

Bible Notes
Volume Two

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101. Might / May

In modern English, the words “*might*” and “*may*” normally mean a **possibility**, such as in the phrase, “it might happen,” by which we mean “it may or may not” happen. That is **not** the way the words are used in Scripture.

There is a second way these words can be used and that is “making the way clear for something to **definitely** happen.” For example, we can say, “I’m moving this obstacle, so that the way **might** be clear,” in other words, my moving the obstacle means **for sure** that the way is clear. This is the way the words “*might*” and “*may*” are used in Scripture. For example:

Psalm 65:4

*Blessed is the man whom thou choosest, and causest to approach unto thee, **that he may dwell in thy courts**: we shall be satisfied with the goodness of thy house, even of thy holy temple.*

Matthew 1:22

*Now all this was done, **that it might be fulfilled** which was spoken of the Lord by the prophet.*

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.*

Matthew 2:23

*And he came and dwelt in a city called Nazareth: **that it might be fulfilled** which was spoken by the prophets, He shall be called a Nazarene.*

Matthew 4:14

***That it might be fulfilled** which was spoken by Esaias the prophet.*

Matthew 8:17

***That it might be fulfilled** which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses.*

John 10:17

*Therefore doth my Father love me, because **I lay down my life, that I might take it again.***

Ephesians 5:25-27

*Husbands, love your wives, even as Christ also loved the church, and gave himself for it; **that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.***

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 9:15

*And for this cause he is the mediator of the new testament, **that** by means of death, for the redemption of the transgressions that were under the first testament, **they which are called might receive the promise of eternal inheritance.***

1 John 3:8

*He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, **that he might destroy the works of the devil.***

It is in this light that we interpret such passages as:

John 1:7

*The same came for a witness, to bear witness of the Light, **that all men through him might believe.***

John 3:17

*For God sent not his Son into the world to condemn the world; but **that the world through him might be saved.***

John 5:34

*But I receive not testimony from man: but **these things I say, that ye might be saved.***

John 5:40

*And **ye will not come to me, that ye might have life.***

Galatians 1:4

*Who gave himself for our sins, **that he might deliver us from this present evil world,** according to the will of God and our Father.*

Titus 2:14

*Who gave himself for us, **that he might redeem us from all iniquity,** and purify unto himself a peculiar people, zealous of good works.*

2 Peter 1:4

*Whereby are given unto us exceeding great and precious promises: **that by these ye might be partakers of the divine nature,** having escaped the corruption that is in the world through lust.*

1 John 4:9

*In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, **that we might live through him.***

102. Captivity Captive

This Biblical phrase means to set free from captivity:

Judges 5:12

*Awake, awake, Deborah: awake, awake, utter a song: arise, Barak, and **lead thy captivity captive**, thou son of Abinoam.*

Psalm 68:18

*Thou hast ascended on high, **thou hast led captivity captive**: thou hast received gifts for men; yea, for the rebellious also, that the LORD God might dwell among them.*

Ephesians 4:8

*Wherefore he saith, When he ascended up on high, **he led captivity captive**, and gave gifts unto men.*

This is the same as to “bring back” or “bring again” or “turn” captivity:

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.*

Psalm 85:1

*LORD, thou hast been favourable unto thy land: **thou hast brought back the captivity of Jacob**.*

Psalm 126:4

***Turn again our captivity, O LORD**, as the streams in the south.*

Jeremiah 29:14

*And I will be found of you, saith the LORD: and **I will turn away your captivity**, and I will gather you from all the nations, and from all the places whither I have driven you, saith the LORD; and I will bring you again into the place whence I caused you to be carried away captive.*

Jeremiah 30:18

*Thus saith the LORD; Behold, **I will bring again the captivity of Jacob's tents**, and have mercy on his dwellingplaces; and the city shall be builded upon her own heap, and the palace shall remain after the manner thereof.*

Jeremiah 31:23

*Thus saith the LORD of hosts, the God of Israel; As yet they shall use this speech in the land of Judah and in the cities thereof, when **I shall bring again their captivity**; The LORD bless thee, O habitation of justice, and mountain of holiness.*

Jeremiah 33:7

*And **I will cause the captivity of Judah and the captivity of Israel to return**, and will build them, as at the first.*

Jeremiah 33:11

*The voice of joy, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the voice of them that shall say, Praise the LORD of hosts: for the LORD is good; for his mercy endureth for ever: and of them that shall bring the sacrifice of praise into the house of the LORD. For **I will cause to return the captivity of the land**, as at the first, saith the LORD.*

Jeremiah 33:26

*Then will I cast away the seed of Jacob, and David my servant, so that I will not take any of his seed to be rulers over the seed of Abraham, Isaac, and Jacob: for **I will cause their captivity to return**, and have mercy on them.*

Jeremiah 48:46,47

*Woe be unto thee, O Moab! the people of Chemosh perisheth: for thy sons are taken captives, and thy daughters captives. Yet will **I bring again the captivity of Moab** in the latter days, saith the LORD. Thus far is the judgment of Moab.*

Jeremiah 49:5,6

*Behold, I will bring a fear upon thee, saith the Lord GOD of hosts, from all those that be about thee; and ye shall be driven out every man right forth; and none shall gather up him that wandereth. And afterward **I will bring again the captivity of the children of Ammon**, saith the LORD.*

Jeremiah 49:38,39

*And I will set my throne in Elam, and will destroy from thence the king and the princes, saith the LORD. But it shall come to pass in the latter days, that **I will bring again the captivity of Elam**, saith the LORD.*

Ezekiel 16:53-55

When I shall bring again their captivity, the captivity of Sodom and her daughters, and the captivity of Samaria and her daughters, then will I bring again the captivity of thy captives in the midst of them: *That thou mayest bear thine own shame, and mayest be confounded in all that thou hast done, in that thou art a comfort unto them. When thy sisters, Sodom and her daughters, shall return to their former estate, and Samaria and her daughters shall return to their former estate, then thou and thy daughters shall return to your former estate.*

Hosea 6:11

*Also, O Judah, he hath set an harvest for thee, **when I returned the captivity of my people.***

Joel 3:1

*For, behold, in those days, and in that time, **when I shall bring again the captivity of Judah and Jerusalem***

Zephaniah 3:20

*At that time will I bring you again, even in the time that I gather you: for I will make you a name and a praise among all people of the earth, **when I turn back your captivity before your eyes**, saith the LORD.*

103. Look Unto Me All The Ends Of The Earth

Isaiah 45:22-25

Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else. I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, That unto me every knee shall bow, every tongue shall swear. Surely, shall one say, in the LORD have I righteousness and strength: even to him shall men come; and all that are incensed against him shall be ashamed. In the LORD shall all the seed of Israel be justified, and shall glory.

This passage is not a general pleading with sinners to come to God, with God remaining powerless. It is not a take-it-or-leave-it invitation, but a **command**. The phrase “*Look into me, and be ye saved, all the ends of the earth*” is explained by the rest of the passage.

Everyone shall eventually bow the knee to Christ, whether in hell or in heaven:

Philippians 2:10

That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth.

Revelation 5:13

And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever.

But in bowing the knee to Christ, all men are called to do in whilst they are in this world, because all those that are “*incensed against Him,*” and do not bow the knee here, shall be ashamed, and only the “*seed of Israel*” i.e. the elect, shall be justified.

104. The Sea

The “sea” in the Bible, is a type of the great mass of unbelievers, or the nations. Their collective opinions, and therefore power, swell as the sea:

Psalm 107:23-30

They that go down to the sea in ships, that do business in great waters; These see the works of the LORD, and his wonders in the deep. For he commandeth, and raiseth the stormy wind, which lifteth up the waves thereof. They mount up to the heaven, they go down again to the depths: their soul is melted because of trouble. They reel to and fro, and stagger like a drunken man, and are at their wits' end. Then they cry unto the LORD in their trouble, and he bringeth them out of their distresses. He maketh the storm a calm, so that the waves thereof are still. Then are they glad because they be quiet; so he bringeth them unto their desired haven.

Isaiah 17:12,13

Woe to the multitude of many people, which make a noise like the noise of the seas; and to the rushing of nations, that make a rushing like the rushing of mighty waters! 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 27:1

In that day the LORD with his sore and great and strong sword shall punish leviathan the piercing serpent, even leviathan that crooked serpent; and he shall slay the dragon that is in the sea.

Isaiah 33:21

But there the glorious LORD will be unto us a place of broad rivers and streams; wherein shall go no galley with oars, neither shall gallant ship pass thereby.

Isaiah 43:2,16

When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee.... Thus

saith the LORD, which maketh a way in the sea, and a path in the mighty waters.

Isaiah 51:10

Art thou not it which hath dried the sea, the waters of the great deep; that hath made the depths of the sea a way for the ransomed to pass over?

Isaiah 57:20

But the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt.

Isaiah 60:5

Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged; because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee.

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.

