb.*

Jesus Christ:

Jesus Christ was neither gluttonous nor a drunkard, but these were insults railed at Him. He was called gluttonous because He didn't join in the religious fasts. He was called a winebibber, but this wouldn't make sense if He never drank wine at all:

Matthew 11:19 (see also Luke 7:34)

*The Son of man came eating and drinking, and they say, Behold a man gluttonous, and **a winebibber,** a friend of publicans and sinners. But wisdom is justified of her children.*

When Christ turned water into wine. If the wine wasn't alcoholic, the following verse would make no sense:

John 2:10

*And saith unto him, Every man at the beginning doth set forth good wine; and **when men have well drunk**, then that which is worse: but thou hast kept the good wine until now.*

Eating flesh, and drinking wine are given as lawful things, which we are told not to do only in front of weak Christians in case they stumble:

Romans 14:21

*It is good neither to eat flesh, **nor to drink wine**, nor any thing whereby thy brother stumbleth, or is offended, or is made weak.*

54. Aggressive Evangelism

Christians should spread their faith to others in a gentle way, their lives being their best witness. Yet many are so zealous, they aggressively evangelise, having little time for personal piety. This is not right or necessary. Aggressive evangelism is not suitable for the Christian. It displays a wrong attitude. The Christian should display the fruit of the Spirit, not an aggressive nature:

Galatians 5:22,23

But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, Meekness, temperance: against such there is no law.

Christ will build His church. Although it is right that we should be a good witness to Him, He doesn't actually need us:

Matthew 16:18

*And I say also unto thee, That thou art Peter, and upon this rock **I will build my church; and the gates of hell shall not prevail against it.***

John 6:37

All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out.

John 6:44

No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day.

We shouldn't shout to people at random in "open-air's":

Acts 17:19

And they took him, and brought him unto Areopagus, saying, May we know what this new doctrine, whereof thou speakest, is?

Paul did not start preaching to the people at random. He was taken to the Areopagus and asked of his new doctrine by the people who took him there. The important thing is that these people *wanted* to hear.

This is totally unlike setting up a soap-box and shouting at people in the street who do not necessarily want to hear.

We shouldn't go knocking from door to door:

Luke 10:7

*And in the same house remain, eating and drinking such things as they give: for the labourer is worthy of his hire. **Go not from house to house.***

Although Paul went teaching the Lord's people from house to house:

Acts 20:20

*And how I kept back nothing that was profitable unto you, but have shewed you, and have taught you publicly, **and from house to house**, Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ.*

Christ was not aggressive in His evangelism:

Isaiah 42:3

***A bruised reed shall he not break, and the smoking flax shall he not quench:** he shall bring forth judgment unto truth.*

Matthew 12:18-21

*Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased: I will put my spirit upon him, and he shall shew judgment to the Gentiles. **He shall not strive, nor cry; neither shall any man hear his voice in the streets. A bruised reed shall he not break, and smoking flax shall he not quench,** till he send forth judgment unto victory. And in his name shall the Gentiles trust.*

Matthew 27:12-14

*And when he was accused of the chief priests and elders, **he answered nothing.** Then said Pilate unto him, Hearest thou not how many things they witness against thee? And **he answered him to never a word;** insomuch that the governor marvelled greatly.*

Sometimes the prudent shouldn't say anything and must keep silence:

Amos 5:13

*Therefore **the prudent shall keep silence in that time**; for it is an evil time.*

Proverbs 23:9

***Speak not in the ears of a fool**: for he will despise the wisdom of thy words.*

Ecclesiastes 3:7

*....**a time to keep silence**, and a time to speak.*

Matthew 7:6

*Give not that which is holy unto the dogs, **neither cast ye your pearls before swine**, lest they trample them under their feet, and turn again and rend you.*

Sometimes God stops His people from speaking:

Ezekiel 3:26

*And **I will make thy tongue cleave to the roof of thy mouth, that thou shalt be dumb, and shalt not be to them a reprover**: for they are a rebellious house.*

Aggressive evangelism is what the scribes and Pharisees did:

Matthew 23:15

*Woe unto you, scribes and Pharisees, hypocrites! for **ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves.***

55. Subordination of Christ to the Father

A lot of people cannot accept that Christ is subordinate to the Father. This is because such a subjection makes it appear that as a result, the doctrine of the Trinity is in doubt. But the Bible teaches that, although Christ is indeed God, equal in power and glory with the Father, *in status* He is, and always will be, subordinate to the Father:

He certainly knew less than the Father whilst He was in His human form on earth:

Matthew 24:36

But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only.

Mark 13:32

But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father.

Luke 2:52

And Jesus increased in wisdom and stature, and in favour with God and man.

But we also have some more general terms in Scripture, which seems to indicate that He was, is and always will be subordinate:

John 14:28

*Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for **my Father is greater than I.***

1 Corinthians 11:3

*But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and **the head of Christ is God.***

Even after everything has been completed in God's plan of redemption in this world, Christ will still be subject to the Father. He will voluntarily subject Himself to the Father for evermore:

1 Corinthians 15:28

And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.

56. Respector of Persons / Love Less

God is no respector of persons:

2 Chronicles 19:7

*Wherefore now let the fear of the LORD be upon you; take heed and do it: for there is no iniquity with the LORD our God, **nor respect of persons**, nor taking of gifts.*

Acts 10:34,35

***God is no respector of persons:** but in every nation he that feareth him, and worketh righteousness, is accepted with him.*

Romans 2:11

*For **there is no respect of persons with God.***

Galatians 2:6

*But of these who seemed to be somewhat, (whatsoever they were, it maketh no matter to me: **God accepteth no man's person:**) for they who seemed to be somewhat in conference added nothing to me*

Ephesians 6:9

*And, ye masters, do the same things unto them, forbearing threatening: knowing that your Master also is in heaven; **neither is there respect of persons with him.***

Colossians 3:25

*But he that doeth wrong shall receive for the wrong which he hath done: and **there is no respect of persons.***

1 Peter 1:17

*And if ye call on the Father, who **without respect of persons** judgeth according to every man's work, pass the time of your sojourning here in fear.*

Therefore neither should we be:

Deuteronomy 1:17

Ye shall not respect persons in judgment; but ye shall hear the small as well as the great; ye shall not be afraid of the face of man; for the judgment is God's: and the cause that is too hard for you, bring it unto me, and I will hear it.

Deuteronomy 16:19

*Thou shalt not wrest judgment; **thou shalt not respect persons**, neither take a gift: for a gift doth blind the eyes of the wise, and pervert the words of the righteous.*

Proverbs 24:23

*These things also belong to the wise. **It is not good to have respect of persons in judgment.***

Proverbs 28:21

***To have respect of persons is not good:** for for a piece of bread that man will transgress.*

James 2:1-9

*My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, **with respect of persons**. For if there come unto your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment; and ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place; and say to the poor, Stand thou there, or sit here under my footstool: are ye not then partial in yourselves, and are become judges of evil thoughts? Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him? But ye have despised the poor. Do not rich men oppress you, and draw you before the judgment seats? Do not they blaspheme that worthy name by the which ye are called? If ye fulfil the royal law according to the scripture, Thou shalt love thy neighbour as thyself, ye do well: but **if ye have respect to persons, ye commit sin**, and are convinced of the law as transgressors.*

In the church, we are all equal before God:

Galatians 3:27,28

*For as many of you as have been baptized into Christ have put on Christ. **There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.***

Colossians 3:10,11

*And have put on the new man, which is renewed in knowledge after the image of him that created him: Where **there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all.***

Love Less

But with regards salvation to eternal life, God chooses some and rejects others:

Malachi 1:2,3

I loved Jacob and I hated Esau.

Romans 9:13

Jacob have I loved, but Esau have I hated.

And this is from the womb, before they have done any good or evil:

Romans 9:11

*(For the children being not yet born, **neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;**)*

This is not “unfair” of God because if God was “fair,” we should all be condemned:

Romans 3:23

For all have sinned, and come short of the glory of God

Why should God save any of us? Salvation is by grace alone:

Ephesians 2:8,9

For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast.

It has often been said that God didn't really hate Esau, because God loves everybody, so when it says “*Esau have I hated,*” it really means that

God “loved Esau less.” But preferring one over another is not loving the person who has not been preferred at all. It is showing “*respect of persons.*” So, essentially, to “love less” is really the same as hatred:

Genesis 29:30,31

*And he went in also unto Rachel, and **he loved also Rachel more than Leah**, and served with him yet seven other years. And when the Lord saw that **Leah was hated...***

Here we see Jacob loving Rachel more than Leah, supposedly loving both but showing partiality. But God uses the word “*hated.*” God is no respecter of persons. He NEVER shows partiality like this. He either loves or hates. ALL God’s children, He loves equally (although he treats them all differently as individuals). All the rest God hates equally and casts them into hell fire.

Christ said:

Matthew 10:37

*He that loveth father or mother **more than me** is not worthy of me: and he that loveth son or daughter **more than me** is not worthy of me.*

The equivalent verse in Luke says:

Luke 14:26

*If any man come to me, and **hate** not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple.*

In the end, we have to choose between Christ or our family. If ever our family tries to force us to sin, we have to make a stand, we can’t avoid it. Otherwise we’re making them more important in our lives than Christ. And in that case, we won’t be worthy of Him:

Matthew 19:29

*And every one that hath **forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name’s sake**, shall receive an hundredfold, and shall inherit everlasting life.*

Mark 10:29,30

*There is no man that hath **left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's,** But he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life.*

Matthew 6:24

*No man can serve two masters: for either **he will hate the one, and love the other;** or else he will hold to the one, and despise the other.*

57. Christian Love

Love can only be from God, because it is a fruit of the Spirit. No-one can truly love outside of God:

Galatians 5:22,23

*But **the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law.***

1 John 4:7

*Beloved, let us love one another: for **love is of God; and every one that loveth is born of God, and knoweth God.***

1 John 4:12

*No man hath seen God at any time. **If we love one another, God dwelleth in us, and his love is perfected in us.***

Love ought to abound more and more in knowledge and judgment:

Philippians 1:9

*And this I pray, that **your love may abound yet more and more in knowledge and in all judgment.***

Love is keeping the commandments:

John 14:15

If ye love me, keep my commandments.

John 14:23

*Jesus answered and said unto him, **If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.***

Romans 13:10

*Love worketh no ill to his neighbour: therefore **love is the fulfilling of the law.***

58. Butter, Milk and Honey

“Butter,” “Milk” and “Honey” are symbols of the goodness and plenty of the Lord.

Canaan was known as a land “*flowing with milk and honey*”:

Exodus 3:8

*And I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto **a land flowing with milk and honey**; unto the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites.*

This was a type of the true spiritual Canaan all believers are journeying towards:

Job 20:17

*He shall not see the rivers, the floods, **the brooks of honey and butter**.*

Job 29:6

*When I washed my steps **with butter**, and the rock poured me out **rivers of oil**.*

Song 4:11

*Thy lips, O my spouse, drop as the honeycomb: **honey and milk** are under thy tongue; and the smell of thy garments is like the smell of Lebanon.*

Song 5:1

*I am come into my garden, my sister, my spouse: I have gathered my myrrh with my spice; I have eaten **my honeycomb with my honey**; I have drunk **my wine with my milk**: eat, O friends; drink, yea, drink abundantly, O beloved.*

Jeremiah 11:5

*That I may perform the oath which I have sworn unto your fathers, to give them **a land flowing with milk and honey**, as it is this day. Then answered I, and said, So be it, O LORD.*

These are a type of truth and righteousness:

Isaiah 7:15

***Butter and honey** shall he eat, that he may know to refuse the evil, and choose the good.*

Isaiah 7:22

*And it shall come to pass, for **the abundance of milk** that they shall give he shall **eat butter**: for **butter and honey** shall every one eat that is left in the land.*

Eating the Words of the Lord

The word of God is sweet like honey in our mouths:

Jeremiah 15:16

*Thy words were found, and **I did eat them**; and thy word was unto me **the joy and rejoicing of mine heart**: for I am called by thy name, O LORD God of hosts.*

Ezekiel 2:8 - 3:3

*But thou, son of man, hear what I say unto thee; Be not thou rebellious like that rebellious house: open thy mouth, and eat that I give thee. And when I looked, behold, an hand was sent unto me; and, lo, a roll of a book was therein; And he spread it before me; and it was written within and without: and there was written therein lamentations, and mourning, and woe. Moreover he said unto me, Son of man, eat that thou findest; eat this roll, and go speak unto the house of Israel. So **I opened my mouth, and he caused me to eat that roll**. And he said unto me, Son of man, cause thy belly to eat, and fill thy bowels with this roll that I give thee. Then did I eat it; and **it was in my mouth as honey for sweetness**.*

But it is bitter in our bellies, knowing the trials and tribulations that we have to go through on this earth to reach the kingdom of heaven:

Revelation 10:9,10

*And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take it, and **eat it up**; and **it shall make thy belly bitter, but it shall be in thy mouth sweet as honey**. And I took the little book out of the angel's hand, and **ate it up**; and **it was in my mouth sweet as honey**: and as soon as I had eaten it, my belly was bitter.*

59. Desire on our Enemies

Scripture refers to our seeing God's "*desire on our enemies*":

Psalm 54:7

For he hath delivered me out of all trouble: and mine eye hath seen his desire upon mine enemies.

This means their destruction in judgment:

Psalm 54:5

He shall reward evil unto mine enemies: cut them off in thy truth.

We will see this judgment for ourselves. It is our "*desire*" as well as the Lord's, and we should therefore be perfectly content with it:

Psalm 58:10

The God of my mercy shall prevent me: God shall let me see my desire upon mine enemies.

Psalm 92:11

Mine eye also shall see my desire on mine enemies, and mine ears shall hear my desire of the wicked that rise up against me.

Psalm 112:8

His heart is established, he shall not be afraid, until he see his desire upon his enemies.

Psalm 118:7

The LORD taketh my part with them that help me: therefore shall I see my desire upon them that hate me.

We should, like God, rejoice over the destruction of our enemies:

Revelation 18:20

Rejoice over her, thou heaven, and ye holy apostles and prophets; for God hath avenged you on her.

60. Spirits in Prison

The strange phrase “*spirits in prison*” occurs in one passage in 1 Peter:

1 Peter 3:18-20

*For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit; **by which also he went and preached unto the spirits in prison; which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water.***

Some people think that this phrase means Christ went to hell to give those of Noah’s day a “second chance” of salvation after they had died. But this cannot be true, otherwise missionary endeavour in this world ought to grind to a halt – I’m not going to preach to anyone here, because Christ will do a far better job of it than me then.

Rather, this passage simply means that the very same gospel of forgiveness of sins in a Saviour that we preach, was preached in Noah’s day. In Noah’s day, the coming of the Saviour was still future. Now, He has been, and we know who He is, Jesus Christ:

Hebrews 4:2

*For **unto us was the gospel preached, as well as unto them:** but the word preached did not profit them, not being mixed with faith in them that heard it.*

The phrase “*spirits in prison*” does not mean those in hell, it means spirits in bondage to the elements of this evil world:

Psalms 142:7

***Bring my soul out of prison, that I may praise thy name:** the righteous shall compass me about; for thou shalt deal bountifully with me.*

Similarly, another verse in 1 Peter:

1 Peter 4:6

*For for this cause was **the gospel preached also to them that are dead**, that they might be judged according to men in the flesh, but live according to God in the spirit.*

This verse is also not speaking about preaching the gospel to people after they have died. It is speaking about the preaching of the gospel to those in past history.

61. Image of God

Man was originally made in the image of God:

Genesis 1:27

So God created man in his own image, in the image of God created he him; male and female created he them.

Genesis 5:1

This is the book of the generations of Adam. In the day that God created man, in the likeness of God made he him.

Genesis 9:6

Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man.

1 Corinthians 11:7

For a man indeed ought not to cover his head, forasmuch as he is the image and glory of God: but the woman is the glory of the man.

James 3:9

Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God.

Man in his fallen state has lost this image:

Genesis 5:3

And Adam lived an hundred and thirty years, and begat a son in his own likeness, after his image; and called his name Seth.

2 Corinthians 4:4

In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.

Ephesians 4:18,19

Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness

of their heart: who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness.

We are told that after Adam fell, man became “*as gods, knowing good and evil*”:

Genesis 3:5

For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.

Genesis 3:22

And the LORD God said, Behold, the man is become as one of us, to know good and evil....

So, being “*as gods, knowing good and evil*” is not the image of God. Far from it.

We are told that Christ is the image of God:

2 Corinthians 4:4

*In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of **Christ, who is the image of God**, should shine unto them.*

Colossians 1:15

***Who is the image of the invisible God**, the firstborn of every creature.*

Hebrews 1:3

*Who being the brightness of his glory, and **the express image of his person**, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high.*

We are told that the image of God is restored in the regenerate:

Romans 8:29

*For whom he did foreknow, he also did predestinate **to be conformed to the image of his Son**, that he might be the firstborn among many brethren.*

1 Corinthians 15:49

*And as we have borne the image of the earthy, **we shall also bear the image of the heavenly.***

2 Corinthians 3:18

*But we all, with open face beholding as in a glass the glory of the Lord, **are changed into the same image from glory to glory, even as by the Spirit of the Lord.***

Colossians 1:27

*To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is **Christ in you, the hope of glory.***

Colossians 3:10

*And have put on **the new man, which is renewed in knowledge after the image of him that created him.***

We are told that this image consists of knowledge, righteousness and holiness:

Ephesians 4:24

*And that ye put on **the new man, which after God is created in righteousness and true holiness.***

Ephesians 5:9

*For the fruit of the Spirit is in all **goodness and righteousness and truth.***

Colossians 3:10

*And have put on **the new man, which is renewed in knowledge after the image of him that created him.***

However, this is still not all that the image of God is, because the angels were also created with these characteristics. Neither is the image of God simply rationality or responsibility, because the angels had these attributes too.