Jeremiah 51:42

The sea is come up upon Babylon: she is covered with the multitude of the waves thereof.

Daniel 7:2,3

Daniel spake and said, I saw in my vision by night, and, behold, the four winds of the heaven strove upon the great sea. And four great beasts came up from the sea, diverse one from another.

Habakkuk 3:15

Thou didst walk through the sea with thine horses, through the heap of great waters.

Zechariah 10:11

And he shall pass through the sea with affliction, and shall smite the waves in the sea, and all the deeps of the river shall dry up: and the pride of Assyria shall be brought down, and the sceptre of Egypt shall depart away.

Revelation 13:1

*And **I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy.***

In eternity this will all be gone:

Revelation 21:1

*And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and **there was no more sea.***

105. Cut to / Pricked in the Heart

Being “*cut to the heart*” elicits pure hatred:

Acts 5:33

*When they heard that, **they were cut to the heart, and took counsel to slay them.***

Acts 7:54

*When they heard these things, **they were cut to the heart, and they gnashed on him with their teeth.***

But being “*pricked in the heart*” elicits a cry for mercy:

Acts 2:37

*Now when they heard this, **they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?***

Acts 9:5

*And he said, **Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks.***

The fact that the heart is involved in both these phrases means that we are getting to see what the people are really like underneath everything. Their conscience is being laid bare to elicit the appropriate response, depending on how God is dealing with them.

106. Greater Works

When we come across the phrase “*mighty works*” in Scripture, it is speaking of the miracles Jesus did:

Matthew 11:20,21,23

*Then began he to upbraid **the cities wherein most of his mighty works were done**, because they repented not. Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if **the mighty works, which were done in you**, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes.... 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.*

Matthew 13:54,58

*And when he was come into his own country, he taught them in their synagogue, insomuch that they were astonished, and said, **Whence hath this man this wisdom, and these mighty works?**.... And he did not many mighty works there because of their unbelief.*

Matthew 14:2

*And said unto his servants, This is John the Baptist; he is risen from the dead; and therefore **mighty works do shew forth themselves in him.***

Mark 6:2

*And when the sabbath day was come, he began to teach in the synagogue: and many hearing him were astonished, saying, From whence hath this man these things? and what wisdom is this which is given unto him, that **even such mighty works are wrought by his hands?***

Mark 6:14

*And king Herod heard of him; (for his name was spread abroad:) and he said, That John the Baptist was risen from the dead, and therefore **mighty works do shew forth themselves in him.***

Luke 10:13

*Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if **the mighty works** had been done in Tyre and Sidon, which have been done in you, they had a great while ago repented, sitting in sackcloth and ashes.*

Luke 19:37

And when he was come nigh, even now at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen.

But we are told that there are some “mighty works” that are far greater than mere physically healing:

Mark 6:5

And he could there do no mighty work, save that he laid his hands upon a few sick folk, and healed them.

These are spoken of in Scripture as “greater works.” They include the quickening of those dead in sins to salvation, which is a far greater miracle than merely physically healing a few people:

John 5:20,21

For the Father loveth the Son, and sheweth him all things that himself doeth: and he will shew him greater works than these, that ye may marvel. For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will.

We are also told that we shall do “greater works” too. These will include receiving answers to our prayers:

John 14:12-14

Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in my name, I will do it.

These “greater works” will also include seeing Christ for who He really is:

John 1:50,51

*Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig tree, believest thou? **thou shalt see greater things than these.** And he saith unto him, **Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man.***

107. It is Enough

Luke 22:38

*And they said, Lord, behold, here are two swords. And he said unto them, **It is enough.***

In the above passage it could be mistakenly thought that Christ wants His disciples to be armed, saying “two swords are enough.” But He was really telling them to shut up. In every other passage of the Bible where this phrase is used, it means “this is the end” or “stop this”:

Genesis 45:28

*And **Israel said, It is enough;** Joseph my son is yet alive: I will go and see him before I die.*

Exodus 9:28

*Intreat the LORD (**for it is enough**) that there be no more mighty thunderings and hail; and I will let you go, and ye shall stay no longer.*

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 threshing place of Araunah the Jebusite.*

1 Kings 19:4

*But he himself went a day's journey into the wilderness, and came and sat down under a juniper tree: and he requested for himself that he might die; and said, **It is enough; now, O LORD, take away my life;** for I am not better than my fathers.*

1 Chronicles 21:15

*And God sent an angel unto Jerusalem to destroy it: and as he was destroying, the LORD beheld, and he repented him of the evil, and said to the angel that destroyed, **It is enough, stay now thine hand.** And the angel of the LORD stood by the threshing floor of Ornan the Jebusite.*

Proverbs 30:15,16

*The horseleach bath two daughters, crying, Give, give. There are three things that are never satisfied, yea, **four things say not, It is enough.** The grave; and the*

barren womb; the earth that is not filled with water; and the fire that saith not, It is enough.

Mark 14:41

*And he cometh the third time, and saith unto them, Sleep on now, and take your rest: **it is enough, the hour is come;** behold, the Son of man is betrayed into the hands of sinners.*

The one exception is here:

Matthew 10:25

***It is enough for the disciple that he be as his master, and the servant as his lord.** If they have called the master of the house Beelzebub, how much more shall they call them of his household?*

108. Posture in Prayer

Standing

Standing is ordinarily the proper posture for prayer in a public place:

1 Kings 8:14

*And the king turned his face about, and blessed all the congregation of Israel: **(and all the congregation of Israel stood)**.*

2 Chronicles 6:3

*And the king turned his face, and blessed the whole congregation of Israel: **and all the congregation of Israel stood.***

2 Chronicles 7:6

*And the priests waited on their offices: the Levites also with instruments of musick of the LORD, which David the king had made to praise the LORD, because his mercy endureth for ever, when David praised by their ministry; and the priests sounded trumpets before them, and **all Israel stood.***

2 Chronicles 20:5

*And **Jehoshaphat stood in the congregation of Judah and Jerusalem,** in the house of the LORD, before the new court.*

2 Chronicles 20:13

*And **all Judah stood before the LORD,** with their little ones, their wives, and their children.*

Nehemiah 8:5-7

*And Ezra opened the book in the sight of all the people; (for he was above all the people;) and **when he opened it, all the people stood up:** and Ezra blessed the LORD, the great God. And all the people answered, Amen, Amen, with lifting up their hands: and they bowed their heads, and worshipped the LORD with their faces to the ground. Also Jeshua, and Bani, and Sherebiab, Jamin, Akkub, Shabbethai, Hodijah, Maaseiah, Kelita, Azariah, Jozabad, Hanan, Pelaiah, and the Levites, caused the people to understand the law: **and the people stood in their place.***

Nehemiah 9:5

*Then the Levites, Jeshua, and Kadmiel, Bani, Hashabniah, Sherebiah, Hodijah, Shebaniah, and Pethabiah, said, **Stand up and bless the LORD your God for ever and ever:** and blessed be thy glorious name, which is exalted above all blessing and praise.*

Mark 11:25

*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.*

Luke 18:11-13

***The Pharisee stood and prayed** thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess. And **the publican, standing afar off,** would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner.*

Prostration

Falling down is also an acceptable posture, but this seems to be for particular occasions rather than ordinary public prayer:

Special appearances of the Lord:

Joshua 5:14

*And he said, Nay; but as captain of the host of the LORD am I now come. And **Joshua fell on his face to the earth, and did worship,** and said unto him, What saith my lord unto his servant?*

Revelation 1:17

*And **when I saw him, I fell at his feet as dead.** And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last.*

Particular times of public humiliation:

Joshua 7:6

*And Joshua rent his clothes, and **fell to the earth upon his face before the ark of the LORD until the eventide**, he and the elders of Israel, and put dust upon their heads.*

Isaiah 45:14

*Thus saith the LORD, The labour of Egypt, and merchandise of Ethiopia and of the Sabeans, men of stature, shall come over unto thee, and they shall be thine: they shall come after thee; in chains they shall come over, and **they shall fall down unto thee, they shall make supplication unto thee**, saying, Surely God is in thee; and there is none else, there is no God.*

Private prayer:

Job 1:20

*The Job arose, and rent his mantle, and shaved his head, and **fell down upon the ground, and worshipped**.*

In the final state (in more direct communion with God):

Psalms 72:11

*Yea, **all kings shall fall down before him**: all nations shall serve him.*

Revelation 4:10

*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*

Note that much false worship is also characterised by prostration:

Isaiah 44:19

*And none considereth in his heart, neither is there knowledge nor understanding to say, I have burned part of it in the fire; yea, also I have baked bread upon the coals thereof; I have roasted flesh, and eaten it: and shall I make the residue thereof an abomination? **shall I fall down to the stock of a tree?***

Isaiah 46:6

*They lavish gold out of the bag, and weigh silver in the balance, and hire a goldsmith; and he maketh it a god: **they fall down, yea, they worship.***

Daniel 3:5,7,10,15

*That at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, dulcimer, and all kinds of musick, **ye fall down and worship** the golden image that Nebuchadnezzar the king hath set up.... Therefore at that time, when all the people heard the sound of the cornet, flute, harp, sackbut, psaltery, and all kinds of musick, all the people, the nations, and the languages, **fell down and worshipped** the golden image that Nebuchadnezzar the king had set up.... Thou, O king, hast made a decree, that every man that shall hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of musick, **shall fall down and worship** the golden image.... Now if ye be ready that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of musick, **ye fall down and worship** the image which I have made; well: but if ye worship not, ye shall be cast the same hour into the midst of a burning fiery furnace; and who is that God that shall deliver you out of my hands?*

Matthew 4:9

*And saith unto him, All these things will I give thee, if thou wilt **fall down and worship me.***

Kneeling

Examples of the leader kneeling in public prayer but the congregation still standing:

1 Kings 8:54,55

*And it was so, that **when Solomon had made an end of praying all this prayer and supplication unto the LORD, he arose from before the altar of the LORD, from kneeling on his knees with his hands spread up to heaven. And he stood, and blessed all the congregation of Israel with a loud voice.***

2 Chronicles 6:12,13

*And **he stood before the altar of the LORD in the presence of all the congregation of Israel, and spread forth his hands:** for Solomon had made a brasen scaffold, of five cubits long, and five cubits broad, and three cubits*

*high, and had set it in the midst of the court: and **upon it he stood, and kneeled down upon his knees before all the congregation of Israel, and spread forth his hands toward heaven.***

Note Solomon knelt, but the congregation still stood.

Ezra 9:5

*And at the evening sacrifice I arose up from my heaviness; and having rent my garment and my mantle, **I fell upon my knees, and spread out my hands unto the LORD my God.***

Use of kneeling, not in formal public worship, but either in private or with others:

Acts 7:60

*And **he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep.***

Acts 9:40

*But Peter put them all forth, and **kneeled down, and prayed;** and turning him to the body said, Tabitha, arise. And she opened her eyes: and when she saw Peter, she sat up.*

Acts 20:36

*And when he had thus spoken, **he kneeled down, and prayed with them all.***

Acts 21:5

*And when we had accomplished those days, we departed and went our way; and they all brought us on our way, with wives and children, till we were out of the city: and **we kneeled down on the shore, and prayed.***

Sitting

Sitting for prayer is nowhere allowed in Scripture. It is grossly irreverent.

Objections:

(1.) Exodus 17:12

*But Moses' hands were heavy; and they took a stone, and put it under him, and **he sat thereon**; and Aaron and Hur stayed up his hands, the one on the one side, and the other on the other side; and his hands were steady until the going down of the sun.*

Moses was compelled to sit because of exhaustion. Similarly, it is not wrong for the infirm and disabled to sit for prayer.

(2.) 2 Samuel 7:18

*Then went king David in, and **sat before the LORD**, and he said, Who am I, O Lord GOD? and what is my house, that thou hast brought me hitherto?*

The word for “*sat*” here means “remained tarried,” i.e. it does not refer to posture:

c.f. Genesis 24:55

*And her brother and her mother said, Let the damsel **abide with us a few days**, at the least ten; after that she shall go.*

c.f. Genesis 29:19

*And Laban said, It is better that I give her to thee, than that I should give her to another man: **abide with me**.*

(3.) But is not Christ sitting at the right hand of God making intercession for us? No:

Romans 8:34

*Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, **who also maketh intercession for us**.*

Hebrews 7:25

*Wherefore he is able also to save them to the uttermost that come unto God by him, seeing **he ever liveth to make intercession for them**.*

There is no mention of posture here.

In terms of Christ's work being finished, He is said to be "sat down":

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.***

Hebrews 1:13

*But to which of the angels said he at any time, **Sit on my right hand, until I make thine enemies thy footstool?***

Hebrews 10:12

*But this man, **after he had offered one sacrifice for sins for ever, sat down on the right hand of God.***

In terms of Christ's intercession, He is said to be still standing and active:

Psalms 109:31

*For **he shall stand at the right hand of the poor**, to save him from those that condemn his soul.*

Hebrews 12:2

*Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and **is set down at the right hand of the throne of God.***

109. Cities

In the Bible, “cities” in this world are always evil places which men build to exalt themselves:

Genesis 4:17

*And Cain knew his wife; and she conceived, and bare Enoch: and **he builded a city, and called the name of the city, after the name of his son, Enoch.***

Genesis 11:4

*And they said, Go to, **let us build us a city and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth.***

Isaiah 14:21

*Prepare slaughter for his children for the iniquity of their fathers; that they do not rise, nor possess the land, **nor fill the face of the world with cities.***

Hosea 8:14

*For Israel hath forgotten his Maker, and buildeth temples; and **Judah hath multiplied fenced cities: but I will send a fire upon his cities, and it shall devour the palaces thereof.***

But there will be God-given cities in heaven:

Luke 19:16-19

*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.***

Hebrews 12:22

*But ye are come unto mount Sion, and unto **the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels,***

Hebrews 13:14

*For **here have we no continuing city, but we seek one to come.***

Revelation 21:2

*And I John saw **the holy city, new Jerusalem**, coming down from God out of heaven, prepared as a bride adorned for her husband.*

110. Singing Jesus in the Psalms

One of the most common criticisms of psalm-singing is the argument that if we sing the Old Testament Psalms, we cannot sing about Jesus. This is not true.

“Jesus” means “to save”:

Matthew 1:21

Thou shalt call his name JESUS: for he shall save his people from their sins.

The Hebrew word “*yasha*,” means “to save,” and occurs 56 times in the Psalms.

The Hebrew words “*yasha*” or “*yeshuvah*” means “salvation,” and occur 52 times in the Psalms.

These words are the equivalent of the Greek word “*Jesus*.” So, whenever we sing the verb “to save” or the noun “salvation” in the Psalms, we are singing about Jesus Christ.

The Hebrew word “*mashach*” means “to anoint,” “*mashiyach*” (Messiah) means “anointed.” This is the equivalent of the Greek word “*Christ*.” This occurs 12 times in the Psalms.

So “*Jesus*” or “*Christ*” occurs 120 times in the Psalms. This is totally sufficient for our every need.

111. Judas and The Third-from-Last Supper

In Matthew and Mark's gospels, there is an account of a supper Christ attended just before what we usually call "The Last Supper." Just for brevity, I will only give Mark's account of it, Matthew's is not much different (Matthew 26:1-16):

Mark 14:1-11

After two days was the feast of the passover, and of unleavened bread: and the chief priests and the scribes sought how they might take him by craft, and put him to death. But they said, Not on the feast day, lest there be an uproar of the people. And being in Bethany in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster box of ointment of spikenard very precious; and she brake the box, and poured it on his head. And there were some that had indignation within themselves, and said, Why was this waste of the ointment made? For it might have been sold for more than three hundred pence, and have been given to the poor. And they murmured against her. And Jesus said, Let her alone; why trouble ye her? she hath wrought a good work on me. For ye have the poor with you always, and whensoever ye will ye may do them good: but me ye have not always. She hath done what she could: she is come aforehand to anoint my body to the burying. Verily I say unto you, Wheresoever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her. And Judas Iscariot, one of the twelve, went unto the chief priests, to betray him unto them. And when they heard it, they were glad, and promised to give him money. And he sought how he might conveniently betray him.

This was a supper that took place in Bethany, in the house of a man called Simon the leper. A woman came with very precious ointment and poured it on Christ's head. The disciples were annoyed at this, because they thought the ointment could be sold and given to the poor. Christ rebuked them for this. Judas Iscariot was so incensed that he left the supper early and went to the chief priests to inform them he was willing to betray Him.

This supper appears to have happened two days before the feast of the Passover. The reference to two days could just refer to the chief priests seeking to put Christ to death, not necessarily the supper, but it most likely refers to the supper as well.

In Luke 7:36-50 we have a similar supper mentioned, but I don't think that's the same one. In Luke, it appears a lot earlier in the narrative, and although Luke's gospel might not be chronological, it's unlikely. That supper was held in the house of a Pharisee. A woman "*which was a sinner*" stood at Christ's feet and began to wash them with her tears, wiped them with her hair, then she anointed them with the ointment. The Pharisee, who is named as Simon, complained at this because "*she is a sinner.*"

This is a similar occasion to the supper in Bethany, but the differences are too great to really equate them: the woman was a notorious sinner, she anointed Christ's feet not His head, the ointment is not spoken of as particularly costly, and the only one who complained was the Pharisee, not the disciples or Judas. The only similarities are that the host's name was Simon, and an alabaster box of ointment is mentioned.