The only thing that man was given at Creation that the angels were not given, is a ruling capacity. In this world we were to have dominion over the creatures:

Genesis 1:26

*And God said, **Let us make man in our image, after our likeness: and let them have dominion** over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.*

Genesis 1:28

*And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and **have dominion** over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.*

At present we are made a little lower than the angels, but will have a higher place than them in heaven:

Psalms 8:5

For thou hast made him a little lower than the angels, and hast crowned him with glory and honour.

Hebrews 2:7-9

*Thou madest him a little lower than the angels; thou crownedst him with glory and honour, and didst set him over the works of thy hands: thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him. **But now we see not yet all things put under him.** But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man.*

Angels are only ministering spirits sent to serve us:

Hebrews 1:14

Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?

We shall judge angels:

1 Corinthians 6:3

*Know ye not that **we shall judge angels?** how much more things that pertain to this life?*

We shall rule over cities:

Luke 19:11-27

*And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear. He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return. And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come. But his citizens hated him, and sent a message after him, saying, We will not have this man to reign over us. And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading. Then came the first, saying, Lord, thy pound hath gained ten pounds. And he said unto him, Well, thou good servant: **because thou hast been faithful in a very little, have thou authority over ten cities.** And the second came, saying, Lord, thy pound hath gained five pounds. And he said likewise to him, **Be thou also over five cities.** And another came, saying, Lord, behold, here is thy pound, which I have kept laid up in a napkin: for I feared thee, because thou art an austere man: thou takest up that thou layedst not down, and reapest that thou didst not sow. And he saith unto him, Out of thine own mouth will I judge thee, thou wicked servant. Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow: wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with usury? And he said unto them that stood by, Take from him the pound, and give it to him that hath ten pounds. (And they said unto him, Lord, he hath ten pounds.) For I say unto you, That unto every one which hath shall be given; and from him that hath not, even that he hath shall be taken away from him. But those mine enemies, which would not that I should reign over them, bring hither, and slay them before me.*

Free Will

In man, there never has been, never is, and never will be a free will with regards choosing good or evil.

Before the Fall, Adam was a **slave to righteousness**:

Genesis 1:27

So God created man in his own image, in the image of God created he him; male and female created he them.

He wouldn't even have needed a conscience, because he would have naturally done good without thinking. It would never have entered his head to do evil.

But God gave him one test:

Genesis 2:16,17

*And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat: But of the tree of the knowledge of good and evil, **thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.***

After Adam ate the fruit, he not only knew what evil was, he became a slave to it. He became a **slave to sin**:

Genesis 3:5

*For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, **knowing good and evil.***

Genesis 3:22

*And the LORD God said, Behold, the man is become as one of us, **to know good and evil....***

Romans 8:7,8

*Because **the carnal mind is enmity against God**: for it is not subject to the law of God, neither indeed can be. So then **they that are in the flesh cannot please God.***

Hebrews 11:6

*But **without faith it is impossible to please him:** for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.*

At this point, man was given **a conscience**, to give him no excuse for his sin:

Romans 1:20

*For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; **so that they are without excuse***

Romans 2:14,15

*For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: Which shew the work of the law written in their hearts, **their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another***

When we are born-again by the Spirit of God, we now have two natures. Our inward selves become **slaves to righteousness**, but our outward selves are still **slaves to sin**. There is a battle going on inside every believer:

Romans 7:25

*....So then **with the mind I myself serve the law of God; but with the flesh the law of sin.***

In glory, we will only be **slaves to righteousness** again:

1 John 3:2

*Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, **when he shall appear, we shall be like him;** for we shall see him as he is.*

62. Sighing over the Visible Church

True believers will always be sighing and crying over the poor state of the outward appearance of the visible church. This is because wicked men will always make their way to the top in it. Consequently, truth and righteousness will be cast aside, and the religious leaders will be worshipped, not Christ. Yet it bears the name of God and of Christ, and therefore it will be a terrible witness to the world around. And this is true for the visible church in every age:

Psalm 42:1-4

*As the hart panteth after the water brooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God: when shall I come and appear before God? My tears have been my meat day and night, while they continually say unto me, Where is thy God? **When I remember these things, I pour out my soul in me: for I had gone with the multitude, I went with them to the house of God, with the voice of joy and praise, with a multitude that kept holyday.***

Ezekiel 9:4

*And the LORD said unto him, Go through the midst of the city, through the midst of Jerusalem, and **set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof.***

Zephaniah 3:18

I will gather them that are sorrowful for the solemn assembly, who are of thee, to whom the reproach of it was a burden.

Christ wept over the state of the visible church and the ignorance of the people in His day:

Matthew 23:37

*O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, **how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not.***

Christ would gather His “children,” but the religious leaders would attempt to not have Him do so.

Luke 19:41,42

*And when he was come near, **he beheld the city, and wept over it**, Saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes.*

Christ wept over Jerusalem, which was the visible church of His day. Note Christ was not weeping over the lost here, because He says that these things were deliberately hidden from their eyes by God, the judge of all the earth, who always does right. Rather He was weeping over the state of His visible church, and how ignorant the people were of true religion.

John 11:33-38

*When Jesus therefore saw her weeping, and the Jews also weeping which came with her, **he groaned in the** spirit, and was troubled, and said, Where have ye laid him? They said unto him, Lord, come and see. **Jesus wept**. Then said the Jews, Behold how he loved him! And some of them said, Could not this man, which opened the eyes of the blind, have caused that even this man should not have died? Jesus therefore again **groaning in himself** cometh to the grave. It was a cave, and a stone lay upon it.*

Note that Christ here was not weeping because he loved Lazarus as the Jews thought (although he did love Lazarus), because Christ knew full well that He was going to raise him from the dead. Rather He was weeping because of their ignorance of the truth.

Christ's greatest enemies were the church leaders of His day. So much so, they wanted Him killed, because they were scared the Romans would take away their place and nation:

John 11:48,53

*If we let him thus alone, all men will believe on him: and **the Romans shall come and take away both our place and nation....** Then from that day forth they took counsel together for to put him to death.*

Christ has nothing but condemnation for them:

Matthew 23:33

*Ye serpents, ye generation of vipers, **how can ye escape the damnation of hell?***

So we too should realise that we are never to worship a church, but Christ. Church leaders throughout history do nothing but make true believers sad:

Ezekiel 13:22,23

*Because **with lies ye have made the heart of the righteous sad, whom I have not made sad; and strengthened the hands of the wicked, that he should not return from his wicked way, by promising him life: Therefore ye shall see no more vanity, nor divine divinations: for I will deliver my people out of your hand: and ye shall know that I am the Lord.***

Isaiah 66:5

*Hear the word of the Lord, ye that tremble at his word; **Your brethren that hated you, that cast you out for my name's sake, said, Let the Lord be glorified: but he shall appear to your joy, and they shall be ashamed.***

John 16:2

They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service.

True believers therefore will always be outside the camp:

Hebrews 13:13,14

Let us go forth therefore unto him without the camp, bearing his reproach. For here have we no continuing city, but we seek one to come.

63. True Repentance

Feigned repentance may bring tears, but they are only in order to try to avoid just punishment:

Genesis 27:38,41

*And Esau said unto his father, Hast thou but one blessing, my father? bless me, even me also, O my father. **And Esau lifted up his voice, and wept.... And Esau hated Jacob because of the blessing wherewith his father blessed him:** and Esau said in his heart, The days of mourning for my father are at hand; **then will I slay my brother Jacob.***

Hebrews 12:16,17

*Lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright. For ye know how that afterward, when he would have inherited the blessing, he was rejected: for **he found no place of repentance, though he sought it carefully with tears.***

Exodus 8:8,15

*Then Pharaoh called for Moses and Aaron, and said, **Intreat the LORD, that he may take away the frogs from me, and from my people; and I will let the people go, that they may do sacrifice unto the LORD.... But when Pharaoh saw that there was respite, he hardened his heart, and hearkened not unto them; as the LORD had said.***

Exodus 10:16,17,20

*Then Pharaoh called for Moses and Aaron in haste; and he said, **I have sinned against the LORD your God, and against you. Now therefore forgive, I pray thee, my sin only this once, and intreat the LORD your God, that he may take away from me this death only.... But the LORD hardened Pharaoh's heart, so that he would not let the children of Israel go.***

Numbers 22:34

*And Balaam said unto the angel of the LORD, **I have sinned; for I knew not that thou stoodest in the way against me: now therefore, if it displease thee, I will get me back again.***

1 Samuel 15:24

And Saul said unto Samuel, I have sinned: for I have transgressed the commandment of the LORD, and thy words: because I feared the people, and obeyed their voice.

1 Samuel 15:30

Then he said, I have sinned: yet honour me now, I pray thee, before the elders of my people, and before Israel, and turn again with me, that I may worship the LORD thy God.

Matthew 27:3-5

Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, saying, I have sinned in that I have betrayed the innocent blood. And they said, What is that to us? see thou to that. And he cast down the pieces of silver in the temple, and departed, and went and hanged himself.

Acts 1:25

Judas by transgression fell, that he might go to his own place.

True repentance accepts judgment:

Genesis 42:21

And they said one to another, We are verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear; therefore is this distress come upon us.

2 Samuel 16:7,11,12

And thus said Shimei when he cursed, Come out, come out, thou bloody man, and thou man of Belial.... And David said to Abishai, and to all his servants, Behold, my son, which came forth of my bowels, seeketh my life: how much more now may this Benjamite do it? let him alone, and let him curse; for the LORD hath bidden him. It may be that the LORD will look on mine affliction, and that the LORD will requite me good for his cursing this day.

2 Samuel 24:17

And David spake unto the LORD when he saw the angel that smote the people, and said, Lo, I have sinned, and I have done wickedly: but these sheep, what have they done? let thine hand, I pray thee, be against me, and against my father's house.

Job 33:27

He looketh upon men, and if any say, I have sinned, and perverted that which was right, and it profited me not; he will deliver his soul from going into the pit, and his life shall see the light.

Jonah 1:12

And he said unto them, Take me up, and cast me forth into the sea; so shall the sea be calm unto you: for I know that for my sake this great tempest is upon you.

64. God's Stretched Out Hand / Arm of the Lord

God's stretched out hand is not Him pleading with sinners to come to Him. It is always to do with His mighty deliverances by destroying the enemies of His people. It is always connected with *judgment*.

Exodus 6:6

Wherefore say unto the children of Israel, I am the LORD, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will redeem you with a stretched out arm, and with great judgments.

Deuteronomy 7:19

The great temptations which thine eyes saw, and the signs, and the wonders, and the mighty hand, and the stretched out arm, whereby the LORD thy God brought thee out: so shall the LORD thy God do unto all the people of whom thou art afraid.

Deuteronomy 11:2

And know ye this day: for I speak not with your children which have not known, and which have not seen the chastisement of the LORD your God, his greatness, his mighty hand, and his stretched out arm.

2 Samuel 24:16

And when the angel stretched out his hand upon Jerusalem to destroy it, the LORD repented him of the evil, and said to the angel that destroyed the people, It is enough: stay now thine hand. And the angel of the LORD was by the threshingplace of Araunah the Jebusite.

1 Chronicles 21:16

And David lifted up his eyes, and saw the angel of the LORD stand between the earth and the heaven, having a drawn sword in his hand stretched out over Jerusalem. Then David and the elders of Israel, who were clothed in sackcloth, fell upon their faces.

Isaiah 5:25

Therefore is the anger of the LORD kindled against his people, and he hath stretched forth his hand against them, and hath smitten them: and the hills did tremble, and their carcasses were torn in the midst of the streets. For all this his anger is not turned away, but his hand is stretched out still.

Isaiah 9:12

*The Syrians before, and the Philistines behind; and they shall devour Israel with open mouth. For all this **his anger is not turned away, but his hand is stretched out still.***

Isaiah 9:17

*Therefore the Lord shall have no joy in their young men, neither shall have mercy on their fatherless and widows: for every one is an hypocrite and an evildoer, and every mouth speaketh folly. For all this **his anger is not turned away, but his hand is stretched out still.***

Isaiah 9:21

*Manasseh, Ephraim; and Ephraim, Manasseh: and they together shall be against Judah. For all this **his anger is not turned away, but his hand is stretched out still.***

Isaiah 10:4

*Without me they shall bow down under the prisoners, and they shall fall under the slain. For all this **his anger is not turned away, but his hand is stretched out still.***

Isaiah 14:26,27

*This is the purpose that is purposed upon the whole earth: and this is **the hand that is stretched out upon all the nations.** For the LORD of hosts hath purposed, and who shall disannul it? and **his hand is stretched out, and who shall turn it back?***

Isaiah 23:11

He stretched out his hand over the sea, he shook the kingdoms: the LORD hath given a commandment against the merchant city, to destroy the strong holds thereof.

Isaiah 30:30

*And the LORD shall cause his glorious voice to be heard, and shall shew **the lighting down of his arm, with the indignation of his anger, and with the flame of a devouring fire, with scattering, and tempest, and hailstones.***

Isaiah 31:3

*Now the Egyptians are men, and not God; and their horses flesh, and not spirit. When **the LORD shall stretch out his hand**, both he that helpeth shall fall, and he that is holpen shall fall down, and **they all shall fail together.***

Jeremiah 15:6

*Thou hast forsaken me, saith the LORD, thou art gone backward: **therefore will I stretch out my hand against thee, and destroy thee**; I am weary with repenting.*

Jeremiah 21:5

*And **I myself will fight against you with an outstretched hand and with a strong arm, even in anger, and in fury, and in great wrath.***

Jeremiah 32:21

*And hast brought forth thy people Israel out of the land of Egypt **with signs, and with wonders, and with a strong hand, and with a stretched out arm, and with great terror.***

Jeremiah 51:25

*Behold, I am against thee, O destroying mountain, saith the LORD, which destroyest all the earth: and **I will stretch out mine hand upon thee, and roll thee down from the rocks, and will make thee a burnt mountain.***

Ezekiel 6:14

*So will **I stretch out my hand upon them, and make the land desolate, yea, more desolate than the wilderness toward Diblath, in all their habitations: and they shall know that I am the LORD.***

Ezekiel 14:9

*And if the prophet be deceived when he hath spoken a thing, I the LORD have deceived that prophet, and **I will stretch out my hand upon him, and will destroy him** from the midst of my people Israel.*

Ezekiel 14:13

*Son of man, when the land sinneth against me by trespassing grievously, then will **I stretch out mine hand upon it, and will break the staff of the bread thereof, and will send famine upon it, and will cut off man and beast from it***

Ezekiel 16:27

Behold, therefore I have stretched out my hand over thee, and have diminished thine ordinary food, and delivered thee unto the will of them that hate thee, the daughters of the Philistines, which are ashamed of thy lewd way.

Ezekiel 20:33,34

*As I live, saith the Lord GOD, surely **with a mighty hand, and with a stretched out arm, and with fury poured out, will I rule over you.** And I will bring you out from the people, and will gather you out of the countries wherein ye are scattered, **with a mighty hand, and with a stretched out arm, and with fury poured out.***

Ezekiel 25:7,13.16

*Behold, therefore **I will stretch out mine hand upon thee, and will deliver thee for a spoil to the heathen;** and I will cut thee off from the people, and I will cause thee to perish out of the countries: **I will destroy thee;** and thou shalt know that I am the LORD... Therefore thus saith the Lord GOD; **I will also stretch out mine hand upon Edom, and will cut off man and beast from it;** and I will make it desolate from Teman; and they of Dedan shall fall by the sword.... Therefore thus saith the Lord GOD; Behold, **I will stretch out mine hand upon the Philistines, and I will cut off the Cherethims, and destroy the remnant of the sea coast.***

Ezekiel 35:3

*And say unto it, Thus saith the Lord GOD; Behold, O mount Seir, **I am against thee, and I will stretch out mine hand against thee, and I will make thee most desolate.***

Ezekiel 44:12

*Because they ministered unto them before their idols, and caused the house of Israel to fall into iniquity; therefore have **I lifted up mine hand against them, saith the Lord GOD, and they shall bear their iniquity.***

Zephaniah 1:4

I will also stretch out mine hand upon Judah, and upon all the inhabitants of Jerusalem; and I will cut off the remnant of Baal from this place, and the name of the Chemarims with the priests.

Arm of the Lord

The “*Arm of the LORD*” is Christ:

Isaiah 51:9

*Awake, awake, put on strength, **O arm of the LORD**; awake, as in the ancient days, in the generations of old. Art thou not it that hath cut Rahab, and wounded the dragon?*

Isaiah 52:10

The LORD hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God.

Isaiah 53:1

*Who hath believed our report? and **to whom is the arm of the LORD revealed?***

Jeremiah 27:5

*I have made the earth, the man and the beast that are upon the ground, by my great power and **by my outstretched arm**, and have given it unto whom it seemed meet unto me.*

John 12:38

*That the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed our report? and **to whom hath the arm of the Lord been revealed?***

65. Sin Seemingly Rewarded by God

Murder

Asa:

2 Chronicles 15:12,13

*And they entered into a covenant to seek the LORD God of their fathers with all their heart and with all their soul; that **whosoever would not seek the LORD God of Israel should be put to death**, whether small or great, whether man or woman.*

Jehu:

2 Kings 10:30

*And the LORD said unto Jehu, Because **thou hast done well in executing that which is right in mine eyes, and hast done unto the house of Ahab according to all that was in mine heart**, thy children of the fourth generation shall sit on the throne of Israel.*

But, in both these cases, Asa and Jehu were acting as the civil magistrate, and therefore did have the power of the sword:

Paul says of the civil magistrate:

Romans 13:4

*For **he is the minister of God to thee for good**. But if thou do that which is evil, be afraid; for **he beareth not the sword in vain: for he is the minister of God**, a revenger to execute wrath upon him that doeth evil.*

Lying

The midwives:

Exodus 1:18-20

*And the king of Egypt called for the midwives, and said unto them, **Why have ye done this thing, and have saved the men children alive?** And the midwives said unto Pharaoh, **Because the Hebrew women are not as the***

Egyptian women; for they are lively, and are delivered ere the midwives come in unto them. Therefore God dealt well with the midwives: and the people multiplied, and waxed very mighty.