Luke does not give an account of the supper in Bethany, we simply read:

Luke 22:1-6

Now the feast of unleavened bread drew nigh, which is called the Passover. And the chief priests and scribes sought how they might kill him; for they feared the people. Then entered Satan into Judas surnamed Iscariot, being of the number of the twelve. And he went his way, and communed with the chief priests and captains, how he might betray him unto them. And they were glad, and covenanted to give him money. And he promised, and sought opportunity to betray him unto them in the absence of the multitude.

And then we have John's account of the supper in Bethany:

John 12:1-8

Then Jesus six days before the passover came to Bethany, where Lazarus was which had been dead, whom he raised from the dead. There they made him a supper; and Martha served: but Lazarus was one of them that sat at the table with him. Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment. Then saith one of his disciples, Judas Iscariot, Simon's son, which should betray him, Why was not this ointment sold for three hundred pence, and given to the poor? This he said, not that he cared for the poor; but because he was a

thief, and had the bag, and bare what was put therein. Then said Jesus, Let her alone: against the day of my burying hath she kept this. For the poor always ye have with you; but me ye have not always.

There are a few differences here from Matthew and Mark, but it is obviously the same supper. First of all it mentions “*six days before the Passover.*” But that’s only when Christ came to Bethany. In v.12 we read that “*the next day*” was the triumphal entry into Jerusalem. The narrative of the supper is sandwiched in between Christ’s arrival and the Passover, but that doesn’t necessarily mean it occurred at the beginning of this period, it just says, “*there they made him a supper,*” which could have been at any time during those six days.

We also find out in John’s account that Mary, Martha and Lazarus were all in attendance at the supper, and that it was Mary who was the one who anointed Christ. We are told she anointed His feet, and wiped His feet with her hair. This is different from Matthew and Mark, who record that she poured it on His head. It is similar to Luke’s account of the earlier supper, but even then, the order is different. In Luke, the woman “*which was a sinner*” washed His feet with her tears, then wiped them with her hair, then anointed them with the ointment, whereas here Mary simply anointed His feet with the ointment and wiped them with her hair. In any case, we have no indication anywhere else in Scripture that Mary was a particularly notorious sinner.

And the other thing we find out in John’s account, which is not in the others, is that Judas complained about the waste because he was a thief.

Well, that’s all very interesting. But I now want to concentrate on John chapter 13:

John 13:1,2

Now before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end. And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon’s son, to betray him

In the past I have always seen the phrase “*And supper being ended*” in v. 2 and assumed it referred to what we commonly call “the Last Supper.”

But now, I don't think it does. I think we're still talking about the supper in Bethany.

In which case, what follows in the rest of the chapter didn't occur at the Last Supper at all, but at the supper in Bethany. This would include Christ washing the disciples' feet, the giving of the sop to Judas, Satan entering Judas and Judas leaving early.

The reasons I come to this conclusion are as follows:

(1.) In John's gospel there is no mention at all of the institution of what we call the Lord's Supper, i.e. Christ giving the disciples bread and wine and saying "*This is my body*," and "*This is my blood*." It would be very odd to miss this out if the passage referred to the Last Supper.

(2.) In verse 1 we are told that this meal occurred "*before the feast of the Passover*." So it wasn't the Passover meal itself.

(3.) After Jesus gave Judas the sop, the disciples thought that Jesus was asking him to "*buy those things that we have need of against the feast*" (John 13:29), i.e. the Passover, which was still two days away.

(4.) Christ prophesying Peter's denial is in all four gospels. In Matthew, Mark and Luke it was indeed prophesied at the Last Supper, but notice that in those accounts Christ stated that it would happen "*this night*" (Matthew 26:34), "*this day, even in this night*" (Mark 14:30) and "*this day*" (Luke 22:34). Here, in John 13:38, it is significant that no time is mentioned. In other words, Christ actually prophesied Peter's denial twice, once here, two days before it took place, and again at the Last Supper.

(5.) Judas left the supper in Bethany early, but he stayed all the way throughout the Last Supper – there is no mention of him leaving the Last Supper early, in either Matthew, Mark or Luke's account.

The reasons he left this supper in Bethany early were that:

(1.) In John 12:4-6 he complained at the "waste" of ointment and would rather it have been sold and given to the poor (although he really wanted to steal the money).

(2.) In John 13:2, we see that the devil was at work: “*And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon’s son, to betray him.*”

(3.) The last straw was that Jesus pointed him out specifically as the betrayer by giving him the sop:

John 13:21-27,30

*When Jesus had thus said, he was troubled in spirit, and testified, and said, Verily, verily, I say unto you, that one of you shall betray me. Then the disciples looked one on another, doubting of whom he spake. Now there was leaning on Jesus’ bosom one of his disciples, whom Jesus loved. Simon Peter therefore beckoned to him, that he should ask who it should be of whom he spake. He then lying on Jesus’ breast saith unto him, Lord, who is it? Jesus answered, He it is, to whom I shall give a sop, when I have dipped it. **And when he had dipped the sop, he gave it to Judas Iscariot, the son of Simon. And after the sop Satan entered into him.** Then said Jesus unto him, That thou doest, do quickly.... He then having received the sop went immediately out: and it was night.*

Judas was never pointed out individually like this at the Last Supper. The nearest we get is in Matthew’s account, where we are told:

Matthew 26:21-25

*And as they did eat, he [Christ] said, Verily I say unto you, that one of you shall betray me. And they were exceeding sorrowful, and began every one of them to say unto him, Lord, is it I? And he answered and said, He that dippeth his hand with me in the dish, the same shall betray me. The Son of man goeth as it is written of him: but woe unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born. **Then Judas, which betrayed him, answered and said, Master, is it I? He said unto him, Thou hast said.***

All the disciples were asking, “*Is it I?*” Judas simply joined in with this. He was the only one to whom Christ gave an answer “*Thou hast said.*” That may point him out to us today, but that hardly pointed him out to the others at the time, like giving him the sop could have done.

As Judas never left before the end of the Last Supper, that means he was present at the institution of the Lord’s Supper and partook of the elements:

Mark 14:17

*And in the evening He cometh with the **twelve**.*

Mark 14:23

*....and they **all** drank of it [i.e. the cup].*

Many churches want to restrict communicants at the Lord's Table to only their membership. In such churches, one has to be examined by the elders for a credible profession of faith before being allowed to join and partake of the elements. In order to justify this practice, they have to argue that Judas wasn't at the Last Supper, otherwise Christ Himself could be said to have given the elements to someone He knew wasn't a true believer. Christ gave Judas the elements with full knowledge that he was about to betray Him and was not a true believer in his heart:

John 6:70

*Jesus answered them, **Have not I chosen you twelve, and one of you is a devil.***

Luke 22:19-21

*And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you. **But, behold, the hand of him that betrayeth me is with me on the table.***

The fact that Judas **did** partake of the elements, proves that system all wrong. The Bible says "let a man examine himself" before partaking of the Lord's Supper (1 Corinthians 11:28), not "let the elders examine him." A council of elders who cannot see our hearts should not be the final arbiter as to whether we should partake of the Lord's Supper or not, rather our own individual consciences should be, always being fully aware that:

1 Corinthians 11:29

He that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.

We alone ourselves are then responsible for the consequences of our action.

112. Highway of Holiness

A “*Highway of holiness*” is referred to in Scripture, and it represents people of all nations coming into the church. It is often associated with the drying up of the river Euphrates, an event which would allow Israel’s neighbours from the north (traditionally the direction their main enemies came from) to enter in to the land:

Isaiah 11:15,16

And the LORD shall utterly destroy the tongue of the Egyptian sea; and with his mighty wind shall he shake his hand over the river, and shall smite it in the seven streams, and make men go over dryshod. And there shall be an highway for the remnant of his people, which shall be left, from Assyria; like as it was to Israel in the day that he came up out of the land of Egypt.

Isaiah 19:22-25

*And the LORD shall smite Egypt: he shall smite and heal it: and they shall return even to the LORD, and he shall be intreated of them, and shall heal them. In that day shall there be a highway out of Egypt to Assyria, and the Assyrian shall come into Egypt, and the Egyptian into Assyria, and the Egyptians shall serve with the Assyrians. In that day shall Israel be the third with Egypt and with Assyria, even a blessing in the midst of the land: Whom the LORD of hosts shall bless, saying, **Blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance.***

Isaiah 27:12,13

*And it shall come to pass in that day, that **the LORD shall beat off from the channel of the river unto the stream of Egypt, and ye shall be gathered one by one,** O ye children of Israel. And it shall come to pass in that day, that the great trumpet shall be blown, and they shall come which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the LORD in the holy mount at Jerusalem.*

Isaiah 35:8-10

*And an highway shall be there, and a way, and it shall be called **The way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein. No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there: and the ransomed of the LORD shall***

return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away.