This wasn't the *main* reason they had for keeping the men children alive, but maybe it was the truth.

Jeremiah:

Jeremiah 38:25-27

But if the princes hear that I have talked with thee, and they come unto thee, and say unto thee, Declare unto us now what thou hast said unto the king, hide it not from us, and we will not put thee to death; also what the king said unto thee: Then thou shalt say unto them, I presented my supplication before the king, that he would not cause me to return to Jonathan's house, to die there. Then came all the princes unto Jeremiah, and asked him: and he told them according to all these words that the king had commanded. So they left off speaking with him; for the matter was not perceived.

This was not true of this particular meeting between Jeremiah and Zedekiah, but he had asked not to return to Jonathan's house on a previous occasion:

Jeremiah 37:20

Therefore hear now, I pray thee, O my lord the king: let my supplication, I pray thee, be accepted before thee; that thou cause me not to return to the house of Jonathan the scribe, lest I die there.

66. Archangel Michael

There are only two references to “*the archangel*” in the Bible:

1 Thessalonians 4:16

*For the Lord himself shall descend from heaven with a shout, with **the voice of the archangel**, and with the trump of God: and the dead in Christ shall rise first.*

Jude 1:9

*Yet **Michael the archangel**, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee.*

Therefore we see that there is only one archangel, Michael.

Apart from the above verses, Michael is referred to in the following:

Daniel 10:13

*But the prince of the kingdom of Persia withstood me one and twenty days: but, lo, **Michael, one of the chief princes**, came to help me; and I remained there with the kings of Persia.*

This seems to indicate that there is more than one archangel, as Michael is only “*ONE of the chief princes*.” But 1 Thessalonians 4:16 and Jude 1:9 clearly state that there is only one archangel. Therefore we suggest that there used to be two, Michael and Satan. Satan subsequently fell and became the arch-demon, in charge of all the fallen angels, so Michael is the only one now.

Revelation 12:7-9

*And there was war in heaven: **Michael and his angels fought against the dragon**; and the dragon fought and his angels and prevailed not; neither was their place found any more in heaven. **And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.***

Michael and his angels fought against Satan and his angels and Satan and his angels were cast out to earth. Satan is here defeated in principle, but this does not imply total defeat yet (being cast into the “*Lake of Fire*” at the end of time is that).

Daniel 10:21-11:1

*But I will shew thee that which is noted in the scripture of truth: and there is none that holdeth with me in these things, but **Michael your prince**. Also I in the first year of Darius the Mede, even I, stood to confirm and to strengthen him.*

This shows that Michael needed strengthening by this one “*like the similitude of the sons of men*”:

Daniel 10:16

*And, behold, **one like the similitude of the sons of men** touched my lips: then I opened my mouth, and spake, and said unto him that stood before me, O my lord, by the vision my sorrows are turned upon me, and I have retained no strength.*

So, whoever he is, Michael cannot be Christ, because Christ would not have needed any help.

Daniel 12:1

*And at that time shall **Michael stand up, the great prince which standeth for the children of thy people**: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book.*

Here we see that Michael is the prince of God’s chosen people, as opposed to Satan, who is the prince of this world:

John 12:31

*Now is the judgment of this world: now shall **the prince of this world** be cast out.*

John 14:30

*Hereafter I will not talk much with you: for **the prince of this world** cometh, and hath nothing in me.*

John 16:11

*Of judgment, because **the prince of this world** is judged.*

Ezekiel 28:13-17

*Thou hast been in Eden the garden of God; every precious stone was thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold: the workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created. Thou art **the anointed cherub that covereth**; and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee. By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned: therefore I will cast thee as profane out of the mountain of God: and I will destroy thee, O covering cherub, from the midst of the stones of fire. Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness: I will cast thee to the ground, I will lay thee before kings, that they may behold thee.*

This primarily applies to the king of Tyre, but he is a figure of Satan, who was the “*anointed cherub that covereth*,” who was cast out of heaven.

67. Gabriel

There are four references to “*Gabriel*” in the Bible. Note that he is not an archangel, there is only one of those, i.e. “*Michael*”:

Daniel 8:16

*And I heard a man's voice between the banks of Ulai, which called, and said, **Gabriel**, make this man to understand the vision.*

Daniel 9:21

*Yea, whiles I was speaking in prayer, even **the man Gabriel**, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation.*

Luke 1:19

*And the angel answering said unto him, **I am Gabriel, that stand in the presence of God;** and am sent to speak unto thee, and to shew thee these glad tidings.*

Luke 1:26

*And in the sixth month **the angel Gabriel** was sent from God unto a city of Galilee, named Nazareth.*

In Daniel 9:21 he is called a man, but in Luke 1:19 and 1:26 he is called an angel. In Scripture, angels are sometimes referred to as men.

In Luke 1:19 he is described as one “*that stand in the presence of God.*” Could he be one of the seven angels that do this?

C.f. Revelation 8:1

*And I saw **the seven angels which stood before God;** and to them were given seven trumpets.*

68. “Kinds”

When God created the world, He created six “*kinds*” of living creature:

On day five, he created the “*fish of the sea*” and “*fowls of the air*”:

Genesis 1:20,21

*And God said, Let the waters bring forth abundantly **the moving creature that hath life, and fowl that may fly above the earth** in the open firmament of heaven. And God created **great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind:** and God saw that it was good.*

On day six, he created the “*cattle,*” the “*creeping things*” and the “*beasts of the earth*”:

Genesis 1:24,25

*And God said, Let the earth bring forth the living creature after his kind, **cattle, and creeping thing, and beast of the earth after his kind:** and it was so. And God made the **beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind:** and God saw that it was good.*

Finally, also on day six, God created man, in His own image, to have dominion over all the other creatures except the wild “*beasts of the earth,*” which are missing from this list:

Genesis 1:26,27

*And God said, **Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.** So God created man in his own image, in the image of God created he him; male and female created he them.*

We can note several things about these “*kinds*”:

Note the bat is NOT a mammal, it is a “*fowl of the air*”:

Leviticus 11:13,19

*And these are they which ye shall have in abomination **among the fowls**; they shall not be eaten, they are an abomination: the eagle, and the ossifrage, and the ospray.... And the stork, the heron after her kind, and the lapwing, **and the bat**.*

When the word “*whale*” is used in Scripture, it is the same word used for “*dragon*,” “*sea monster*,” or “*great fish*.” So, whales are not mammals, they are “*fish of the sea*”:

Genesis 1:21

*And God created great **whales**, and every living creature that moveth, **which the waters brought forth abundantly**, after their kind, and every winged fowl after his kind: and God saw that it was good.*

Job 7:12

*Am I a sea, or a **whale**, that thou settest a watch over me?*

Ezekiel 32:2

*Son of man, take up a lamentation for Pharaoh king of Egypt, and say unto him, Thou art like a young lion of the nations, and thou art as a **whale** in the seas: and thou camest forth with thy rivers, and troubledst the waters with thy feet, and fouledst their rivers.*

Matthew 12:40

*For as Jonas was three days and three nights in the **whale's** belly; so shall the Son of man be three days and three nights in the heart of the earth.*

cf. Jonah 1:17

*Now the LORD had prepared a **great fish** to swallow up Jonah. And Jonah was in the belly of the fish three days and three nights.*

Note “*Creeping things*” includes more than insects:

Leviticus 11:29-31

*These also shall be unclean unto you among the creeping things that creep upon the earth; **the weasel, and the mouse, and the tortoise after his kind, And the ferret, and the chameleon, and the lizard, and the snail, and the***

***mole.** These are unclean to you among all that creep: whosoever doth touch them, when they be dead, shall be unclean until the even.*

Cattle

“Cattle” is one of the three categories of land animals created by God. They are the types of animal which can be kept by men, as opposed to being the wild “*beasts of the field*”:

Genesis 4:20

*And Adah bare Jabal: he was the father of such as dwell in tents, **and of such as have cattle.***

Genesis 13:2

*And **Abram was very rich in cattle,** in silver, and in gold.*

Genesis 30:43

*And the man increased exceedingly, and **had much cattle,** and maidservants, and menservants, and camels, and asses.*

They are the clean animals for use in sacrifices:

Leviticus 1:2

*Speak unto the children of Israel, and say unto them, If any man of you bring an offering unto the LORD, **ye shall bring your offering of the cattle,** even of the herd, and of the flock.*

Acts 10:11-14

*And saw heaven opened, and a certain vessel descending unto him, as it had been a great sheet knit at the four corners, and let down to the earth: wherein were all manner of fourfooted **beasts of the earth,** and **wild beasts,** and **creeping things,** and **fowls of the air.** And there came a voice to him, Rise, Peter; kill, and eat. But Peter said, Not so, Lord; for I have never eaten any thing that is common or unclean.*

Notice no cattle are mentioned here because they are all “clean” animals. The point of the vision was to shew Peter that nothing is common or unclean any longer.

God takes care of cattle. Their care is entwined with His care of us:

Genesis 8:1

*And God remembered Noah, and every living thing, **and all the cattle that was with him in the ark:** and God made a wind to pass over the earth, and the waters asswaged.*

Deuteronomy 7:14

*Thou shalt be blessed above all people: there shall not be male or female barren among you, **or among your cattle.***

Deuteronomy 11:15

*And I will send grass in thy fields **for thy cattle**, that thou mayest eat and be full.*

Deuteronomy 13:15

*Thou shalt surely smite the inhabitants of that city with the edge of the sword, destroying it utterly, and all that is therein, **and the cattle thereof**, with the edge of the sword.*

[Note the cattle are to be destroyed as well as all the inhabitants]

Jonah 4:11

*And should not I spare Nineveh, that great city, wherein are more than sixscore thousand persons that cannot discern between their right hand and their left hand; **and also much cattle?***

Haggai 1:11

*And I called for a drought upon the land, and upon the mountains, and upon the corn, and upon the new wine, and upon the oil, and upon that which the ground bringeth forth, and upon men, **and upon cattle**, and upon all the labour of the hands.*

Zechariah 2:4

*And said unto him, Run, speak to this young man, saying, Jerusalem shall be inhabited as towns without walls for the multitude of men **and cattle** therein*

69. Rechabites and Extra-Biblical Traditions

Jonadab the son of Rechab was in league with Jehu:

2 Kings 10:15

*And when he was departed thence, he lighted on **Jehonadab the son of Rechab** coming to meet him: and he saluted him, and said to him, Is thine heart right, as my heart is with thy heart? And Jehonadab answered, It is. If it be, give me thine hand. And he gave him his hand; and he took him up to him into the chariot.*

2 Kings 10:23

*And Jehu went, and **Jehonadab the son of Rechab**, into the house of Baal, and said unto the worshippers of Baal, Search, and look that there be here with you none of the servants of the LORD, but the worshippers of Baal only.*

Jonadab had commanded his house not to drink wine. There is no Scriptural injunction for doing this, he just decided to do it of his own accord:

Jeremiah 35:6

*But they said, **We will drink no wine: for Jonadab the son of Rechab our father commanded us, saying, Ye shall drink no wine, neither ye, nor your sons for ever.***

Jeremiah 35:8

Thus have we obeyed the voice of Jonadab the son of Rechab our father in all that he hath charged us, to drink no wine all our days, we, our wives, our sons, nor our daughters.

Jeremiah 35:14

The words of Jonadab the son of Rechab, that he commanded his sons not to drink wine, are performed; for unto this day they drink none, but obey their father's commandment: notwithstanding I have spoken unto you, rising early and speaking; but ye hearkened not unto me.

God blessed the keeping of such a commandment throughout the generations:

Jeremiah 35:16

Because the sons of Jonadab the son of Rechab have performed the commandment of their father, which he commanded them; but this people hath not hearkened unto me.

Jeremiah 35:19

Therefore thus saith the LORD of hosts, the God of Israel; Jonadab the son of Rechab shall not want a man to stand before me for ever.

But we must note that:

- (1.) This was voluntary.
- (2.) It was unconnected with worship.
- (3.) It did not involve sin.

The contrast Jeremiah is trying to show here is between the Rechabites obeying their father in a voluntary, extra-Biblical, lawful commandment, and the Israelites who had failed to obey their Father in heaven in Biblical commandments.

We have a similar situation in Zechariah.

During the exile in Babylon, the people had decided of their own accord to fast in the fifth and seventh months every year. But they were only doing it for themselves, to show how “holy” they were. There was no other purpose in their hearts. God, through Zechariah, questions them about this:

Zechariah 7:5-7

*Speak unto all the people of the land, and to the priests, saying, **When ye fasted and mourned in the fifth and seventh month, even those seventy years, did ye at all fast unto me, even to me? And when ye did eat, and when ye did drink, did not ye eat for yourselves, and drink for yourselves?** Should ye not hear the words which the LORD hath cried by the former prophets, when Jerusalem was inhabited and in prosperity, and the cities thereof round about her, when men inhabited the south and the plain?*

God tells them that, if, during these fasts, rather than living for themselves, they would keep the law and love their neighbours, these

fasts, and more – the fourth and tenth months are mentioned here as well, whether real or hypothetical – would be acceptable to Him:

Zechariah 8:16-19

*These are the things that ye shall do; **Speak ye every man the truth to his neighbour; execute the judgment of truth and peace in your gates: And let none of you imagine evil in your hearts against his neighbour; and love no false oath:** for all these are things that I hate, saith the LORD. And the word of the LORD of hosts came unto me, saying, Thus saith the LORD of hosts; **The fast of the fourth month, and the fast of the fifth, and the fast of the seventh, and the fast of the tenth, shall be to the house of Judah joy and gladness, and cheerful feasts; therefore love the truth and peace.***

70. Peace on Earth

“Peace on earth” is always depicted in the Bible as an evil thing:

Job 12:5

*He that is ready to slip with his feet is as a lamp despised in the thought of **him that is at ease**.*

Job 16:12

*I **was at ease**, but he hath broken me asunder: he hath also taken me by my neck, and shaken me to pieces, and set me up for his mark.*

Psalms 123:4

Our soul is exceedingly filled with the scorning of those that are at ease, and with the contempt of the proud.

Isaiah 32:9

*Rise up, ye **women that are at ease**; hear my voice, ye **careless daughters**; give ear unto my speech.*

Isaiah 32:11

*Tremble, ye **women that are at ease**; be troubled, ye **careless ones**: strip you, and make you bare, and gird sackcloth upon your loins.*

Isaiah 33:7

*Behold, their valiant ones shall cry without: **the ambassadors of peace shall weep bitterly**.*

Jeremiah 25:37

*And **the peaceable habitations are cut down because of the fierce anger of the LORD**.*

Jeremiah 48:11

Moab hath been at ease from his youth, and he hath settled on his lees, and hath not been emptied from vessel to vessel, neither hath he gone into captivity: therefore his taste remained in him, and his scent is not changed.

Jeremiah 49:31

*Arise, get you up unto **the wealthy nation, that dwelleth without care**, saith the LORD, which have neither gates nor bars, which dwell alone.*

Ezekiel 23:42

And a voice of a multitude being at ease was with her: and with the men of the common sort were brought Sabeans from the wilderness, which put bracelets upon their hands, and beautiful crowns upon their heads.

Ezekiel 39:6

And I will send a fire on Magog, and among them that dwell carelessly in the isles: and they shall know that I am the LORD.

Daniel 11:21

And in his estate shall stand up a vile person, to whom they shall not give the honour of the kingdom: but he shall come in peaceably, and obtain the kingdom by flatteries.

Amos 6:1

Woe to them that are at ease in Zion, and trust in the mountain of Samaria, which are named chief of the nations, to whom the house of Israel came.

Nahum 1:12

Thus saith the LORD; Though they be quiet, and likewise many, yet thus shall they be cut down, when he shall pass through. Though I have afflicted thee, I will afflict thee no more.

Zephaniah 1:12

And it shall come to pass at that time, that I will search Jerusalem with candles, and punish the men that are settled on their lees: that say in their heart, The LORD will not do good, neither will he do evil.

Zechariah 1:11,15

And they answered the angel of the LORD that stood among the myrtle trees, and said, We have walked to and fro through the earth, and, behold, all the earth sitteth still, and is at rest... And I am very sore displeased with the heathen that are at ease: for I was but a little displeased, and they helped forward the affliction.

Luke 12:19

And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry.

1 Thessalonians 5:3

For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape.

Peace on earth is proclaimed by the false prophets:

Jeremiah 6:14

They have healed also the hurt of the daughter of my people slightly, saying, Peace, peace; when there is no peace.

Jeremiah 8:11

For they have healed the hurt of the daughter of my people slightly, saying, Peace, peace; when there is no peace.

Jeremiah 14:13,14

Then said I, Ah, Lord GOD! behold, the prophets say unto them, Ye shall not see the sword, neither shall ye have famine; but I will give you assured peace in this place. Then the LORD said unto me, The prophets prophesy lies in my name: I sent them not, neither have I commanded them, neither spake unto them: they prophesy unto you a false vision and divination, and a thing of nought, and the deceit of their heart.

Jeremiah 23:17

They say still unto them that despise me, The LORD hath said, Ye shall have peace; and they say unto every one that walketh after the imagination of his own heart, No evil shall come upon you.

Micah 3:5

Thus saith the LORD concerning the prophets that make my people err, that bite with their teeth, and cry, Peace; and he that putteth not into their mouths, they even prepare war against him.

Christ did NOT come to give peace on earth:

Matthew 10:34

Think not that I am come to send peace on earth: I came not to send peace, but a sword.

Luke 12:51

Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division.

Peace on earth without God is no peace:

Isaiah 57:19-21

I create the fruit of the lips; Peace, peace to him that is far off, and to him that is near, saith the LORD; and I will heal him. But the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked.

Only God can give true peace, and this is not earthly peace, but spiritual:

Psalms 25:13

His soul shall dwell at ease; and his seed shall inherit the earth.

Jeremiah 46:27

But fear not thou, O my servant Jacob, and be not dismayed, O Israel: for, behold, I will save thee from afar off, and thy seed from the land of their captivity; and Jacob shall return, and be in rest and at ease, and none shall make him afraid.

Philippians 4:7

And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.

71. Law Written in the Heart

God put His law in Adam's heart:

Genesis 1:26

And God said, Let us make man in our image, after our likeness.

Genesis 2:16,17

*And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat: but **of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.***

Ecclesiastes 7:29

*Lo, this only have I found, that **God hath made man upright;** but they have sought out many inventions.*

Since Adam fell, the law is only ever written again in the hearts of men when they turn to the Lord in repentance and faith:

Isaiah 51:7

*Hearken unto me, **ye that know righteousness, the people in whose heart is my law;** fear ye not the reproach of men, neither be ye afraid of their revilings.*

Jeremiah 31:31-34

*Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah: not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the LORD: but this shall be the covenant that I will make with the house of Israel; After those days, saith the LORD, **I will put my law in their inward parts, and write it in their hearts;** and will be their God, and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more.*

Jeremiah 24:7

And I will give them an heart to know me, that I am the LORD: and they shall be my people, and I will be their God: for they shall return unto me with their whole heart.

Jeremiah 32:40

And I will make an everlasting covenant with them, that I will not turn away from them, to do them good; but I will put my fear in their hearts, that they shall not depart from me.

Romans 2:13-15 therefore only speaks of regenerate Gentiles, not the consciences of all men:

Romans 2:13-15

*For not the hearers of the law are just before God, but the doers of the law shall be justified. For when the Gentiles, which have not the law, **do by nature the things contained in the law**, these, having not the law, are a law unto themselves: **which shew the work of the law written in their hearts**, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another.*

The only way people “do by nature the things contained in the law” is by having been regenerated, i.e. having “the law written in their hearts.” NO man in his unregenerate, natural state has this.

72. God Rejoices in His Judgments

Deuteronomy 28:63

*And it shall come to pass, that as the LORD rejoiced over you to do you good, and to multiply you; so the LORD will rejoice over you to **destroy you**, and to bring you to nought; and ye shall be plucked from off the land whither thou goest to possess it.*

Psalm 35:8,9

*Let destruction come upon him at unawares; and let his net that he hath hid catch himself: **into that very destruction let him fall. And my soul shall be joyful in the LORD: it shall rejoice in his salvation.***

Jeremiah 25:33

*And the slain of the LORD shall be at that day from one end of the earth even unto the other end of the earth: **they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground.***

Jeremiah 51:48

*Then the heaven and the earth, and all that is therein, shall sing for **Babylon: for the spoilers shall come unto her from the north, saith the LORD.***

Ezekiel 7:11

*Violence is risen up into a rod of wickedness: none of them shall remain, nor of their multitude, nor of any of theirs: **neither shall there be wailing for them.***

God's judgments will be a comfort to His people:

Ezekiel 14:22,23

*Yet, behold, therein shall be left a remnant that shall be brought forth, both sons and daughters: behold, they shall come forth unto you, and ye shall see their way and their doings: **and ye shall be comforted concerning the evil that I have brought upon Jerusalem, even concerning all that I have brought upon it. And they shall comfort you, when ye see their ways and their doings: and ye shall know that I have not done without cause all that I have done in it, saith the Lord GOD.***

God's judgments are glorious:

Isaiah 30:30

*And the LORD shall cause **his glorious voice** to be heard, and shall shew the lighting down of his arm, **with the indignation of his anger, and with the flame of a devouring fire, with scattering, and tempest, and hailstones.***

73. God Will Not Help All Who Call On Him

Deuteronomy 1:45

And ye returned and wept before the LORD; but the LORD would not hearken to your voice, nor give ear unto you.

1 Samuel 3:14

*And therefore I have sworn unto the house of Eli, that **the iniquity of Eli's house shall not be purged with sacrifice nor offering for ever.***

Job 35:12,13

There they cry, but none giveth answer, because of the pride of evil men. Surely God will not hear vanity, neither will the Almighty regard it.

Psalms 18:41

They cried, but there was none to save them: even unto the LORD, but he answered them not.

Proverbs 1:28

Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me.

Isaiah 1:15

*And when ye spread forth your hands, **I will hide mine eyes from you: yea, when ye make many prayers, I will not hear:** your hands are full of blood.*

Isaiah 27:11

*When the boughs thereof are withered, they shall be broken off: the women come, and set them on fire: for it is a people of no understanding: therefore **he that made them will not have mercy on them, and he that formed them will shew them no favour.***

Isaiah 59:1,2

*Behold, the LORD'S hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear: but **your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear.***

Jeremiah 7:16

*Therefore **pray not thou for this people, neither lift up cry nor prayer for them, neither make intercession to me: for I will not hear thee.***

Jeremiah 11:11

*Therefore thus saith the LORD, Behold, I will bring evil upon them, which they shall not be able to escape; and **though they shall cry unto me, I will not hearken unto them.***

Jeremiah 11:14

*Therefore **pray not thou for this people, neither lift up a cry or prayer for them: for I will not hear them in the time that they cry unto me for their trouble.***

Jeremiah 14:12

When they fast, I will not hear their cry; and when they offer burnt offering and an oblation, I will not accept them: but I will consume them by the sword, and by the famine, and by the pestilence.

Lamentations 3:8

*Also **when I cry and shout, he shutteth out my prayer.***

Ezekiel 8:18

*Therefore will I also deal in fury: mine eye shall not spare, neither will I have pity: and **though they cry in mine ears with a loud voice, yet will I not hear them.***

Hosea 5:6

*They shall go with their flocks and with their herds to seek the LORD; but **they shall not find him; he hath withdrawn himself from them.***

Amos 8:12

*And they shall wander from sea to sea, and from the north even to the east, **they shall run to and fro to seek the word of the LORD, and shall not find it.***

Micah 3:4

Then shall they cry unto the LORD, but he will not hear them: he will even hide his face from them at that time, as they have behaved themselves ill in their doings.

Zechariah 7:13

*Therefore it is come to pass, that **as he cried, and they would not hear; so they cried, and I would not hear,** saith the LORD of hosts.*

Luke 13:24

*Strive to enter in at the strait gate: for **many, I say unto you, will seek to enter in, and shall not be able.***

John 8:21

*Then said Jesus again unto them, I go my way, and **ye shall seek me, and shall die in your sins:** whither I go, ye cannot come.*

Hebrews 12:17

*For ye know how that afterward, when he would have inherited the blessing, he was rejected: for **he found no place of repentance, though he sought it carefully with tears.***

Maybe God Will Save

The prerogative in salvation is always with God, not men. The following “*maybe God will save*” verses are useful to counteract carnal presumption and easy-believism:

Joel 2:14

***Who knoweth if he will return and repent, and leave a blessing behind him;** even a meat offering and a drink offering unto the Lord your God?*

Amos 5:15

*Hate the evil, and love the good, and establish judgment in the gate: **it may be that the LORD God of hosts will be gracious unto the remnant of Joseph.***

Jonah 3:9

Who can tell if God will turn and repent, and turn away from his fierce anger, that we perish not?

Zephaniah 2:3

*Seek ye the LORD, all ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness: **it may be ye shall be hid in the day of the LORD'S anger.***

74. Let Them Alone

Sometimes God tells us to just let the wicked alone:

Jeremiah 23:28

*The prophet that hath a dream, **let him tell a dream**; and he that hath my word, let him speak my word faithfully. What is the chaff to the wheat? saith the Lord.*

Hosea 4:17

*Ephraim is joined to idols: **let him alone**.*

Matthew 15:13,14

*But he answered and said, Every plant, which my heavenly Father hath not planted, shall be rooted up. **Let them alone: they be blind leaders of the blind**. And if the blind lead the blind, both shall fall into the ditch.*

1 Corinthians 14:38

*But **if any man be ignorant, let him be ignorant**.*

1 Timothy 6:5

*Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: **from such withdraw thyself**.*

Revelation 22:11

He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.

Proverbs 24:21,22

*My son, fear thou the Lord and the king: and **meddle not with them that are given to change: For their calamity shall rise suddenly**; and who knoweth the ruin of them both?*

God rebukes those who weep for the lost:

Exodus 32:32,33

*Yet now, if thou wilt forgive their sin--; and if not, blot me, I pray thee, out of thy book which thou hast written. And the LORD said unto Moses, **Whosoever***

hath sinned against me, him will I blot out of my book.

Ezekiel 9:8-10

*And it came to pass, while they were slaying them, and I was left, that I fell upon my face, and cried, and said, Ah Lord GOD! wilt thou destroy all the residue of Israel in thy pouring out of thy fury upon Jerusalem? Then said he unto me, The iniquity of the house of Israel and Judah is exceeding great, and the land is full of blood, and the city full of perverseness: for they say, The LORD hath forsaken the earth, and the LORD seeth not. And as for me also, **mine eye shall not spare, neither will I have pity, but I will recompense their way upon their head.***

Ezekiel 11:13-15,21

*And it came to pass, when I prophesied, that Pelatiah the son of Benaiah died. Then fell I down upon my face, and cried with a loud voice, and said, Ah Lord GOD! wilt thou make a full end of the remnant of Israel? Again the word of the LORD came unto me, saying, Son of man, thy brethren, even thy brethren, the men of thy kindred, and all the house of Israel wholly, are they unto whom the inhabitants of Jerusalem have said, Get you far from the LORD: unto us is this land given in possession.... **But as for them whose heart walketh after the heart of their detestable things and their abominations, I will recompense their way upon their own heads, saith the Lord GOD.***

We are commanded not to pray for them:

Numbers 16:22,26

*And they fell upon their faces, and said, O God, the God of the spirits of all flesh, shall one man sin, and wilt thou be wroth with all the congregation?.... And he spake unto the congregation, saying, **Depart, I pray you, from the tents of these wicked men, and touch nothing of theirs, lest ye be consumed in all their sins.***

Jeremiah 7:16

*Therefore **pray not thou for this people, neither lift up cry nor prayer for them, neither make intercession to me: for I will not hear thee.***

Jeremiah 11:14

*Therefore **pray not thou for this people, neither lift up a cry or prayer for them: for I will not hear them in the time that they cry unto me for***

their trouble.

Jeremiah 14:11

*Then said the LORD unto me, **Pray not for this people for their good.***

75. Holy Seed / Holy Flesh

Holy Seed

The phrase “*holy seed*” is the phrase Scripture uses of the children of believers:

Ezra 9:2

*For they have taken of their daughters for themselves, and for their sons: so that **the holy seed have mingled themselves with the people of those lands:** yea, the hand of the princes and rulers hath been chief in this trespass.*

Isaiah 6:13

*But yet in it shall be a tenth, and it shall return, and shall be eaten: as a teil tree, and as an oak, whose substance is in them, when they cast their leaves: so **the holy seed shall be the substance thereof.***

Malachi 2:15

*And did not he make one? Yet had he the residue of the spirit. And wherefore one? **That he might seek a godly seed.** Therefore take heed to your spirit, and let none deal treacherously against the wife of his youth.*

Even if only one parent is a true believer, the unbelieving partner is denoted as “*sanctified,*” i.e. set apart, and the children are denoted as “*holy*”:

1 Corinthians 7:14

*For **the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean; but now are they holy.***

But if both partners are unbelievers, even if they have grown up in the church and started life as “*holy seed*” themselves, this holiness is removed from the family line:

Jeremiah 11:15

*What hath my beloved to do in mine house, seeing she hath wrought lewdness with many, and **the holy flesh is passed from thee?** when thou doest evil, then thou rejoicest.*

Holy Flesh

In a completely different context, the term “*holy flesh*” can be used to denote the meat that has been set apart from a common to a holy use for the sacrifices:

Haggai 2:12

*If one bear **holy flesh** in the skirt of his garment, and with his skirt do touch bread, or pottage, or wine, or oil, or any meat, shall it be holy? And the priests answered and said, No.*

76. Sabbath Day's Journey

The teachers of the law taught the people that they were not to travel more than a “*sabbath day's journey*” on the sabbath.

This phrase only appears once in the Bible, and gives the precise distance that it involves:

Acts 1:12

*Then returned they unto Jerusalem from the mount called Olivet, which is from Jerusalem a **sabbath day's journey**.*

Bethany is on the Mount of Olives, and we're told:

John 11:18

*Now Bethany was nigh unto Jerusalem, **about fifteen furlongs off**.*

So a “*sabbath day's journey*” is about fifteen furlongs or just under two miles.

77. Symbols for Lofty Men

Cedars, oaks, mountains, hills, towers, walls, ships

These are all symbols of lofty, proud men:

Isaiah 2:11-16

*The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the LORD alone shall be exalted in that day. For the day of the LORD of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up; and he shall be brought low: and upon all the **cedars** of Lebanon, that are high and lifted up, and upon all the **oaks** of Bashan, and upon all the high **mountains**, and upon all the **hills** that are lifted up, and upon every high **tower**, and upon every fenced **wall**, and upon all the **ships** of Tarshish, and upon all pleasant pictures.*

The above passage is very useful in the interpretation of other passages of Scripture. e.g.:

Psalms 29:5

*The voice of the LORD **breaketh the cedars**; yea, the LORD **breaketh the cedars of Lebanon**.*

Isaiah 43:14

*Thus saith the LORD, your redeemer, the Holy One of Israel; For your sake I have sent to Babylon, and have brought down all their nobles, and the Chaldeans, **whose cry is in the ships**.*

Isaiah 54:10

*For **the mountains shall depart, and the hills be removed**; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the LORD that hath mercy on thee.*

Amos 2:9

*Yet destroyed I the Amorite before them, whose height was like **the height of the cedars**, and he was **strong as the oaks**; yet I destroyed his fruit from above, and his roots from beneath.*

Nahum 1:5

The mountains quake at him, and the hills melt, and the earth is burned at his presence, yea, the world, and all that dwell therein.

Zephaniah 1:16,17

*A day of the trumpet and alarm against **the fenced cities**, and against **the high towers**. And I will bring distress upon men, that they shall walk like blind men, because they have sinned against the LORD: and their blood shall be poured out as dust, and their flesh as the dung.*

Zechariah 11:2

*Howl, fir tree; for **the cedar is fallen**; because the mighty are spoiled: howl, O ye **oaks of Bashan**; for **the forest of the vintage** is come down.*

Sun, moon, stars

[See also 216. Sun and Moon Darkened]

The sun, moon and stars too can refer to men:

Genesis 37:9,10

*And he dreamed yet another dream, and told it his brethren, and said, Behold, I have dreamed a dream more; and, behold, **the sun and the moon and the eleven stars made obeisance to me**. And he told it to his father, and to his brethren: and his father rebuked him, and said unto him, What is this dream that thou hast dreamed? **Shall I and thy mother and thy brethren indeed come to bow down ourselves to thee to the earth?***

There are several passages that refer to the sun, moon and stars not giving their light any more. This can often refer not only to the physical sun, moon and stars, but also to lofty men who eventually fall:

Speaking about specific kings:

Isaiah 14:12,13

How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne **above the***

stars of God: I will sit also upon the mount of the congregation, in the sides of the north.

[**morning star*]

Ezekiel 32:7

*And when I shall put thee out, I will cover the heaven, and **make the stars thereof dark**; I will cover the sun with a cloud, and the moon shall not give her light.*

Obadiah 1:4

Though thou exalt thyself as the eagle, and though thou set thy nest among the stars, thence will I bring thee down, saith the LORD.

Speaking of the “Day of the Lord” at the end of time:

Isaiah 13:9-11,13

*Behold, the day of the LORD cometh, cruel both with wrath and fierce anger, to lay the land desolate: and **he shall destroy the sinners thereof out of it. For the stars of heaven and the constellations thereof shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine. And I will punish the world for their evil, and the wicked for their iniquity; and I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible.... Therefore I will shake the heavens, and the earth shall remove out of her place, in the wrath of the LORD of hosts, and in the day of his fierce anger.***

Isaiah 24:21-23

*And it shall come to pass in that day, that **the LORD shall punish the host of the high ones that are on high, and the kings of the earth upon the earth. And they shall be gathered together, as prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited. Then the moon shall be confounded, and the sun ashamed, when the LORD of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously.***

Isaiah 34:4

*And all **the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll: and all their host shall fall down, as the leaf falleth off from the vine, and as a falling fig from the fig tree.***

Joel 3:14-16

*Multitudes, multitudes in the valley of decision: **for the day of the LORD is near in the valley of decision. The sun and the moon shall be darkened, and the stars shall withdraw their shining.** The LORD also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake: but the LORD will be the hope of his people, and the strength of the children of Israel.*

Matthew 24:29,30

*Immediately after the tribulation of those days **shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken:** And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.*

Mark 13:24-26

*But in those days, after that tribulation, **the sun shall be darkened, and the moon shall not give her light, And the stars of heaven shall fall, and the powers that are in heaven shall be shaken.** And then shall they see the Son of man coming in the clouds with great power and glory.*

Luke 21:25,26

*And there shall be **signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring;** Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken.*

78. Husband of One Wife

To be the “*husband of one wife*” is one of the qualifications needed to become a bishop (overseer) or deacon in a visible church:

1 Timothy 3:2

*A bishop then must be blameless, **the husband of one wife**, vigilant, sober, of good behaviour, given to hospitality, apt to teach.*

Titus 1:6

*If any be blameless, **the husband of one wife**, having faithful children not accused of riot or unruly.*

1 Timothy 3:12

*Let the deacons be **the husbands of one wife**, ruling their children and their own houses well.*

I have for a long time just thought that this phrase meant “not a polygamist,” so single people and people who have married again after death or lawful divorce would be eligible for these offices. However, I see now that this is not necessarily the case. Polygamy is wrong for anyone, not just a bishop or deacon. One might as well say “not a sodomite” – *no-one* should be a sodomite, not just bishops and deacons.