Isaiah 40:3-5

*The voice of him that crieth in the wilderness, **Prepare ye the way of the LORD, make straight in the desert a highway for our God.** Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain: and the glory of the LORD shall be revealed, and all flesh shall see it together: for the mouth of the LORD hath spoken it.*

Isaiah 51:10,11

Art thou not it which hath dried the sea, the waters of the great deep; that hath made the depths of the sea a way for the ransomed to pass over? Therefore the redeemed of the LORD shall return, and come with singing unto Zion; and everlasting joy shall be upon their head: they shall obtain gladness and joy; and sorrow and mourning shall flee away.

Isaiah 62:2,10

And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the LORD shall name.... Go through, go through the gates; **prepare ye the way of the people; cast up, cast up the highway;** gather out the stones; lift up a standard for the people.

Jeremiah 31:21

*Set thee up waymarks, make thee high heaps: set **thine heart toward the highway,** even the way which thou wentest: turn again, O virgin of Israel, turn again to these thy cities.*

Revelation 16:12

And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared.

113. Every Knee Shall Bow

At the end of time, in the final state, *“every knee shall bow”* before the Lord Jesus, whether in hell, in heaven or on earth. The righteous in heaven will be bowing the knee to Him, and loving every moment of it. The wicked in hell will be bowing the knee to Him, knowing that it is just and righteous that they should be there, and they will be hating every moment of it.

Isaiah 45:23-25

*I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, That **unto me every knee shall bow, every tongue shall swear.** Surely, shall one say, in the LORD have I righteousness and strength: even to him shall men come; and **all that are incensed against him shall be ashamed. In the LORD shall all the seed of Israel be justified, and shall glory.***

Romans 14:11,12

*For it is written, As I live, saith the Lord, **every knee shall bow to me, and every tongue shall confess to God.** So then every one of us shall give account of himself to God.*

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.***

Worshipping God in Hell

God is in Hell:

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?

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

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.

Revelation 14:10

The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb

All in hell will be worshipping Him for evermore:

Psalm 22:29

All they that be fat upon earth shall eat and worship: all they that go down to the dust shall bow before him: and none can keep alive his own soul.

Psalm 72:7-9

In his days shall the righteous flourish; and abundance of peace so long as the moon endureth. He shall have dominion also from sea to sea, and from the river unto the ends of the earth. They that dwell in the wilderness shall bow before him; and his enemies shall lick the dust.

Zephaniah 2:11

The Lord will be terrible unto them: for he will famish all the gods of the earth; and men shall worship him, every one from his place, even all the isles of the heathen.

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.

Revelation 5:13

And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever.

This can also be seen in the following passages:

Isaiah 2:19-21

*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. In that day a man shall cast his idols of silver, and his idols of gold, which they made each one for himself to worship, to the moles and to the bats; to go into the clefts of the rocks, and into the tops of the ragged rocks, **for fear of the LORD, and for the glory of his majesty**, when he ariseth to shake terribly the earth.*

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.

114. The Nail

The “*nail*” in Scripture, is the remnant of the Jews who believe:

Ezra 9:8

And now for a little space grace hath been shewed from the LORD our God, to leave us a remnant to escape, and to give us a nail in his holy place, that our God may lighten our eyes, and give us a little reviving in our bondage.

But ultimately it refers to Christ. The witness of believing Jews will eventually be cut down, and fall, and be replaced by Christ. The burden of our sins will be “*cut off*” in Him:

Isaiah 22:22-25

And the key of the house of David will I lay upon his shoulder; so he shall open, and none shall shut; and he shall shut, and none shall open. And I will fasten him as a nail in a sure place; and he shall be for a glorious throne to his father's house. And they shall hang upon him all the glory of his father's house, the offspring and the issue, all vessels of small quantity, from the vessels of cups, even to all the vessels of flagons. In that day, saith the LORD of hosts, shall the nail that is fastened in the sure place be removed, and be cut down, and fall; and the burden that was upon it shall be cut off: for the LORD hath spoken it.

Zechariah 10:4-6

Out of him came forth the corner, out of him the nail, out of him the battle bow, out of him every oppressor together. And they shall be as mighty men, which tread down their enemies in the mire of the streets in the battle: and they shall fight, because the LORD is with them, and the riders on horses shall be confounded. And I will strengthen the house of Judah, and I will save the house of Joseph, and I will bring them again to place them; for I have mercy upon them: and they shall be as though I had not cast them off: for I am the LORD their God, and will hear them.

115. Book of the Law

The earliest mention of a “book” from God is in Exodus:

Exodus 24:7

*And he took **the book of the covenant**, and read in the audience of the people: and they said, All that the LORD hath said will we do, and be obedient.*

This “*Book of the Covenant*” is the earliest form of Scripture the Israelites had.

Later in Deuteronomy we come across the “*Book of the Law*.” We are told that this included the earlier “*Book of the Covenant*” made at Horeb:

Deuteronomy 29:1

These are the words of the covenant**, which the LORD commanded Moses to make with the children of Israel in the land of Moab, **beside the covenant which he made with them in Horeb.

Now, we are told, it is expanded to include at least Deuteronomy. I suggest that by now this “*Book of the Law*” would also have most likely included Genesis, Exodus, Leviticus and Numbers as well, because:

(1.) The “*curses of the covenant*” are to be found, therefore it includes Deuteronomy:

Deuteronomy 29:21

*And the LORD shall separate him unto evil out of all the tribes of Israel, according to all **the curses of the covenant that are written in this book of the law.***

(2.) “*His commandments and His statutes*” are to be found, only a few of which would have been in the original “*Book of the Covenant*” in Exodus. Many more had been added since in the other books:

Deuteronomy 30:10

*If thou shalt hearken unto the voice of the LORD thy God, to keep **his commandments and his statutes which are written in this book of the***

law, and if thou turn unto the LORD thy God with all thine heart, and with all thy soul.

(3.) This book also gave instructions for burnt offerings, the main instructions for which are in Leviticus:

2 Chronicles 35:12

*And they removed the burnt offerings, that they might give according to the divisions of the families of the people, to offer unto the LORD, **as it is written in the book of Moses.** And so did they with the oxen.*

(4.) The original copy is now kept for posterity inside the ark:

Deuteronomy 31:26

*Take **this book of the law**, and put it in the side of the ark of the covenant of the LORD your God, that it may be there for a witness against thee.*

References to the “Book of the Law” in Joshua:

Joshua 1:7,8

*Only be thou strong and very courageous, that thou mayest **observe to do according to all the law, which Moses my servant commanded thee:** turn not from it to the right hand or to the left, that thou mayest prosper whithersoever thou goest. This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success.*

[Note “**all the law,**” which again implies all five Books of Moses are here included]

Joshua 8:31

*As Moses the servant of the LORD commanded the children of Israel, **as it is written in the book of the law of Moses, an altar of whole stones, over which no man hath lift up any iron:** and they offered thereon burnt offerings unto the LORD, and sacrificed peace offerings.*

[Note this is from Exodus]

Joshua 8:34

And afterward he read all the words of the law, the blessings and cursings, according to all that is written in the book of the law.

[Note the “blessings and cursings” are from Deuteronomy]

Joshua 23:6

*Be ye therefore very courageous to keep and to do **all that is written in the book of the law of Moses**, that ye turn not aside therefrom to the right hand or to the left.*

Joshua also adds his own book to the “Book of the Law”:

Joshua 24:26

And Joshua wrote these words in the book of the law of God, and took a great stone, and set it up there under an oak, that was by the sanctuary of the LORD.

Jehoshaphat had the “Book of the Law” in his day:

2 Chronicles 17:9

And they taught in Judah, and had the book of the law of the LORD with them, and went about throughout all the cities of Judah, and taught the people.

Many centuries later, Hilkiyah finds the “Book of the Law” in the Temple, after having been lost for many years during Manasseh’s reign:

2 Kings 22:8,11

*And Hilkiyah the high priest said unto Shaphan the scribe, **I have found the book of the law in the house of the LORD**. And Hilkiyah gave the book to Shaphan, and he read it.... And it came to pass, **when the king had heard the words of the book of the law, that he rent his clothes.***

[Note for the king to rend his clothes, the book and its teachings must have been lost for a long time.]

2 Chronicles 34:14,15

*And when they brought out the money that was brought into the house of the LORD, **Hilkiah the priest found a book of the law of the LORD given by Moses. And Hilkiah answered and said to Shaphan the scribe, I have found the book of the law in the house of the LORD. And Hilkiah delivered the book to Shaphan.***

Upon finding the “*Book of the Law*,” the first thing king Josiah did was to read it in the ears of the people:

2 Kings 23:2

*And the king went up into the house of the LORD, and all the men of Judah and all the inhabitants of Jerusalem with him, and the priests, and the prophets, and all the people, both small and great: and **he read in their ears all the words of the book of the covenant which was found in the house of the LORD.***

2 Chronicles 34:30

*And the king went up into the house of the LORD, and all the men of Judah, and the inhabitants of Jerusalem, and the priests, and the Levites, and all the people, great and small: and **he read in their ears all the words of the book of the covenant that was found in the house of the LORD.***

Ezra read the “*Book of the Law*.” It took seven days of six hours per day of reading. This must mean that it was all five Books of Moses:

Nehemiah 8:1,3

*And all the people gathered themselves together as one man into the street that was before the water gate; and **they spake unto Ezra the scribe to bring the book of the law of Moses, which the LORD had commanded to Israel.... And he read therein before the street that was before the water gate from the morning until midday, before the men and the women, and those that could understand; and the ears of all the people were attentive unto the book of the law.***

Nehemiah 8:18

Also day by day, from the first day unto the last day, he read in the book of the law of God. And they kept the feast seven days; and on the eighth day was a solemn assembly, according unto the manner.