The reason for this restriction is given in the passage in 1 Timothy 3:

1 Timothy 3:4,5

***One that ruleth well his own house**, having his children in subjection with all gravity; (for if a man know not how to rule his own house, how shall he take care of the church of God?)*

Therefore to qualify to be a bishop or a deacon, one must either be married or have been married to one wife and one wife only. This therefore *includes* widowers, but *not* single people. The reason given is that they must be able to prove that they can rule a household well. This restriction immediately excludes:

- (1.) women;
- (2.) men who cannot rule their own household well;

(3.) men who have never had a household to rule over to either prove or disprove that they can run one well (maybe the Lord in His providence has stopped them from having a household because they cannot rule one well). Single people fall into this category.

With regards men who have married again after death or lawful divorce, they should not ordinarily be eligible for office because they would now have been the husband of two (or more) wives in their lives. Whilst this is normally lawful in the general church population, the remarriage of a bishop or deacon shows too great an attachment to this world, and an unpreparedness for heaven. If they wish to remarry, they should really relinquish their office in the church. However, a blanket ban on all remarriers is not completely necessary, and each case ought to be viewed individually. Such examples where someone would not be barred from office if they are remarried would be: e.g. in the case of a first wife dying soon after marriage, or e.g. in cases of the first marriage having been undertaken before conversion, the first wife being an unbeliever.

79. Growth in Grace and Knowledge

Christians are called to grow in grace and knowledge:

2 Peter 3:18

But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever. Amen.

This is our *sanctification*. True believers really grow in both these things. (We don't grow in anything else). And it is impossible for true believers to have one but not the other.

"*Knowledge*" is equivalent to our knowledge of doctrine in our minds.

"*Grace*" is equivalent to experimental religion, the practical outworking of our faith.

Knowledge

It is theoretically possible for all men to know everything we need to know in this world using unaided reason, because it is all contained in the Holy Bible. However, man is biased against the truth by nature, so most will be irrational in their logic somewhere along the line, but technically, by the use of the premises in the Bible and the good and necessary consequences of logical deduction from those premises, it is possible. This renders men who have the Scriptures more without excuse for their sin than men who don't and who only have Creation to go by.

But even if we only knew the truth in this way, without experimental religion (i.e. "*grace*"), one would still be a lost sinner on his way to hell fire:

1 Corinthians 13:2

And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.

1 Corinthians 8:1

Knowledge puffeth up, but charity edifieth.

Grace

On the other hand, some men throw doctrine (“*knowledge*”) out of the window and think that one’s supposed “experience of Christ” is the *only* mark of being a true believer. This is also wrong, because such end up believing in a Christ of their own imagination, not the Christ of Scripture (whom they don’t bother to find out about). These people are also still lost sinners, because if they really had a new heart from the Lord, it would give them a love for the Word of God, and a desire to submit themselves to it, which they clearly have not got.

Therefore we need *both* knowledge of the truth:

John 17:17

Sanctify them through thy truth: thy word is truth.

And we *also* need grace in the heart:

Romans 5:5

...the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.

In other words:

John 3:3

*Jesus answered and said unto him, Verily, verily, I say unto thee, **Except a man be born again, he cannot see the kingdom of God.***

80. Eternal Fire in the Old Testament

It is common to think that the Old Testament does not mention eternal hell fire (as Christ does), but it is most certainly there:

Deuteronomy 32:22

For a fire is kindled in mine anger, and shall burn unto the lowest hell, and shall consume the earth with her increase, and set on fire the foundations of the mountains.

2 Samuel 23:7

But the sons of Belial shall be all of them as thorns thrust away, because they cannot be taken with hands: but the man that shall touch them must be fenced with iron and the staff of a spear; and they shall be utterly burned with fire in the same place.

Job 15:30

He shall not depart out of darkness; the flame shall dry up his branches, and by the breath of his mouth shall he go away.

Psalm 21:9

Thou shalt make them as a fiery oven in the time of thine anger: the LORD shall swallow them up in his wrath, and the fire shall devour them.

Psalm 140:10

Let burning coals fall upon them: let them be cast into the fire; into deep pits, that they rise not up again.

Isaiah 1:31

And the strong shall be as tow, and the maker of it as a spark, and they shall both burn together, and none shall quench them.

Isaiah 33:14

The sinners in Zion are afraid; fearfulness hath surprised the hypocrites. Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings?

Isaiah 34:9,10

And the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch. It shall not

be quenched night nor day; the smoke thereof shall go up for ever: from generation to generation it shall lie waste; none shall pass through it for ever and ever.

Isaiah 54:16

Behold, I have created the smith that bloweth the coals in the fire, and that bringeth forth an instrument for his work; and I have created the waster to destroy.

Isaiah 66:24

*And they shall go forth, and look upon the carcasses of the men that have transgressed against me: for **their worm shall not die, neither shall their fire be quenched**; and they shall be an abhorring unto all flesh.*

Jeremiah 4:4

*Circumcise yourselves to the LORD, and take away the foreskins of your heart, ye men of Judah and inhabitants of Jerusalem: **lest my fury come forth like fire, and burn that none can quench it**, because of the evil of your doings.*

Jeremiah 7:20

*Therefore thus saith the Lord GOD; Behold, mine anger and my fury shall be poured out upon this place, upon man, and upon beast, and upon the trees of the field, and upon the fruit of the ground; and **it shall burn, and shall not be quenched**.*

Jeremiah 17:4

*And thou, even thyself, shalt discontinue from thine heritage that I gave thee; and I will cause thee to serve thine enemies in the land which thou knowest not: for **ye have kindled a fire in mine anger, which shall burn for ever**.*

Jeremiah 17:27

*But if ye will not hearken unto me to hallow the sabbath day, and not to bear a burden, even entering in at the gates of Jerusalem on the sabbath day; then **will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched**.*

Jeremiah 21:12

*O house of David, thus saith the LORD; Execute judgment in the morning, and deliver him that is spoiled out of the hand of the oppressor, **lest my fury go out***

like fire, and burn that none can quench it, because of the evil of your doings.

Ezekiel 20:47,48

*And say to the forest of the south, Hear the word of the LORD; Thus saith the Lord GOD; Behold, **I will kindle a fire in thee**, and it shall devour every green tree in thee, and every dry tree: **the flaming flame shall not be quenched**, and **all faces from the south to the north shall be burned therein**. And all flesh shall see that **I the LORD have kindled it: it shall not be quenched**.*

Malachi 4:1

*For, behold, **the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up**, saith the LORD of hosts, that it shall leave them neither root nor branch.*

81. Verses which seem to imply Christ was Created

Revelation 3:14

*And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true witness, **the beginning of the creation of God***

The Word “beginning” in Greek is better translated “origin”.

Note NIV: “*The ruler of God’s creation.*”

Colossians 1:15

*Who is the image of the invisible God, **the firstborn of every creature.***

But the next two verses clearly show He is God:

Colossians 1:16,17

*For **by him were all things created**, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: **all things were created by him, and for him: And he is before all things, and by him all things consist.***

What is meant is that He was the “firstborn from the dead,” “firstborn” in the sense of preeminence:

Colossians 1:18

*And he is the head of the body, the church: who is the beginning, **the firstborn from the dead; that in all things he might have the preeminence.***

82. That Hath Bought Thee

One verse in 2 Peter seems to imply that the Lord “*bought*” people who were never His own, in this case false teachers:

2 Peter 2:1

*But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying **the Lord that bought them**, and **bring upon themselves swift destruction**.*

The Lord could not have “*bought*” these false teachers with His own blood, because we’re told they will be destroyed, they “*bring upon themselves swift destruction*.”

These false teachers are within the visible church, although not Christ’s true people.

c.f.: Deuteronomy 32:6

*Do ye thus requite the LORD, O foolish people and unwise? **is not he thy father that hath bought thee?** hath he not made thee, and established thee?*

Here we see that the outward people of Israel, the visible church of the day, are called the people whom God hath “*bought*,” but many of them went to hell in the end. Calling them those whom God hath “*bought*” is just a collective way of describing them. God’s chosen people ***outwardly*** are the visible church, believers and unbelievers alike. Many in the visible church will not be truly saved ***inwardly*** and not truly be “*bought*” by the Lord at all. Only those who have been changed ***inwardly*** are the true people of God, whom God has truly “*bought with a price*”:

1 Corinthians 6:20

*For **ye are bought with a price**: therefore glorify God in your body, and in your spirit, which are God’s.*

1 Corinthians 7:23

***Ye are bought with a price**; be not ye the servants of men.*

83. Taste

To have “tasted” the Lord is not the same as salvation:

Hebrews 6:4-6,9

*For it is impossible for those who were once enlightened, and have **tasted of the heavenly gift**, and were made partakers of the Holy Ghost, and have **tasted the good word of God, and the powers of the world to come, If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame.... But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak.***

1 Corinthians 10:2-5

*And were all baptised unto Moses in the cloud and in the sea; and **did all eat the same spiritual meat; and did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ. But with many of them God was not well pleased: for they were overthrown in the wilderness.***

2 Peter 2:20,21

*For **if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning.** For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them.*

It is the duty of all men to “taste” that the Lord is gracious:

1 Peter 2:1-3

*Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, as newborn babes, desire the sincere milk of the word, that ye may grow thereby: **if so be ye have tasted that the Lord is gracious.***

Psalms 34:8

O taste and see that the LORD is good: blessed is the man that trusteth in him.

Taste of Death

[See also: 33. Gehenna]

True believers will not “*taste of death*” (that is the “*Second Death*”):

Matthew 16:28

*Verily I say unto you, There be some standing here, which **shall not taste of death**, till they see the Son of man coming in his kingdom.*

Mark 9:1

*And he said unto them, Verily I say unto you, That there be some of them that stand here, which **shall not taste of death**, till they have seen the kingdom of God come with power.*

Luke 9:27

*But I tell you of a truth, there be some standing here, which **shall not taste of death**, till they see the kingdom of God.*

John 8:52

*Then said the Jews unto him, Now we know that thou hast a devil. Abraham is dead, and the prophets; and thou sayest, If a man keep my saying, he **shall never taste of death**.*

Christ is said to have tasted “*death for every man*”:

Hebrews 2:9

*But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God **should taste death for every man**.*

Christ “*tasted death*” in the place of those who will never have to. This cannot mean all men who ever lived, because many will not have Christ to “*taste death*” in their place. It must only refer to the true believers, the elect. Also, it can only refer to a spiritual death.

So, to “*taste*” means to experience. Christ experienced death by actually going through it in our place, so we don’t have to.

84. Visitation

The word “*visitation*” in the Bible is usually used for the visitation of God in judgment:

Exodus 32:34

*Therefore now go, lead the people unto the place of which I have spoken unto thee: behold, mine Angel shall go before thee: nevertheless **in the day when I visit I will visit their sin upon them.***

Leviticus 18:25

*And **the land is defiled: therefore I do visit the iniquity thereof upon it, and the land itself vomiteth out her inhabitants.***

Psalms 59:5

*Thou therefore, O LORD God of hosts, the God of Israel, **awake to visit all the heathen: be not merciful to any wicked transgressors. Selah.***

Psalms 89:32

Then will I visit their transgression with the rod, and their iniquity with stripes.

Isaiah 10:3

*And **what will ye do in the day of visitation, and in the desolation which shall come from far? to whom will ye flee for help? and where will ye leave your glory?***

Isaiah 26:14

They are dead, they shall not live; they are deceased, they shall not rise: therefore hast thou visited and destroyed them, and made all their memory to perish.

Isaiah 29:6

Thou shalt be visited of the LORD of hosts with thunder, and with earthquake, and great noise, with storm and tempest, and the flame of devouring fire.

Jeremiah 5:9

Shall I not visit for these things? saith the LORD: and shall not my soul be avenged on such a nation as this?

Jeremiah 5:29

Shall I not visit for these things? saith the LORD: shall not my soul be avenged on such a nation as this?

Jeremiah 6:6

*For thus hath the LORD of hosts said, Hew ye down trees, and cast a mount against Jerusalem: **this is the city to be visited; she is wholly oppression in the midst of her.***

Jeremiah 6:15

*Were they ashamed when they had committed abomination? nay, they were not at all ashamed, neither could they blush: therefore they shall fall among them that fall: **at the time that I visit them they shall be cast down,** saith the LORD.*

Jeremiah 8:12

*Were they ashamed when they had committed abomination? nay, they were not at all ashamed, neither could they blush: therefore shall they fall among them that fall: **in the time of their visitation they shall be cast down,** saith the LORD.*

Jeremiah 9:9

Shall I not visit them for these things? saith the LORD: shall not my soul be avenged on such a nation as this?

Jeremiah 10:15

*They are vanity, and the work of errors: **in the time of their visitation they shall perish.***

Jeremiah 11:23

*And there shall be no remnant of them: for **I will bring evil upon the men of Anathoth, even the year of their visitation.***

Jeremiah 14:10

*Thus saith the LORD unto this people, Thus have they loved to wander, they have not refrained their feet, therefore the LORD doth not accept them; **he will now remember their iniquity, and visit their sins.***

Jeremiah 23:2,12

*Therefore thus saith the LORD God of Israel against the pastors that feed my people; Ye have scattered my flock, and driven them away, and have not visited them: behold, **I will visit upon you the evil of your doings**, saith the LORD.... Wherefore their way shall be unto them as slippery ways in the darkness: they shall be driven on, and fall therein: for **I will bring evil upon them, even the year of their visitation**, saith the LORD.*

Jeremiah 32:5

*And he shall lead Zedekiah to Babylon, and **there shall he be until I visit him**, saith the LORD: though ye fight with the Chaldeans, ye shall not prosper.*

Jeremiah 46:21

*Also her hired men are in the midst of her like fatted bullocks; for they also are turned back, and are fled away together: they did not stand, because **the day of their calamity was come upon them, and the time of their visitation**.*

Jeremiah 48:44

*He that fleeth from the fear shall fall into the pit; and he that getteth up out of the pit shall be taken in the snare: for **I will bring upon it, even upon Moab, the year of their visitation**, saith the LORD.*

Jeremiah 49:8

*Flee ye, turn back, dwell deep, O inhabitants of Dedan; for **I will bring the calamity of Esau upon him, the time that I will visit him**.*

Jeremiah 50:21

*Go up against the land of Merathaim, even against it, and against the inhabitants of **Pekod [= visitation]**: waste and utterly destroy after them, saith the LORD, and do according to all that I have commanded thee.*

Jeremiah 50:27

*Slay all her bullocks; let them go down to the slaughter: **woe unto them! for their day is come, the time of their visitation**.*

Jeremiah 50:31

*Behold, I am against thee, O thou most proud, saith the Lord GOD of hosts: for **thy day is come, the time that I will visit thee**.*

Jeremiah 51:18

*They are vanity, the work of errors: **in the time of their visitation they shall perish.***

Lamentations 4:22

*The punishment of thine iniquity is accomplished, O daughter of Zion; he will no more carry thee away into captivity: **he will visit thine iniquity, O daughter of Edom; he will discover thy sins.***

Hosea 2:13

*And **I will visit upon her the days of Baalim**, wherein she burned incense to them, and she decked herself with her earrings and her jewels, and she went after her lovers, and forgot me, saith the LORD.*

Hosea 8:13

*They sacrifice flesh for the sacrifices of mine offerings, and eat it; but the LORD accepteth them not; **now will he remember their iniquity, and visit their sins: they shall return to Egypt.***

Hosea 9:7

The days of visitation are come, the days of recompence are come; Israel shall know it: the prophet is a fool, the spiritual man is mad, for the multitude of thine iniquity, and the great hatred.

Hosea 9:9

*They have deeply corrupted themselves, as in the days of Gibeah: therefore **he will remember their iniquity, he will visit their sins.***

Amos 3:14

*That in the day that **I shall visit the transgressions of Israel upon him I will also visit the altars of Bethel:** and the horns of the altar shall be cut off, and fall to the ground.*

Micah 7:4

*The best of them is as a brier: the most upright is sharper than a thorn hedge: **the day of thy watchmen and thy visitation cometh;** now shall be their perplexity.*

Luke 19:44

*And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because **thou knewest not the time of thy visitation.***

But sometimes God “visits” His people to bring them out of captivity:

Genesis 50:24,25

*And Joseph said unto his brethren, I die: and **God will surely visit you, and bring you out of this land unto the land which he sware to Abraham, to Isaac, and to Jacob.** And Joseph took an oath of the children of Israel, saying, **God will surely visit you, and ye shall carry up my bones from hence.***

Exodus 13:19

*And Moses took the bones of Joseph with him: for he had straitly sworn the children of Israel, saying, **God will surely visit you; and ye shall carry up my bones away hence with you.***

Psalms 80:14

*Return, we beseech thee, O God of hosts: look down from heaven, and behold, and **visit this vine***

Psalms 106:4

*Remember me, O LORD, with the favour that thou bearest unto thy people: **O visit me with thy salvation***

Isaiah 23:17

*And it shall come to pass after the end of seventy years, that **the LORD will visit Tyre,** and she shall turn to her hire, and shall commit fornication with all the kingdoms of the world upon the face of the earth.*

Jeremiah 15:15

*O LORD, thou knowest: **remember me, and visit me,** and revenge me of my persecutors; take me not away in thy longsuffering: know that for thy sake I have suffered rebuke.*

Jeremiah 27:22

*They shall be carried to Babylon, and **there shall they be until the day that I visit them, saith the LORD; then will I bring them up, and restore them to this place.***

Jeremiah 29:10

*For thus saith the LORD, That **after seventy years be accomplished at Babylon I will visit you, and perform my good word toward you, in causing you to return to this place.***

Zephaniah 2:7

*And the coast shall be for the remnant of the house of Judah; they shall feed thereupon: in the houses of Ashkelon shall they lie down in the evening: for **the LORD their God shall visit them, and turn away their captivity.***

In the “*the day of visitation,*” God will be glorified, whatever happens. The good works of believers are given to them as a witness, that they who speak evil of them will “*glorify God,*” either in their being converted to Him, or by their being cast into hell fire:

1 Peter 2:12

*Having your conversation honest among the Gentiles: that, whereas **they speak against you as evildoers, they may by your good works, which they shall behold, glorify God in the day of visitation.***

85. Compassion

[See also: 163. Christ Showing Emotion]

God's "*compassion*" in Scripture is not a will in God to save all men. Rather it is mercy to men by:

- (1.) Turning His anger away for a time (every second out of hell is a mercy to us all).
- (2.) General care for men in this world (which leaves them even more without excuse for their sin).
- (3.) Particular care for the visible church for the sake of the elect.

God is a God full of "*compassion*":

Psalm 86:15

*But **thou, O Lord, art a God full of compassion, and gracious, longsuffering, and plenteous in mercy and truth.***

Psalm 111:4

*He hath made his wonderful works to be remembered: **the LORD is gracious and full of compassion.***

Psalm 145:8

The LORD is gracious, and full of compassion; slow to anger, and of great mercy.

Isaiah 49:15

*Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, **yet will I not forget thee.***

Jeremiah 12:15

*And it shall come to pass, after that I have plucked them out **I will return, and have compassion on them, and will bring them again, every man to his heritage, and every man to his land.***

Lamentations 3:32

But though he cause grief, yet will he have compassion according to the multitude of his mercies.

Micah 7:19

He will turn again, he will have compassion upon us; he will subdue our iniquities; and thou wilt cast all their sins into the depths of the sea.

The Israelites were continually told that if they returned to the Lord, He would have “*compassion*” on them and deliver them:

Deuteronomy 13:17

And there shall cleave nought of the cursed thing to thine hand: that the LORD may turn from the fierceness of his anger, and shew thee mercy, and have compassion upon thee, and multiply thee, as he hath sworn unto thy fathers.

Deuteronomy 30:3

That then the LORD thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations, whither the LORD thy God hath scattered thee.

2 Kings 13:23

And the LORD was gracious unto them, and had compassion on them, and had respect unto them, because of his covenant with Abraham, Isaac, and Jacob, and would not destroy them, neither cast he them from his presence as yet.

2 Chronicles 30:9

For if ye turn again unto the LORD, your brethren and your children shall find compassion before them that lead them captive, so that they shall come again into this land: for the LORD your God is gracious and merciful, and will not turn away his face from you, if ye return unto him.

2 Chronicles 36:15

And the LORD God of their fathers sent to them by his messengers, rising up betimes, and sending; because he had compassion on his people, and on his dwelling place.

Psalm 78:38

But he, being full of compassion, forgave their iniquity, and destroyed them not: yea, many a time turned he his anger away, and did not stir up all his wrath.

But not many were saved to eternal life:

1 Corinthians 10:5

But with many of them God was not well pleased: for they were overthrown in the wilderness.

Christ had “*compassion*” on everyone in need He came across:

Matthew 9:36

But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd.

Matthew 14:14

And Jesus went forth, and saw a great multitude, and was moved with compassion toward them, and he healed their sick.

Matthew 15:32

Then Jesus called his disciples unto him, and said, I have compassion on the multitude, because they continue with me now three days, and have nothing to eat: and I will not send them away fasting, lest they faint in the way.

Matthew 20:34

So Jesus had compassion on them, and touched their eyes: and immediately their eyes received sight, and they followed him.

Mark 1:41

And Jesus, moved with compassion, put forth his hand, and touched him, and saith unto him, I will; be thou clean.

Mark 5:19

*Howbeit Jesus suffered him not, but saith unto him, **Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee.***

Mark 6:34

And Jesus, when he came out, saw much people, and was moved with compassion toward them, because they were as sheep not having a shepherd: and he began to teach them many things.

Mark 8:2

I have compassion on the multitude, because they have now been with me three days, and have nothing to eat.

Mark 9:22

*And oftentimes it hath cast him into the fire, and into the waters, to destroy him: but **if thou canst do any thing, have compassion on us, and help us.***

Luke 7:13

*And **when the Lord saw her, he had compassion on her, and said unto her, Weep not.***

Luke 10:33

*But a certain Samaritan, as he journeyed, came where he was: and **when he saw him, he had compassion on him.***

But not all were saved to eternal life:

Luke 17:17-19

*And Jesus answering said, **Were there not ten cleansed? but where are the nine?** There are not found that returned to give glory to God, save this stranger. And he said unto him, **Arise, go thy way: thy faith hath made thee whole.***

John 6:66

From that time many of his disciples went back, and walked no more with him.

God has “mercy” and “compassion” on whom He wills:

Romans 9:15

*For he saith to Moses, **I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.***

For us to have “*compassion,*” is for us to help and show mercy to everyone the Lord brings across our path, whoever they are:

Exodus 2:6

*And when she had opened it, she saw the child: and, behold, the babe wept. **And she had compassion on him,** and said, This is one of the Hebrews' children.*

1 Samuel 23:21

*And Saul said, Blessed be ye of the LORD; for **ye have compassion on me.***

1 Kings 8:50

*And forgive thy people that have sinned against thee, and all their transgressions wherein they have transgressed against thee, and **give them compassion before them who carried them captive, that they may have compassion on them.***

2 Chronicles 36:17

*Therefore he brought upon them the king of the Chaldees, who slew their young men with the sword in the house of their sanctuary, and **had no compassion** upon young man or maiden, old man, or him that stooped for age: he gave them all into his hand.*

Psalms 112:4

Unto the upright there ariseth light in the darkness: he is gracious, and full of compassion, and righteous.

Isaiah 49:15

Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee.

Ezekiel 16:5

*None eye pitied thee, to do any of these unto thee, **to have compassion upon thee;** but thou wast cast out in the open field, to the lothing of thy person, in the day that thou wast born.*

Matthew 18:27

*Then **the lord of that servant was moved with compassion, and loosed him, and forgave him the debt.***

Matthew 18:33

Shouldest not thou also have had compassion on thy fellowservant, even as I had pity on thee?

Luke 15:20

*And he arose, and came to his father. But when he was yet a great way off, **his father saw him, and had compassion, and ran, and fell on his neck, and kissed him.***

Hebrews 5:2

Who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity.

Hebrews 10:34

*For **ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance.***

1 Peter 3:8

*Finally, **be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous.***

1 John 3:17

But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?

Jude 1:22

*And **of some have compassion, making a difference.***

86. God “Blessing” the Non-elect

“Blessings” in the Bible are not just for believers. They can also be temporary benefits in this life only, which God can give to all men. This leaves them even more without excuse for their sin.

All the nations of the earth shall be “*blessed*”:

Genesis 12:3

*And I will bless them that bless thee, and curse him that curseth thee: and **in thee shall all families of the earth be blessed.***

Genesis 18:18

*Seeing that Abraham shall surely become a great and mighty nation, and **all the nations of the earth shall be blessed in him?***

Ishmael was “*blessed*” with plenty of benefits in this world:

Genesis 17:20

And as for Ishmael, I have heard thee: Behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly; twelve princes shall he beget, and I will make him a great nation.

Genesis 21:20

*And **God was with the lad**; and he grew, and dwelt in the wilderness, and became an archer.*

But Isaac was the “*only*” son, the one in the Covenant:

Genesis 22:12,16

*And he said, Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, **thine only son** from me.... And said, By myself have I sworn, saith the LORD, for because thou hast done this thing, and hast not withheld thy son, **thine only son.***

Genesis 26:4

*And I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and **in thy seed shall all the nations of the earth be blessed.***

Genesis 28:14

*And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and **in thee and in thy seed shall all the families of the earth be blessed.***

Isaac “blessed” Esau:

Hebrews 11:20

By faith Isaac blessed Jacob and Esau concerning things to come.

But Esau did not inherit the “blessing”:

Hebrews 12:16,17

*Lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright. For ye know how that afterward, **when he would have inherited the blessing, he was rejected:** for he found no place of repentance, though he sought it carefully with tears.*

Jehu was rewarded by God for destroying the house of Ahab, but it appears he was never a true believer:

2 Kings 10:30,31

*And the Lord said unto Jehu, **Because thou hast done well in executing that which is right in mine eyes, and hast done unto the house of Ahab according to all that was in mine heart, thy children of the fourth generation shall sit on the throne of Israel. But Jehu took no heed to walk in the law of the Lord God of Israel with all his heart: for he departed not from the sins of Jeroboam, which made Israel to sin.***

Sparing the non-elect for the sake of the elect is a temporal “blessing” to the non-elect:

Genesis 18:25

That be far from thee to do after this manner, to slay the righteous with the wicked: and that the righteous should be as the wicked, that be far from thee: Shall not the Judge of all the earth do right?

Matthew 5:44,45

*But I say unto you, Love your enemies, **bless them that curse you**, do good to them that hate you, and pray for them which despitefully use you, and persecute you; **that ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.***

Note here that the “wicked” and “unjust” are still wicked and unjust. The “blessing” is the temporary benefit given to them in this life.

If the wicked do not turn to God as a result of the “blessings” God showers upon them, they will be cursed:

Malachi 2:2

*If ye will not hear, and if ye will not lay it to heart, to give glory unto my name, saith the LORD of hosts, **I will even send a curse upon you, and I will curse your blessings:** yea, I have cursed them already, because ye do not lay it to heart.*

Romans 1:21

*Because that, **when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened.***

It is not sin to pray for the non-elect, because we do not know whether they are non-elect or not, but we must warn them:

1 Samuel 12:23,24

*Moreover as for me, **God forbid that I should sin against the LORD in ceasing to pray for you:** but I will teach you the good and the right way: only fear the LORD, and serve him in truth with all your heart: for consider how great things he hath done for you.*

87. Of God, By Christ, Through the Spirit

When speaking of the Trinity, the right use of prepositions is important:

1 Peter 1:2,3

Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied. Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead.

Of God

1 Corinthians 8:6

*But to us **there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him.***

1 Corinthians 11:12

*For as the woman is of the man, even so is the man also by the woman; but **all things of God.***

By Christ

2 Corinthians 1:5

*For as the sufferings of Christ abound in us, so **our consolation also aboundeth by Christ.***

Galatians 2:17

*But if, while **we seek to be justified by Christ, we ourselves also are found sinners, is therefore Christ the minister of sin? God forbid.***

Ephesians 3:21

Unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen.

Philippians 4:19

*But my God shall supply all your need according to his riches in glory **by Christ Jesus.***

Colossians 1:16

*For **by him were all things created**, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him.*

Hebrews 11:3

*Through faith we understand that **the worlds were framed by the word of God**, so that things which are seen were not made of things which do appear.*

1 Peter 5:10

*But the God of all grace, who hath **called us unto his eternal glory by Christ Jesus**, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you.*

Through the Spirit

Romans 8:13

*For if ye live after the flesh, ye shall die: but **if ye through the Spirit do mortify the deeds of the body, ye shall live.***

Galatians 5:5

*For **we through the Spirit wait for the hope of righteousness by faith.***

Ephesians 2:22

*In whom ye also are builded together for an habitation of God through **the Spirit.***

1 Peter 1:22

*Seeing ye have purified your souls in obeying the truth through the **Spirit** unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently.*

But note, with regards access to the Father, it is through Christ (and His work), by the Spirit:

Ephesians 2:18

For through him we both have access by one Spirit unto the Father.

88. Sanctification By The Truth

Sanctification is not our “every day in every way getting better and better.” We do not improve. It is our being more and more set apart from the world. This is shown by Christ saying that He sanctifies Himself:

John 17:19

*And for their sakes **I sanctify myself**, that they also might be sanctified through the truth.*

Christ here is setting Himself more and more apart from the world unto the task He has been given to do. He cannot grow better and better, as He is already perfect.

We are sanctified, being more and more set apart from the world, as we grow in knowledge of the truth:

John 17:19

*And for their sakes **I sanctify myself**, that they also might be sanctified through the truth.*

John 17:17

Sanctify them through thy truth: thy word is truth.

Acts 20:32

*And now, brethren, I commend you to God, and **to the word of his grace**, which is able to build you up, and **to give you an inheritance among all them which are sanctified.***

Colossians 3:10,16

*And have put on the new man, which is renewed in **knowledge** after the image of him that created him.... Let **the word of Christ** dwell in you richly.*

2 Peter 1:3

*According as his divine power hath given unto us all things that pertain unto life and godliness, through the **knowledge** of him that hath called us to glory and virtue.*

Truth can only act on the mind. Those without true religion are said to have “*no understanding*”:

Psalm 32:9

Be ye not as the horse, or as the mule, which have no understanding: whose mouth must be held in with bit and bridle, lest they come near unto thee.

Isaiah 27:11

*When the boughs thereof are withered, they shall be broken off: the women come, and set them on fire: for **it is a people of no understanding**: therefore he that made them will not have mercy on them, and he that formed them will shew them no favour.*

Isaiah 29:16

*Surely your turning of things upside down shall be esteemed as the potter's clay: for shall the work say of him that made it, He made me not? or **shall the thing framed say of him that framed it, He had no understanding?***

Knowledge of the truth is vital to our sanctification:

Jeremiah 23:28,29

*The prophet that hath a dream, let him tell a dream; and he that hath my word, let him speak my word faithfully. What is the chaff to the wheat? saith the LORD. **Is not my word like as a fire? saith the LORD; and like a hammer that breaketh the rock in pieces?***

Hosea 4:6

My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me: seeing thou hast forgotten the law of thy God, I will also forget thy children.

Hosea 6:6

For I desired mercy, and not sacrifice; and the knowledge of God more than burnt offerings.

Acts 13:12

*Then the deputy, when he saw what was done, believed, **being astonished at the doctrine of the Lord.***

89. Ask And Ye Shall Receive

We are called to ask for things from the Lord, and are told that He will give us whatever we ask for:

Matthew 7:7

Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.

Matthew 21:22

And all things, whatsoever ye shall ask in prayer, believing, ye shall receive.

Luke 11:9

And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.

But this is NOT *carte blanche* to ask for anything we want. We often do not get what we ask for, because we don't ask in faith. In other words, we are asking for the wrong reasons:

James 1:5-7

If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive any thing of the Lord.

James 4:3

Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts.

1 John 5:16

If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it.

Such promises are only given to the Lord's people, who will only want what the Lord wills anyway:

Jeremiah 29:12,13

Then shall ye call upon me, and ye shall go and pray unto me, and I will hearken unto you. And ye shall seek me, and find me, when ye shall search for me with all your heart.

John 15:7

If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.

[Note our prayers are only answered as long as we “abide” in Christ, and therefore want what He wants. To the extent we don't “abide” in Him, we are not to expect any answers to prayer.]

John 15:16

*Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that **whatsoever ye shall ask of the Father in my name, he may give it you.***

John 16:24

*Hitherto have ye asked nothing in my name: **ask, and ye shall receive, that your joy may be full.***

1 John 3:22

*And **whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight.***

1 John 5:14,15

*And **this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us: and if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him.***

Prayer is a conforming of our wills to God's will, not the other way around:

James 5:17,18

Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months. And he prayed again, and the heaven gave rain, and the earth brought forth her fruit.

90. Beseech

For God to “*beseech*” men, is NOT God pleading with sinners to come to Him, as though He were powerless. If that was the case, no man would ever come to Him. Rather, it is the same word as “*exhort*,” which is an earnest request:

Exodus 3:18

*And they shall hearken to thy voice: and thou shalt come, thou and the elders of Israel, unto the king of Egypt, and ye shall say unto him, The LORD God of the Hebrews hath met with us: and **now let us go, we beseech thee**, three days' journey into the wilderness, that we may sacrifice to the LORD our God.*

1 Corinthians 4:16

*Wherefore **I beseech you, be ye followers of me.***

2 Corinthians 5:20

*Now then we are ambassadors for Christ, **as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God.***

2 Corinthians 6:1

We then, as workers together with him, beseech you also that ye receive not the grace of God in vain.

“*Beseech*” is an exhortation. It is less strong than “*enjoin*,” which is to “command” :

Philemon 1:8,9

*Wherefore, **though I might be much bold in Christ to enjoin thee that which is convenient, yet for love's sake I rather beseech thee**, being such an one as Paul the aged, and now also a prisoner of Jesus Christ.*

In other words, it is asking someone to do something, not of necessity but willingly:

Philemon 1:14

*But without thy mind would I do nothing; that **thy benefit should not be as it were of necessity, but willingly.***

In salvation, God gives the faith and repentance required. In other words, He makes us willing:

Psalm 110:3

Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning; thou hast the dew of thy youth.