Nehemiah 9:3

And they stood up in their place, and read in the book of the law of the LORD their God one fourth part of the day; and another fourth part they confessed, and worshipped the LORD their God.

Christ quotes from the “*Book of Moses*” (presumably the same as the “*Book of the Law*”) quoting from Exodus:

Mark 12:26

And as touching the dead, that they rise: have ye not read in the book of Moses, how in the bush God spake unto him, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob?

[Note this phrase only occurs in Exodus]

116. No Knowledge of Good and Evil

This phrase in Scripture does NOT mean that the people with “*no knowledge of good and evil*” are without sin, and therefore not culpable. We all have original sin in our hearts from birth:

Psalm 51:5

Behold, I was shapen in iniquity; and in sin did my mother conceive me.

Psalm 58:3

The wicked are estranged from the womb: they go astray as soon as they be born, speaking lies.

Romans 5:12

Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned

The phrase in Scripture, is used of all under 20 years old, who didn't perish in the wilderness:

Deuteronomy 1:39

Moreover your little ones, which ye said should be a prey, and your children, which in that day had no knowledge between good and evil, they shall go in thither, and unto them will I give it, and they shall possess it.

It is used of all people too young to understand the Law (“*butter and honey*” being the Law):

Isaiah 7:15-17

Butter and honey shall he eat, that he may know to refuse the evil, and choose the good. For before the child shall know to refuse the evil, and choose the good, the land that thou abhorrest shall be forsaken of both her kings. The LORD shall bring upon thee, and upon thy people, and upon thy father's house, days that have not come, from the day that Ephraim departed from Judah; even the king of Assyria.

Too young to understand the Law is explained by not being able to cry “my mother” or “my father;” i.e. very young infants:

Isaiah 8:4

*For **before the child shall have knowledge to cry, My father, and my mother,** the riches of Damascus and the spoil of Samaria shall be taken away before the king of Assyria.*

It is also used of old men:

2 Samuel 19:35

***I am this day fourscore years old: and can I discern between good and evil?** can thy servant taste what I eat or what I drink? can I hear any more the voice of singing men and singing women? wherefore then should thy servant be yet a burden unto my lord the king?*

It is also used of stupid people who are like children:

Jeremiah 4:22

*For my people is foolish, they have not known me; they are sottish children, and they have none understanding: **they are wise to do evil, but to do good they have no knowledge.***

117. Two Witnesses

God always requires us to have more than one witness for any matter to be established:

Deuteronomy 17:6

At the mouth of two witnesses, or three witnesses, shall he that is worthy of death be put to death; but at the mouth of one witness he shall not be put to death.

Deuteronomy 19:15

One witness shall not rise up against a man for any iniquity, or for any sin, in any sin that he sinneth: at the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established.

Matthew 18:16

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.

2 Corinthians 13:1

This is the third time I am coming to you. In the mouth of two or three witnesses shall every word be established.

1 Timothy 5:19

Against an elder receive not an accusation, but before two or three witnesses.

Hebrews 10:28

He that despised Moses' law died without mercy under two or three witnesses

God has also given us “*Two Witnesses*” to establish His testimony.

The “*Two Witnesses*” which God has given men to reveal His testimony to them, are the Scriptures (i.e. the testimony of “*the apostles and prophets*”) and the Holy Spirit:

Acts 5:32

And we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him.

Psalms 147:18

He sendeth out his word, and melteth them: he causeth his wind [ruach = Spirit] to blow, and the waters flow.

Isaiah 59:21

*As for me, this is my covenant with them, saith the LORD; **My spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the LORD, from henceforth and for ever.***

Matthew 22:29

*Ye do err, not knowing **the scriptures, nor the power of God.***

Luke 24:48,49

*And **ye are witnesses of these things.** And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be **endued with power from on high.***

John 15:26,27

*But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, **he shall testify of me: And ye also shall bear witness, because ye have been with me from the beginning.***

Acts 15:28

*For **it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things.***

Ephesians 1:13

*In whom ye also trusted, after that **ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise.***

Hebrews 2:3,4

*How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and **was confirmed unto us by them that heard him;***

God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will?

Hebrews 10:15

*Whereof **the Holy Ghost also is a witness to us:** for after that he had said before....[followed by a quote from Jeremiah the prophet].*

The two witnesses to truth:

1 John 5:6

*....**the Spirit is truth.***

John 17:17

*....**thy Word is truth.***

The apostles (who wrote Scripture) were witnesses:

Acts 1:8

*But ye shall receive power, **after that the Holy Ghost is come upon you: and ye shall be witnesses unto me** both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.*

Acts 1:22

*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.***

Acts 2:32

*This Jesus hath God raised up, whereof **we all are witnesses.***

Acts 3:15

*And killed the Prince of life, whom God hath raised from the dead; whereof **we are witnesses.***

Acts 4:33

*And with great power **gave the apostles witness** of the resurrection of the Lord Jesus: and great grace was upon them all.*

Acts 10:39-42

*And **we are witnesses of all things which he did** both in the land of the Jews, and in Jerusalem; whom they slew and hanged on a tree: Him God raised up the third day, and shewed him openly; **not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead.** 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 13:31

*And he was seen many days of them which came up with him from Galilee to Jerusalem, **who are his witnesses unto the people.***

Acts 22:15

*For **thou shalt be his witness unto all men** of what thou hast seen and heard.*

The apostles and prophets (who wrote Scripture) were witnesses:

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.***

Acts 10:43

***To him give all the prophets witness,** that through his name whosoever believeth in him shall receive remission of sins.*

2 Peter 3:2

*That ye may **be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour.***

The Spirit is a witness:

Acts 15:8

*And God, which knoweth the hearts, **bare them witness, giving them the Holy Ghost,** even as he did unto us.*

Romans 8:16

The Spirit itself beareth witness with our spirit, that we are the children of God.

Romans 9:1

I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost.

1 John 5:6

This is he that came by water and blood, even Jesus Christ; not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth.

But we also see that other verses speak of persons in the Trinity as being witnesses:

John 8:18

I am one that bear witness of myself, and the Father that sent me beareth witness of me.

1 John 5:7-10

For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one. And there are three that bear witness in earth, the Spirit, and the water, and the blood: and these three agree in one. If we receive the witness of men, the witness of God is greater: for this is the witness of God which he hath testified of his Son. He that believeth on the Son of God hath the witness in himself; he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son.

Israel were also called the Lord's witnesses, as is the church today:

Isaiah 43:10-12

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. I, even I, am the LORD; and beside me there is no saviour. I have declared, and have saved, and I have shewed,

*when there was no strange god among you: therefore **ye are my witnesses, saith the LORD, that I am God.***

Isaiah 44:8

*Fear ye not, neither be afraid: have not I told thee from that time, and have declared it? **ye are even my witnesses.** Is there a God beside me? yea, there is no God; I know not any.*

It is in the light of all this that we should read the following:

Zechariah 4:12-14

*And I answered again, and said unto him, What be these two olive branches which through the two golden pipes empty the golden oil out of themselves? And he answered me and said, Knowest thou not what these be? And I said, No, my lord. Then said he, **These are the two anointed ones, that stand by the Lord of the whole earth.***

Revelation 11:1-13

*And there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein. 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. These are the two olive trees, and the two candlesticks standing before the God of the earth,** And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he must in this manner be killed. These have power to shut heaven, that it rain not in the days of their prophecy: and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will. **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.** And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified. And they of the people and kindreds and tongues and nations shall see their dead bodies three days and an half, and shall not suffer their dead bodies to be put in graves. And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwelt on the earth. **And after three days and an half the Spirit***

of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them. And they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them. And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand: and the remnant were affrighted, and gave glory to the God of heaven.

118. Birthdays

Birthdays are totally man-centred. This includes “Christmas,” which (unlike Christ’s death) nowhere in Scripture are we called to celebrate. Only the heathen celebrate birthdays. Christians should not.