With regards our beseeching God, it means pray to, or request earnestly:

Malachi 1:9

And now, I pray you, beseech God that he will be gracious unto us: this hath been by your means: will he regard your persons? saith the LORD of hosts.

91. Plead

For God to “plead” with men, is NOT God or Christ on His knees begging sinners to come to Him, as though He were powerless. It means “judge” or “defend” as in a courtroom:

Judges 6:31,32

*And Joash said unto all that stood against him, **Will ye plead for Baal?** will ye save him? **he that will plead for him, let him be put to death** whilst it is yet morning: if he be a god, **let him plead for himself**, because one hath cast down his altar. Therefore on that day he called him Jerubbaal, saying, **Let Baal plead against him**, because he hath thrown down his altar.*

1 Samuel 24:15

The LORD therefore be judge, and judge between me and thee, and see, and plead my cause, and deliver me out of thine hand.

Job 9:19

*If I speak of strength, lo, he is strong: and **if of judgment, who shall set me a time to plead?***

Job 13:19

***Who is he that will plead with me?** for now, if I hold my tongue, I shall give up the ghost.*

Job 16:21

O that one might plead for a man with God, as a man pleadeth for his neighbour.

Job 19:5

*If indeed ye will magnify yourselves against me, and **plead against me my reproach.***

Job 23:6

***Will he plead against me with his great power?** No; but he would put strength in me.*

Psalms 35:1

Plead my cause, O LORD, with them that strive with me: fight against them that fight against me.

Psalm 43:1

***Judge me, O God, and plead my cause** against an ungodly nation: O deliver me from the deceitful and unjust man.*

Psalm 74:22

***Arise, O God, plead thine own cause:** remember how the foolish man reproacheth thee daily.*

Psalm 119:154

***Plead my cause, and deliver me:** quicken me according to thy word.*

Proverbs 22:23

***For the LORD will plead their cause,** and spoil the soul of those that spoiled them.*

Proverbs 23:11

For their redeemer is mighty; he shall plead their cause with thee.

Proverbs 31:9

*Open thy mouth, judge righteously, and **plead the cause of the poor and needy.***

Isaiah 1:17

*Learn to do well; seek judgment, relieve the oppressed, **judge the fatherless, plead for the widow.***

Isaiah 3:13

The LORD standeth up to plead, and standeth to judge the people.

Isaiah 43:26

*Put me in remembrance: **let us plead together: declare thou, that thou mayest be justified.***

Isaiah 66:16

For by fire and by his sword will the LORD plead with all flesh: and the slain of the LORD shall be many.

Jeremiah 2:9

Wherefore I will yet plead with you, saith the LORD, and with your children's children will I plead.

Jeremiah 2:29

Wherefore will ye plead with me? ye all have transgressed against me, saith the LORD.

Jeremiah 2:35

Yet thou sayest, Because I am innocent, surely his anger shall turn from me. Behold, I will plead with thee, because thou sayest, I have not sinned.

Jeremiah 12:1

Righteous art thou, O LORD, when I plead with thee: yet let me talk with thee of thy judgments: Wherefore doth the way of the wicked prosper? wherefore are all they happy that deal very treacherously?

Jeremiah 25:31

A noise shall come even to the ends of the earth; for the LORD hath a controversy with the nations, he will plead with all flesh; he will give them that are wicked to the sword, saith the LORD.

Jeremiah 30:13

There is none to plead thy cause, that thou mayest be bound up: thou hast no healing medicines.

Jeremiah 50:34

Their Redeemer is strong; the LORD of hosts is his name: he shall thoroughly plead their cause, that he may give rest to the land, and disquiet the inhabitants of Babylon.

Jeremiah 51:36

Therefore thus saith the LORD; Behold, I will plead thy cause, and take vengeance for thee; and I will dry up her sea, and make her springs dry.

Ezekiel 17:20

And I will spread my net upon him, and he shall be taken in my snare, and I will bring him to Babylon, and will plead with him there for his trespass that he hath trespassed against me.

Ezekiel 20:4

Wilt thou judge them, son of man, wilt thou judge them? cause them to know the abominations of their fathers.

Ezekiel 20:35,36

*And I will bring you into the wilderness of the people, and **there will I plead with you face to face. Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord GOD.***

Ezekiel 22:2

*Now, **thou son of man, wilt thou judge, wilt thou judge the bloody city?** yea, thou shalt shew her all her abominations.*

Ezekiel 23:36

*The LORD said moreover unto me; **Son of man, wilt thou judge Aholah and Aholibah?** yea, declare unto them their abominations.*

Ezekiel 38:22

*And **I will plead against him with pestilence and with blood;** and I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire, and brimstone.*

Hosea 2:2

***Plead with your mother, plead:** for she is not my wife, neither am I her husband: let her therefore put away her whoredoms out of her sight, and her adulteries from between her breasts.*

Joel 3:2

*I will also gather all nations, and will bring them down into the valley of Jehoshaphat, **and will plead with them there** for my people and for my heritage Israel, whom they have scattered among the nations, and parted my land.*

Micah 6:2

*Hear ye, O mountains, the LORD'S controversy, and ye strong foundations of the earth: for the LORD hath a controversy with his people, and **he will plead with Israel.***

Micah 7:9

*I will bear the indignation of the LORD, because I have sinned against him, **until he plead my cause, and execute judgment for me:** he will bring me forth to the light, and I shall behold his righteousness.*

92. Persuade

For God to ask us to “*persuade*” men, is not God or Christ asking us to get on our knees and beg sinners to come to Him, or to try to twist their arm to believe, as though He were powerless. It means to “convince”:

1 Kings 22:20-22

*And the LORD said, **Who shall persuade Ahab**, that he may go up and fall at Ramothgilead? And one said on this manner, and another said on that manner. And there came forth a spirit, and stood before the LORD, and said, **I will persuade him**. And the LORD said unto him, Wherewith? And he said, I will go forth, and I will be a lying spirit in the mouth of all his prophets. And he said, **Thou shalt persuade him**, and prevail also: go forth, and do so.*

2 Chronicles 32:11

Doth not Hezekiah persuade you to give over yourselves to die by famine and by thirst, saying, The LORD our God shall deliver us out of the hand of the king of Assyria?

2 Chronicles 32:15

*Now therefore **let not Hezekiah deceive you, nor persuade you on this manner**, neither yet believe him: for no god of any nation or kingdom was able to deliver his people out of mine hand, and out of the hand of my fathers: how much less shall your God deliver you out of mine hand?*

Isaiah 36:18

***Beware lest Hezekiah persuade you**, saying, The LORD will deliver us. Hath any of the gods of the nations delivered his land out of the hand of the king of Assyria?*

Matthew 28:14

*And if this come to the governor's ears, **we will persuade him**, and secure you.*

Acts 26:28

*Then Agrippa said unto Paul, **Almost thou persuadest me to be a Christian.***

2 Corinthians 5:11

*Knowing therefore the terror of the Lord, **we persuade men**; but we are made manifest unto God; and I trust also are made manifest in your consciences.*

Galatians 1:10

*For **do I now persuade men, or God?** or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ.*

1 John 3:19

*And hereby we know that we are of the truth, and **shall assure our hearts before him.***

Westminster Standards Epistle to the Reader:

*“We should scarce imagine it any better than an impertinency, in this noon-day of the gospel, either to **inform or persuade** in a duty so expressly commanded...”*

93. Sieve of Vanity

All men are on this earth to be sifted through the “*sieve of vanity*.” Only the elect shall be saved. God will cause the rest to err:

Isaiah 30:28

*And his breath, as an overflowing stream, shall reach to the midst of the neck, **to sift the nations with the sieve of vanity**: and there shall be a bridle in the jaws of the people, causing them to err.*

Amos 9:9

*For, lo, I will command, and **I will sift the house of Israel among all nations**, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth.*

Habakkuk 2:13,14

*Behold, is it not of the LORD of hosts that the people shall labour in the very fire, and **the people shall weary themselves for very vanity**? For the earth shall be filled with the knowledge of the glory of the LORD, as the waters cover the sea.*

Luke 22:31

*And the Lord said, Simon, Simon, behold, Satan hath desired to have you, **that he may sift you as wheat**.*

94. Fear of God

Having the “*fear of God*” is a characteristic of the believer:

Deuteronomy 8:6

Therefore thou shalt keep the commandments of the LORD thy God, to walk in his ways, and to fear him.

Deuteronomy 13:4

Ye shall walk after the LORD your God, and fear him, and keep his commandments, and obey his voice, and ye shall serve him, and cleave unto him.

Psalms 22:23,25

Ye that fear the LORD, praise him; all ye the seed of Jacob, glorify him; and fear him, all ye the seed of Israel.... My praise shall be of thee in the great congregation: I will pay my vows before them that fear him.

Psalms 25:14

The secret of the LORD is with them that fear him; and he will shew them his covenant.

Psalms 33:18

Behold, the eye of the LORD is upon them that fear him, upon them that hope in his mercy.

Psalms 34:7

The angel of the LORD encampeth round about them that fear him, and delivereth them.

Psalms 34:9

O fear the LORD, ye his saints: for there is no want to them that fear him.

Psalms 67:7

God shall bless us; and all the ends of the earth shall fear him.

Psalms 85:9

Surely his salvation is nigh them that fear him; that glory may dwell in our land.

Psalm 103:11,13,17

For as the heaven is high above the earth, so great is his mercy toward them that fear him.... Like as a father pitieth his children, so the LORD pitieth them that fear him.... But the mercy of the LORD is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children.

Psalm 111:5

He hath given meat unto them that fear him: he will ever be mindful of his covenant.

Psalm 112:1

Praise ye the LORD. Blessed is the man that feareth the LORD, that delighteth greatly in his commandments.

Psalm 119:120

My flesh trembleth for fear of thee; and I am afraid of thy judgments.

Psalm 145:19

He will fulfil the desire of them that fear him: he also will hear their cry, and will save them.

Psalm 147:11

The LORD taketh pleasure in them that fear him, in those that hope in his mercy.

Ecclesiastes 12:13

Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man.

Isaiah 8:13

Sanctify the LORD of hosts himself; and let him be your fear, and let him be your dread.

Jeremiah 32:40

And I will make an everlasting covenant with them, that I will not turn away from them, to do them good; but I will put my fear in their hearts, that they shall not depart from me.

Jeremiah 33:9

*And it shall be to me a name of joy, a praise and an honour before all the nations of the earth, which shall hear all the good that I do unto them: and **they shall fear and tremble** for all the goodness and for all the prosperity that I procure unto it.*

Matthew 10:28

*And fear not them which kill the body, but are not able to kill the soul: but rather **fear him which is able to destroy both soul and body in hell.***

Luke 1:50

*And **his mercy is on them that fear him** from generation to generation.*

Luke 12:5

*But I will forewarn you whom ye shall fear: **Fear him, which after he hath killed hath power to cast into hell; yea, I say unto you, Fear him.***

Luke 23:40

*But the other answering rebuked him, saying, **Dost not thou fear God,** seeing thou art in the same condemnation?*

Philippians 2:12

*Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, **work out your own salvation with fear and trembling.***

Hebrews 12:28

*Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby **we may serve God acceptably with reverence and godly fear.***

Revelation 19:5

*And a voice came out of the throne, saying, Praise our God, all ye his servants, and **ye that fear him,** both small and great.*

It is the unbeliever who does NOT fear God:

Deuteronomy 5:29

O that there were such an heart in them, that they would fear me, and keep all my commandments always, that it might be well with them, and with their children for ever.

Deuteronomy 25:18

*How he met thee by the way, and smote the hindmost of thee, even all that were feeble behind thee, when thou wast faint and weary; and **he feared not God.***

Psalms 9:20

Put them in fear, O LORD: that the nations may know themselves to be but men. Selah.

Psalms 36:1

*The transgression of the wicked saith within my heart, that **there is no fear of God before his eyes.***

Jeremiah 2:19

*Thine own wickedness shall correct thee, and thy backslidings shall reprove thee: know therefore and see that it is an evil thing and bitter, that thou hast forsaken the LORD thy God, and that **my fear is not in thee,** saith the Lord GOD of hosts.*

Jeremiah 5:22-24

*Fear ye not me? saith the LORD: will ye not tremble at my presence, which have placed the sand for the bound of the sea by a perpetual decree, that it cannot pass it: and though the waves thereof toss themselves, yet can they not prevail; though they roar, yet can they not pass over it? But this people hath a revolting and a rebellious heart; they are revolted and gone. **Neither say they in their heart, Let us now fear the LORD our God,** that giveth rain, both the former and the latter, in his season: he reserveth unto us the appointed weeks of the harvest.*

Jeremiah 36:24

*Yet **they were not afraid,** nor rent their garments, neither the king, nor any of his servants that heard all these words.*

Romans 3:18

There is no fear of God before their eyes.

But there is a sense in which the believer does not fear (that is fear in the same sense as fear of his enemies on this earth):

Exodus 20:20

*And Moses said unto the people, **Fear not: for God is come to prove you, and that his fear may be before your faces, that ye sin not.***

[Note the two types of fear are both mentioned in this verse.]

Luke 1:74

*That he would grant unto us, that we being delivered out of the hand of our enemies **might serve him without fear**, in holiness and righteousness before him, all the days of our life.*

Romans 8:15

*For ye **have not received the spirit of bondage again to fear**; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.*

2 Timothy 1:7

*For **God hath not given us the spirit of fear**; but of power, and of love, and of a sound mind.*

The devils believe, and tremble, because they know their latter end:

James 2:19

*Thou believest that there is one God; thou doest well: **the devils also believe, and tremble.***

When Christ returns, the wicked will fear, because their latter end will be made plain to them:

Job 15:21

***A dreadful sound is in his ears:** in prosperity the destroyer shall come upon him.*

Psalms 73:19

*How are they brought into desolation, as in a moment! **they are utterly consumed with terrors.***

Isaiah 2:10,19

*Enter into the rock, and hide thee in the dust, **for fear of the LORD, and for the glory of his majesty**.... And they shall go into the holes of the rocks, and into the caves of the earth, **for fear of the LORD, and for the glory of his majesty**, when he ariseth to shake terribly the earth.*

Hosea 10:8

*The high places also of Aven, the sin of Israel, shall be destroyed: the thorn and the thistle shall come up on their altars; and **they shall say to the mountains, Cover us; and to the hills, Fall on us.***

Luke 23:30

Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us.

Revelation 9:6

And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them.

Other references to the fear of the Lord:

Genesis 20:11

*And Abraham said, Because I thought, Surely **the fear of God** is not in this place; and they will slay me for my wife's sake.*

Genesis 35:5

*And they journeyed: and **the terror of God** was upon the cities that were round about them, and they did not pursue after the sons of Jacob.*

1 Samuel 11:7

*And **the fear of the LORD** fell on the people, and they came out with one consent.*

2 Samuel 23:3

*The God of Israel said, the Rock of Israel spake to me, He that ruleth over men must be just, ruling in **the fear of God.***

1 Chronicles 13:12

*And David was **afraid of God** that day, saying, How shall I bring the ark of God home to me?*

2 Chronicles 14:14

*And they smote all the cities round about Gerar; for **the fear of the LORD** came upon them: and they spoiled all the cities; for there was exceeding much spoil in them.*

2 Chronicles 17:10

*And **the fear of the LORD** fell upon all the kingdoms of the lands that were round about Judah, so that they made no war against Jehoshaphat.*

2 Chronicles 19:7

*Wherefore now let **the fear of the LORD** be upon you; take heed and do it: for there is no iniquity with the LORD our God, nor respect of persons, nor taking of gifts.*

2 Chronicles 19:9

*And he charged them, saying, Thus shall ye do in **the fear of the LORD**, faithfully, and with a perfect heart.*

2 Chronicles 20:29

*And **the fear of God** was on all the kingdoms of those countries, when they had heard that the LORD fought against the enemies of Israel.*

Nehemiah 5:15

*But the former governors that had been before me were chargeable unto the people, and had taken of them bread and wine, beside forty shekels of silver; yea, even their servants bare rule over the people: but so did not I, because of **the fear of God**.*

Job 6:4

*For the arrows of the Almighty are within me, the poison whereof drinketh up my spirit: **the terrors of God** do set themselves in array against me.*

Job 6:14

*To him that is afflicted pity should be shewed from his friend; but he forsaketh **the fear of the Almighty**.*

Job 28:28

*And unto man he said, Behold, **the fear of the Lord**, that is wisdom; and to depart from evil is understanding.*

Job 37:23,24

*Touching the Almighty, we cannot find him out: he is excellent in power, and in judgment, and in plenty of justice: he will not afflict. **Men do therefore fear him**: he respecteth not any that are wise of heart.*

Psalms 19:9

***The fear of the LORD** is clean, enduring for ever: the judgments of the LORD are true and righteous altogether.*

Psalms 34:11

*Come, ye children, hearken unto me: I will teach you **the fear of the LORD**.*

Psalms 111:10

***The fear of the LORD** is the beginning of wisdom: a good understanding have all they that do his commandments: his praise endureth for ever.*

Proverbs 1:7

***The fear of the LORD** is the beginning of knowledge: but fools despise wisdom and instruction.*

Proverbs 1:29

*For that they hated knowledge, and did not choose **the fear of the LORD***

Proverbs 2:5

*Then shalt thou understand **the fear of the LORD**, and find the knowledge of God.*

Proverbs 8:13

***The fear of the LORD** is to hate evil: pride, and arrogancy, and the evil way, and the froward mouth, do I hate.*

Proverbs 9:10

***The fear of the LORD** is the beginning of wisdom: and the knowledge of the holy is understanding.*

Proverbs 10:27

The fear of the LORD prolongeth days: but the years of the wicked shall be shortened.

Proverbs 14:26,27

In the fear of the LORD is strong confidence: and his children shall have a place of refuge. *The fear of the LORD* is a fountain of life, to depart from the snares of death.

Proverbs 15:16

Better is little with *the fear of the LORD* than great treasure and trouble therewith.

Proverbs 15:33

The fear of the LORD is the instruction of wisdom; and before honour is humility.

Proverbs 16:6

By mercy and truth iniquity is purged: and by *the fear of the LORD* men depart from evil.

Proverbs 19:23

The fear of the LORD tendeth to life: and he that hath it shall abide satisfied; he shall not be visited with evil.

Proverbs 22:4

By humility and *the fear of the LORD* are riches, and honour, and life.

Proverbs 23:17

Let not thine heart envy sinners: but be thou in *the fear of the LORD* all the day long.

Isaiah 11:1-3

And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots: And the spirit of the LORD shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD; And shall make him of quick understanding in the fear of the LORD: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears

Isaiah 33:5,6

*The LORD is exalted; for he dwelleth on high: he hath filled Zion with judgment and righteousness. And wisdom and knowledge shall be the stability of thy times, and strength of salvation: **the fear of the LORD** is his treasure.*

Hosea 3:5

*Afterward shall the children of Israel return, and seek the LORD their God, and David their king; and shall **fear the LORD** and his goodness in the latter days.*

Hosea 13:1

*When Ephraim spake **trembling**, he exalted himself in Israel; but when he offended in Baal, he died.*

Jonah 1:16

*Then **the men feared the LORD exceedingly**, and offered a sacrifice unto the LORD, and made vows.*

Haggai 1:12

*Then Zerubbabel the son of Shealtiel, and Joshua the son of Josedech, the high priest, with all the remnant of the people, obeyed the voice of the LORD their God, and the words of Haggai the prophet, as the LORD their God had sent him, **and the people did fear before the LORD.***

Malachi 2:5

*My covenant was with him of life and peace; and I gave them to him **for the fear wherewith he feared me, and was afraid before my name.***

Acts 9:31

*Then had the churches rest throughout all Judaea and Galilee and Samaria, and were edified; and walking in **the fear of the Lord**, and in the comfort of the Holy Ghost, were multiplied.*

2 Corinthians 5:11

*Knowing therefore **the terror of the Lord**, we persuade men; but we are made manifest unto God; and I trust also are made manifest in your consciences.*

2 Corinthians 7:1

*Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in **the fear of God.***

Ephesians 5:21

*Submitting yourselves one to another in **the fear of God.***

95. Man's Goings Are Of The Lord

Job 12:10

In whose hand is the soul of every living thing, and the breath of all mankind.

Psalm 33:15

He fashioneth their hearts alike; he considereth all their works.

Psalm 37:23

The steps of a good man are ordered by the LORD: and he delighteth in his way.

Proverbs 16:1

The preparations of the heart in man, and the answer of the tongue, is from the LORD.

Proverbs 16:9

A man's heart deviseth his way: but the LORD directeth his steps.

Proverbs 19:21

There are many devices in a man's heart; nevertheless the counsel of the LORD, that shall stand.

Proverbs 20:24

Man's goings are of the LORD; how can a man then understand his own way?

Proverbs 21:1

The king's heart is in the hand of the LORD, as the rivers of water: he turneth it whithersoever he will.

Isaiah 10:5-7

*O Assyrian, the rod of mine anger, and the staff in their hand is mine indignation. I will send him against an hypocritical nation, and against the people of my wrath will I give him a charge, to take the spoil, and to take the prey, and to tread them down like the mire of the streets. **Howbeit he meaneth not so, neither doth his heart think so;** but it is in his heart to destroy and cut off nations not a few.*

Isaiah 26:12

*LORD, thou wilt ordain peace for us: for **thou also hast wrought all our works in us.***

Jeremiah 10:23

*O LORD, **I know that the way of man is not in himself: it is not in man that walketh to direct his steps.***

Jeremiah 31:3

*The LORD hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love: therefore **with lovingkindness have I drawn thee.***

Daniel 5:23

*But hast lifted up thyself against the Lord of heaven; and they have brought the vessels of his house before thee, and thou, and thy lords, thy wives, and thy concubines, have drunk wine in them; and thou hast praised the gods of silver, and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know: and **the God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified.***

Joel 2:32

*And it shall come to pass, that whosoever shall call on the name of the LORD shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the LORD hath said, and **in the remnant whom the LORD shall call.***

Amos 4:13

*For, lo, he that formeth the mountains, and createth the wind, and **declareth unto man what is his thought,** that maketh the morning darkness, and treadeth upon the high places of the earth, The LORD, The God of hosts, is his name.*

Acts 17:28

***For in him we live, and move, and have our being;** as certain also of your own poets have said, For we are also his offspring.*

Ephesians 2:8-10

*For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, **which God hath before ordained that we should walk in them.***

Philippians 2:13

For it is God which worketh in you both to will and to do of his good pleasure.

Incline Our Hearts

1 Kings 8:58

That he may incline our hearts unto him, to walk in all his ways, and to keep his commandments, and his statutes, and his judgments, which he commanded our fathers.

Psalms 51:10

Create in me a clean heart, O God; and renew a right spirit within me.

Psalms 119:36

Incline my heart unto thy testimonies, and not to covetousness.

Psalms 141:4

Incline not my heart to any evil thing, to practise wicked works with men that work iniquity: and let me not eat of their dainties.

Turn us and We Shall be Turned

Psalms 80:3,7,19

Turn us again, O God, and cause thy face to shine; and we shall be saved.... Turn us again, O God of hosts, and cause thy face to shine; and we shall be saved.... Turn us again, O LORD God of hosts, cause thy face to shine; and we shall be saved.

Psalms 85:4

Turn us, O God of our salvation, and cause thine anger toward us to cease.

Jeremiah 31:18,19

*I have surely heard Ephraim bemoaning himself thus; Thou hast chastised me, and I was chastised, as a bullock unaccustomed to the yoke: **turn thou me, and I shall be turned;** for thou art the LORD my God. Surely **after that I was turned, I repented;** and after that I was instructed, I smote upon my thigh: I was ashamed, yea, even confounded, because I did bear the reproach of my youth.*

Lamentations 5:21

Turn thou us unto thee, O LORD, and we shall be turned; renew our days as of old.

Other Relevant Verses

Song of Solomon 1:4

Draw me, we will run after thee: the king hath brought me into his chambers: we will be glad and rejoice in thee, we will remember thy love more than wine: the upright love thee.

Jeremiah 17:14

Heal me, O LORD, and I shall be healed; save me, and I shall be saved: for thou art my praise.

John 6:44

No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day.

96. Temptations are Trials

A “*temptation*” in Scripture is not necessarily a temptation to evil, but rather a “trial” or “test”:

Acts 20:19

*Serving the Lord with all humility of mind, and with many tears, **and temptations**, which befell me by the lying in wait of the Jews.*

1 Corinthians 10:9

Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents.

1 Corinthians 10:13

There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.

Galatians 4:14

And my temptation which was in my flesh ye despised not, nor rejected; but received me as an angel of God, even as Christ Jesus.

Hebrews 2:18

For in that he himself hath suffered being tempted, he is able to succour them that are tempted.

Hebrews 4:15

*For we have not an high priest which cannot be touched with the feeling of our infirmities; but **was in all points tempted like as we are, yet without sin.***

James 1:2,3,12

*My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience.... **Blessed is the man that endureth temptation:** for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him.*

1 Peter 1:6,7

Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations: that the trial of your faith,

being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ.

Revelation 3:10

Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.

God “*tempts*” us, in other words, He “*tries*” us, or “*tests*” us:

Genesis 22:1

*And it came to pass after these things, that **God did tempt Abraham**, and said unto him, Abraham: and he said, Behold, here I am.*

Deuteronomy 4:34

Or hath God assayed to go and take him a nation from the midst of another nation, by temptations, by signs, and by wonders, and by war, and by a mighty hand, and by a stretched out arm, and by great terrors, according to all that the LORD your God did for you in Egypt before your eyes?

Hebrews 11:17

By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son.

But He never tempts us with evil:

James 1:13,14

Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man: but every man is tempted, when he is drawn away of his own lust, and enticed.

97. Duty Faith and Duty Repentance

It is the duty of all men everywhere to come to know the one true, living God for themselves personally:

Psalm 97:7

*Confounded be all they that serve graven images, that boast themselves of idols: **worship him, all ye gods.***

Psalm 98:4

Make a joyful noise unto the LORD, all the earth: make a loud noise, and rejoice, and sing praise.

Psalm 100:1,2

Make a joyful noise unto the LORD, all ye lands. Serve the LORD with gladness: come before his presence with singing.

Ezekiel 13:22

*Because with lies ye have made the heart of the righteous sad, whom I have not made sad; and strengthened the hands of the wicked, that he should not **return from his wicked way, by promising him life.***

To do this, we must all repent and believe in the Lord Jesus Christ for our salvation:

Mark 1:15

*And saying, **The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.***

John 3:18,19

*He that believeth on him is not condemned: but **he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.** And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.*

John 5:22,23

*For the Father judgeth no man, but hath committed all judgment unto the Son: **that all men should honour the Son, even as they honour the Father.***

John 8:24

*I said therefore unto you, that ye shall die in your sins: for **if ye believe not that I am he, ye shall die in your sins.***

John 12:48

He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day.

Acts 8:22

Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee.

Acts 17:26,27,30

*And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; **that they should seek the Lord**, if haply they might feel after him, and find him, though he be not far from every one of us.... And the times of this ignorance God winked at; but **now commandeth all men every where to repent.***

Acts 20:21

*Testifying both to the Jews, and also to the Greeks, **repentance toward God, and faith toward our Lord Jesus Christ.***

Acts 26:20

*But shewed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judaea, and then to the Gentiles, **that they should repent and turn to God, and do works meet for repentance.***

Romans 16:26

*But now is made manifest, and by the scriptures of the prophets, according to **the commandment of the everlasting God, made known to all nations for the obedience of faith.***

2 Thessalonians 1:8

*In flaming fire **taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ.***

1 John 3:23

And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment.

Revelation 14:7

Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters.

But no man has the ability to repent and believe in himself:

Psalms 10:4

The wicked, through the pride of his countenance, will not seek after God: God is not in all his thoughts.

Romans 3:11,12

There is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one.

We must therefore recognise our inability and cry to God to be granted the repentance and faith we need:

Repentance is a Gift of God

Acts 5:31

Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins.

Acts 11:18

When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life.

2 Timothy 2:25

In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth;

Faith is a Gift of God

Ephesians 2:8,9

For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast.

98. Forgiveness

The following verse seems to suggest that we should forgive everyone everything unconditionally:

Matthew 18:21,22

*Then came Peter to him, and said, Lord, **how oft shall my brother sin against me, and I forgive him? till seven times?** Jesus saith unto him, **I say not unto thee, Until seven times: but, Until seventy times seven.***

But we can only forgive if we receive a credible outward profession of repentance from the other party. Earlier in the passage we're told:

Matthew 18:15-18

*Moreover **if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican.** Verily I say unto you, **Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven.***

The context is that our brother has wronged us and we are disciplining him. If he remains unrepentant, then we do not forgive him, but instead, the process continues until, eventually, he is excommunicated from the visible church.

In the parable following (vv.23-35), the debtor bows down and worships the king in a credible outward profession of repentance (which, it turns out, was not genuine), which rightly elicits our forgiveness:

Matthew 18:26,27

*The servant therefore fell down, and worshipped him, saying, Lord, **have patience with me, and I will pay thee all.** Then the lord of that servant was moved with compassion, and loosed him, and **forgave him the debt.***

We must only forgive “*if he repents,*” i.e. gives a credible outward profession of repentance:

Luke 17:3,4

*Take heed to yourselves: If thy brother trespass against thee, rebuke him; and **if he repent,** forgive him. And if he trespass against thee seven times in a day, **and seven times in a day turn again to thee, saying, I repent;** thou shalt forgive him.*

We must confess our sins AND forsake them in order to obtain mercy from God:

Proverbs 28:13

*He that covereth his sins shall not prosper: but **whoso confesseth and forsaketh them shall have mercy.***

But we must always forgive “*if we have ought against any,*” in other words, if the problem is within ourselves and not in the other person:

Mark 11:25,26

*And when ye stand praying, **forgive, if ye have ought against any:** that your Father also which is in heaven may forgive you your trespasses. But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses.*

99. Servant in Isaiah

Sometimes the “*servant*” in Isaiah is Israel or the elect:

Isaiah 41:8,9

*But thou, Israel, art my servant, Jacob whom I have chosen, the seed of Abraham my friend. Thou whom I have taken from the ends of the earth, and called thee from the chief men thereof, and said unto thee, **Thou art my servant; I have chosen thee, and not cast thee away.***

Isaiah 42:19

Who is blind, but my servant?** or deaf, as my messenger that I sent? who is blind as he that is perfect, and blind as **the LORD’S servant?

Isaiah 43:10

***Ye are my witnesses, saith the LORD, and my servant whom I have chosen:** that ye may know and believe me, and understand that I am he: before me there was no God formed, neither shall there be after me.*

Isaiah 44:1,2

*Yet now hear, **O Jacob my servant; and Israel, whom I have chosen** Thus saith the LORD that made thee, and formed thee from the womb, which will help thee; Fear not, O Jacob, my servant; and thou, Jesurun, whom I have chosen.*

Isaiah 44:21

*Remember these, **O Jacob and Israel; for thou art my servant:** I have formed thee; thou art my servant: O Israel, thou shalt not be forgotten of me.*

Isaiah 44:26

*That confirmeth **the word of his servant,** and performeth the counsel of his messengers; that saith to Jerusalem, Thou shalt be inhabited; and to the cities of Judah, Ye shall be built, and I will raise up the decayed places thereof.*

Isaiah 45:4

***For Jacob my servant’s sake, and Israel mine elect,** I have even called thee by thy name: I have surnamed thee, though thou hast not known me.*

Isaiah 48:20

*Go ye forth of Babylon, flee ye from the Chaldeans, with a voice of singing declare ye, tell this, utter it even to the end of the earth; say ye, **The LORD hath redeemed his servant Jacob.***

At other times, the Lord's "servant" can only be one Person, i.e. Christ:

Isaiah 42:1

*Behold **my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my spirit upon him: he shall bring forth judgment to the Gentiles.***

Isaiah 49:1-7

*Listen, O isles, unto me; and hearken, ye people, from far; **The LORD hath called me from the womb; from the bowels of my mother hath he made mention of my name. And he hath made my mouth like a sharp sword; in the shadow of his hand hath he hid me, and made me a polished shaft; in his quiver hath he hid me; and said unto me, Thou art my servant, O Israel, in whom I will be glorified.** Then I said, I have laboured in vain, I have spent my strength for nought, and in vain: yet surely my judgment is with the LORD, and my work with my God. And now, saith the LORD that formed me from the womb **to be his servant, to bring Jacob again to him,** Though Israel be not gathered, yet shall I be glorious in the eyes of the LORD, and my God shall be my strength. And he said, It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: **I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth.** Thus saith the LORD, the Redeemer of Israel, and his Holy One, to him whom man despiseth, to him whom the nation abhorreth, to a servant of rulers, Kings shall see and arise, princes also shall worship, because of the LORD that is faithful, and the Holy One of Israel, and he shall choose thee.*

Note that in v.3 the "servant" is said to be Israel, but he failed, and the true "servant" of the Lord is found to have always been Christ. He comes not only to "bring Jacob again to Him," but also the Gentiles.

Isaiah 50:10

*Who is among you that feareth the LORD, that obeyeth **the voice of his servant,** that walketh in darkness, and hath no light? let him trust in the name of the LORD, and stay upon his God.*

Isaiah 52:13

Behold, my servant shall deal prudently, he shall be exalted and extolled, and be very high.

Isaiah 53:11

He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities.

Notice one place in Hosea, where “son” refers to Israel, is given as a reference to Christ by Matthew:

Hosea 11:1

When Israel was a child, then I loved him, and called my son out of Egypt.

Matthew 2:15

*And was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, **Out of Egypt have I called my son.***

100. 666

666 is the number of the beast. It is the “*number of a man*” (i.e. men in general):

Revelation 13:18

*Here is wisdom. Let him that hath understanding count **the number of the beast: for it is the number of a man; and his number is Six hundred threescore and six.***

In the original Greek, “666” is actually three letters: ΧΞϞ

The number appears twice more in Scripture:

(1.) 1 Kings 10:14

*Now the weight of gold that came to Solomon in one year was **six hundred threescore and six talents of gold.***

Multiplying silver and gold was one of the three things that the Lord specifically told the king NOT to do. Solomon did all three:

Deuteronomy 17:14,16,17

*When thou art come unto the land which the LORD thy God giveth thee, and shalt possess it, and shalt dwell therein, and shalt say, I will set a king over me, like as all the nations that are about me.... But **he shall not multiply horses to himself**, nor cause the people to return to Egypt, to the end that he should multiply horses: forasmuch as the LORD hath said unto you, Ye shall henceforth return no more that way. **Neither shall he multiply wives to himself**, that his heart turn not away: **neither shall he greatly multiply to himself silver and gold.***

and

(2.) Ezra 2:13

*The children of Adonikam, **six hundred sixty and six.***

Interestingly, the parallel passage to this in Nehemiah has the number as 667:

Nehemiah 7:18

The children of Adonikam, six hundred threescore and seven.

Also, Adonikam had other family members who came to Jerusalem later with Ezra in Artaxerxes II reign:

Ezra 8:13

And of the last sons of Adonikam, whose names are these, Eliphelet, Jeiel, and Shemaiah, and with them threescore males.

End of Volume One