Genesis 40:20

*And it came to pass the third day, **which was Pharaoh’s birthday**, that he made a feast unto all his servants: and he lifted up the head of the chief butler and of the chief baker among his servants.*

Proverbs 15:27

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

Matthew 14:6

*But **when Herod’s birthday was kept**, the daughter of Herodias danced before them, and pleased Herod.*

Mark 6:21,22

*And when a convenient day was come, that **Herod on his birthday** made a supper to his lords, high captains, and chief estates of Galilee; and when the daughter of the said Herodias came in, and danced, and pleased Herod and them that sat with him, the king said unto the damsel, *Ask of me whatsoever thou wilt, and I will give it thee.**

119. The Trinity

The Three Names Mentioned Together

Isaiah 48:16

*Come ye near unto me, hear ye this; I have not spoken in secret from the beginning: from the time that it was, there am I: and now **the Lord GOD, and his Spirit, hath sent me.***

Matthew 28:19

*Go ye therefore, and teach all nations, baptising them in **the name of the Father, and of the Son, and of the Holy Ghost.***

John 16:13-15

*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. **He shall glorify me:** for he shall receive of mine, and shall shew it unto you. **All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew it unto you.***

2 Corinthians 1:21,22

*Now **he which stablisheth us with you in Christ, and hath anointed us, is God; Who hath also sealed us, and given the earnest of the Spirit in our hearts***

2 Corinthians 13:14

The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen.

Galatians 4:6

*And because ye are sons, **God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.***

1 Timothy 3:16

*And without controversy great is the mystery of godliness: **God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.***

1 John 5:7

For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one.

Christ as God

Colossians 1:14-19

*In whom we have redemption through his blood, even the forgiveness of sins: **Who is the image of the invisible God, the firstborn of every creature: 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. 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. For it pleased the Father that in him should all fulness dwell***

Colossians 2:3

In whom are hid all the treasures of wisdom and knowledge.

Colossians 2:9

For in him dwelleth all the fulness of the Godhead bodily.

Hebrews 1:1-4

*God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; **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; Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they.***

Hebrews 2:10

*For it became **him, for whom are all things, and by whom are all things,** in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings.*

The First and the Last

References to “*The First and the Last*,” “*Alpha and Omega*,” and “*The Beginning and the End*” in Revelation with reference to Jesus Christ:

Revelation 1:8

I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.

Revelation 1:11-13,17-18

*Saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send it unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea. And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks; And in the midst of the seven candlesticks **one like unto the Son of man**, clothed with a garment down to the foot, and girt about the paps with a golden girdle.... And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; **I am the first and the last: 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.***

Revelation 2:8

*And unto the angel of the church in Smyrna write; These things saith **the first and the last, which was dead, and is alive***

Revelation 21:6

*And he said unto me, It is done. **I am Alpha and Omega, the beginning and the end.** I will give unto him that is athirst of the fountain of the water of life freely.*

[This could refer to the Father or Christ]

Revelation 22:13,16

I am Alpha and Omega, the beginning and the end, the first and the last... 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.

References to “*The First and the Last*” in Isaiah, relating to Jehovah, the LORD:

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 44:6

*Thus saith the Lord the King of Israel, and his redeemer the Lord of hosts; **I am the first, and I am the last; and beside me there is no God.***

Isaiah 48:12

*Hearken unto me, O Jacob and Israel, my called; **I am he; I am the first, I also am the last.***

Every Knee Shall Bow

Isaiah 45:22,23

*Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else. I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, That **unto me every knee shall bow, every tongue shall swear.***

Philippians 2:10,11

*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.***

Me Whom They Have Pierced

Zechariah 12:10

*And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon **me whom they have pierced**, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn.*

God and the Father

Ephesians 5:20

*Giving thanks always for all things unto **God and the Father in the name of our Lord Jesus Christ.***

Colossians 1:3

*We give thanks to **God and the Father of our Lord Jesus Christ,** praying always for you.*

Colossians 3:17

*And whatsoever ye do in word or deed, **do all in the name of the Lord Jesus, giving thanks to God and the Father by him.***

James 1:27

*Pure religion and undefiled before **God and the Father** is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.*

Revelation 1:5,6

*...Unto him that loved us, and washed us from our sins in his own blood, And hath made us kings and priests unto **God and his Father;** to him be glory and dominion for ever and ever. Amen.*

God's God or Lord's Lord

Psalms 110:1 (quoted in Mark 12:36)

***The Lord said unto my Lord,** Sit thou at my right hand, until I make thine enemies thy footstool.*

Psalms 45:6,7 (quoted in Hebrews 1:8,9)

Thy throne, O God, is for ever and ever: the sceptre of thy kingdom is a right sceptre.

*Thou lovest righteousness, and hatest wickedness: therefore **God, thy God, hath anointed thee** with the oil of gladness above thy fellows.*

120. Suicide

All examples of suicide in the Bible are of unbelievers:

Saul:

1 Samuel 31:4

*Then said Saul unto his armourbearer, Draw thy sword, and thrust me through therewith; lest these uncircumcised come and thrust me through, and abuse me. But his armourbearer would not; for he was sore afraid. **Therefore Saul took a sword, and fell upon it.***

1 Chronicles 10:4

*Then said Saul to his armourbearer, Draw thy sword, and thrust me through therewith; lest these uncircumcised come and abuse me. But his armourbearer would not; for he was sore afraid. **So Saul took a sword, and fell upon it.***

[Note that the story the Amalekite told of this event to David was a lie:

2 Samuel 1:9,10

He said unto me again, Stand, I pray thee, upon me, and slay me: for anguish is come upon me, because my life is yet whole in me. So I stood upon him, and slew him, because I was sure that he could not live after that he was fallen: and I took the crown that was upon his head, and the bracelet that was on his arm, and have brought them hither unto my lord.]

Saul's Armourbearer:

1 Samuel 31:5

*And when his armourbearer saw that Saul was dead, **he fell likewise upon his sword, and died with him.***

Ahithophel:

2 Samuel 17:23

And when Ahithophel saw that his counsel was not followed, he saddled his ass, and arose, and gat him home to his house, to his city, and put his household in

order, and hanged himself, and died, and was buried in the sepulchre of his father.

Zimri:

1 Kings 16:18

*And it came to pass, when Zimri saw that the city was taken, that he went into the palace of the king's house, and **burnt the king's house over him with fire, and died.***

Judas:

Matthew 27:5

*And he cast down the pieces of silver in the temple, and departed, and **went and hanged himself.***

Acts 1:18,19

*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.**

Samson:

Samson, at God's command, to kill Philistines, committed suicide:

Judges 16:28-30

*And Samson called unto the Lord, and said, O Lord God, remember me, I pray thee, and strengthen me, I pray thee, only this once, O God, that I may be at once avenged of the Philistines for my two eyes. And Samson took hold of the two middle pillars upon which the house stood, and on which it was borne up, of the one with his right hand, and of the other with his left. And **Samson said, Let me die with the Philistines. And he bowed himself with all his might; and the house fell upon the lords, and upon all the people that were therein. So the dead which he slew at his death were more than they which he slew in his life.***

121. Talk to the Unchurched Through Creation

In evangelism, do we really tell people:

Acts 16:31

Believe on the Lord Jesus Christ and thou shalt be saved, and thy house. ?

Most people upon hearing this message would have no idea what we are talking about. This verse in context was a direct response to a question: “*What must I do to be saved?*” But no-one asks that question these days. Most people are ignorant of the concept of salvation, and even the person of Christ, and this stock phrase will mean nothing to them at all.

Instead we must do what Paul did in Athens and is also mentioned elsewhere in Scripture, namely, lay the foundations first. The doctrine of God is knowable by all men from Creation and, if someone objects that blind, deaf and dumb people cannot see this, from their inbuilt ability to think rationally to some degree. We must start there if we want people to understand what we are saying, and then go on to speak of the doctrine of Christ once this groundwork is laid.

Jeremiah 27:4,5

*And command them to say unto their masters, Thus saith the LORD of hosts, the God of Israel; Thus shall ye say unto your masters; **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.***

Jonah 1:9

*And he said unto them, I am an Hebrew; and **I fear the LORD, the God of heaven, which hath made the sea and the dry land.***

Acts 14:15-17

*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: who in times past suffered all nations to walk in their own ways. Nevertheless he left not himself without witness, in that he***

did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness.

Acts 17:22-31

*Then Paul stood in the midst of Mars' hill, and said, Ye men of Athens, I perceive that in all things ye are too superstitious. 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. **God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things; 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: 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. 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.***

Revelation 14:6,7

*And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, 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.***

122. Great Tribulation

The Biblical phrase “*great tribulation*,” refers to life in this world:

It is the same period of time as the “*Times of the Gentiles*,” namely, the time between Christ’s first and second comings:

Luke 21:22-24

*For **these be the days of vengeance**, that all things which are written may be fulfilled. But woe unto them that are with child, and to them that give suck, in those days! for there shall be great distress in the land, and wrath upon this people. 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.***

Great tribulation

Matthew 24:21

*For **then shall be great tribulation**, such as was not since the beginning of the world to this time, no, nor ever shall be.*

Revelation 2:22

*Behold, I will cast her into a bed, and them that commit adultery with her **into great tribulation**, except they repent of their deeds.*

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.*

Tribulation

Deuteronomy 4:30

***When thou art in tribulation**, and all these things are come upon thee, even in the latter days, if thou turn to the LORD thy God, and shalt be obedient unto his voice.*

Judges 10:14

*Go and cry unto the gods which ye have chosen; let them deliver you **in the time of your tribulation.***

1 Samuel 26:24

*And, behold, as thy life was much set by this day in mine eyes, so let my life be much set by in the eyes of the LORD, and **let him deliver me out of all tribulation.***

Matthew 13:21

*Yet hath he not root in himself, but dureth for a while: for **when tribulation or persecution ariseth because of the word,** by and by he is offended.*

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.*

John 16:33

*These things I have spoken unto you, that in me ye might have peace. **In the world ye shall have tribulation:** but be of good cheer; I have overcome the world.*

Acts 14:22

*Confirming the souls of the disciples, and exhorting them to continue in the faith, and that **we must through much tribulation enter into the kingdom of God.***

Romans 2:9

***Tribulation and anguish, upon every soul of man that doeth evil,** of the Jew first, and also of the Gentile.*

Romans 5:3

*And not only so, but **we glory in tribulations also: knowing that tribulation worketh patience.***

Romans 8:35

*Who shall separate us from the love of Christ? **shall tribulation**, or distress, or persecution, or famine, or nakedness, or peril, or sword?*

Romans 12:12

*Rejoicing in hope; **patient in tribulation**; continuing instant in prayer.*

2 Corinthians 1:4

***Who comforteth us in all our tribulation**, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God.*

2 Corinthians 7:4

*Great is my boldness of speech toward you, great is my glorying of you: I am filled with comfort, **I am exceeding joyful in all our tribulation.***

1 Thessalonians 3:4

*For verily, when we were with you, we told you before that **we should suffer tribulation**; even as it came to pass, and ye know.*

2 Thessalonians 1:6

*Seeing **it is a righteous thing with God to recompense tribulation to them that trouble you.***

Revelation 1:9

*I John, who also am **your brother, and companion in tribulation**, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ.*

Revelation 2:9,10

*I know thy works, **and tribulation**, and poverty, (but thou art rich) and I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan. Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and **ye shall have tribulation ten days**: be thou faithful unto death, and I will give thee a crown of life.*

123. Role of Women in Church

Adam was given the command not to eat of the tree of the knowledge of good and evil before Eve was even created:

Genesis 2:17,18

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. And the LORD God said, *It is not good that the man should be alone; I will make him an help meet for him.*

Hence Adam only is the Covenant head and representative of the whole human race:

Genesis 3:22-24

*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. **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.*

Romans 5:12-19

*Wherefore, **as by one man sin entered into the world, and death by sin; and so death passed upon all men,** for that all have sinned: (For until the law sin was in the world: but sin is not imputed when there is no law. 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. But not as the offence, so also is the free gift. For if **through the offence of one many be dead,** much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, bath abounded unto many. And not as it was by one that sinned, so is the gift: for **the judgment was by one to condemnation,** but the free gift is of many offences unto justification. For if **by one man's offence death reigned by one;** much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.) Therefore as **by the offence of one judgment came upon all men to condemnation;** even so by the righteousness of one the free gift came upon all men unto justification of life. For as **by one man's disobedience many were made sinners,** so by the obedience of one shall many be made righteous.*

1 Corinthians 15:21,22

*For since **by man came death**, by man came also the resurrection of the dead.
For **as in Adam all die**, even so in Christ shall all be made alive.*

Eve fell first, and was the means by which Adam fell:

Genesis 3:1-6

*Now the serpent was more subtil than any beast of the field which the LORD God had made. And **he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden? And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman, Ye shall not surely die: 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. And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.***

1 Timothy 2:14

And Adam was not deceived, but the woman being deceived was in the transgression.

This resulted in:

(1.) The curse on Satan:

Genesis 3:14,15

*And the LORD God said unto the serpent, **Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life: 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.***

(2.) Women given pain in childbirth and an inordinate slavish desire for their husbands:

Genesis 3:16

Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee.

(3.) The ground being cursed, work becoming laborious and death coming on the whole human race:

Genesis 3:17-19

And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return.

So women should:

(1.) Be submissive to their husband (or their father if not married), and their duty (if the Lord opens the womb) is to bear children and raise them up in the Covenant:

1 Timothy 2:11-15

Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence. For Adam was first formed, then Eve. And Adam was not deceived, but the woman being deceived was in the transgression. Notwithstanding she shall be saved in childbearing, if they continue in faith and charity and holiness with sobriety.

(2.) Wear a headcovering when praying and prophesying in a public gathering (which they only do silently in the company of men other

than their husband), having “*power on her head*” (i.e. showing there is a human authority over them):

1 Corinthians 11:3-16

*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.*

(3.) Not speak in church in a role of authority over men:

1 Corinthians 14:34,35

Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the lam.** And if they will learn any thing, let them ask their husbands at home: for **it is a shame for women to speak in the church.

They are not to be completely silent. The opposite of “*keep silent*” here, is to “*teach*” or “*usurp authority over the man*”:

1 Timothy 2:12

But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence.

Women cannot be bishops (overseers) or deacons, because a bishop or a deacon must be “*the husband of one wife*”:

1 Timothy 3:2,12

*A bishop then must be blameless, **the husband of one wife**, vigilant, sober, of good behaviour, given to hospitality, apt to teach.... Let the deacons be **the husbands of one wife**, ruling their children and their own houses well.*

Praying and Prophesying

With regards praying and prophesying:

Acts 1:14

*These **all continued with one accord in prayer and supplication, with the women**, and Mary the mother of Jesus, and with his brethren.*

Acts 2:17,18

*And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons **and your daughters** shall prophesy, and your young men shall see visions, and your old men shall dream dreams. And on my servants **and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy.***

Acts 21:9

*And the same man had **four daughters, virgins, which did prophesy.***

1 Corinthians 11:5

*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.*

(1.) Prophesying included imparting information. If this was the case, only men are mentioned:

1 Corinthians 14:6

*Now, brethren, if I come unto you speaking with tongues, what shall I profit you, except I shall speak to you either by revelation, or by knowledge, **or by prophesying**, or by doctrine?*

1 Corinthians 14:22

*Wherefore tongues are for a sign, not to them that believe, but to them that believe not: but **prophesying serveth not for them that believe not, but for them which believe.***

Prophesying was also singing the praises of God. In the Temple, this was also just men, with instruments:

1 Chronicles 25:1

*Moreover David and the captains of the host separated to the service **of the sons of Asaph, and of Heman, and of Jeduthun, who should prophesy with harps, with psalteries, and with cymbals: and the number of the workmen according to their service was***

However, with regards prophesying generally, both men and women are mentioned:

Exodus 15:20

*And **Miriam the prophetess, the sister of Aaron, took a timbrel in her hand; and all the women went out after her with timbrels and with dances.***

Even unregenerate Saul did it:

1 Samuel 10:5,6

*After that thou shalt come to the hill of God, where is the garrison of the Philistines: and it shall come to pass, when thou art come thither to the city, that thou shalt meet **a company of prophets coming down from the high place with a psaltery, and a tabret, and a pipe, and a harp, before them; and they shall prophesy: and the Spirit of the LORD will come upon thee, and thou shalt prophesy with them, and shalt be turned into another man.***

1 Samuel 10:11-12

*And it came to pass, when all that knew him beforetime saw that, behold, **he prophesied among the prophets, then the people said one to another, What is this that is come unto the son of Kish? Is Saul also among the prophets?***

*And one of the same place answered and said, But who is their father? Therefore **it became a proverb, Is Saul also among the prophets?***

Saul's messengers also prophesied:

1 Samuel 19:20,21

*And Saul sent messengers to take David: and **when they saw the company of the prophets prophesying, and Samuel standing as appointed over them, the Spirit of God was upon the messengers of Saul, and they also prophesied.** And when it was told Saul, he sent other messengers, and they prophesied likewise. And Saul sent messengers again the third time, and they prophesied also.*

Saul prophesied again:

1 Samuel 19:22,23

*Then went he also to Ramah, and came to a great well that is in Sechu: and he asked and said, Where are Samuel and David? And one said, Behold, they be at Naioth in Ramah. And he went thither to Naioth in Ramah: and **the Spirit of God was upon him also, and he went on, and prophesied,** until he came to Naioth in Ramah.*

But he included some strange behaviour of his own with it, which ruined the witness:

1 Samuel 19:24

*And **he stripped off his clothes also, and prophesied before Samuel in like manner, and lay down naked all that day and all that night. Wherefore they say, Is Saul also among the prophets?***

(2.) Prophetesses were used in extraordinary times to shame the men:

Judges 4:4,8-9

*And **Deborah, a prophetess, the wife of Lapidoth, she judged Israel at that time....** And Barak said unto her, If thou wilt go with me, then I will go: but if thou wilt not go with me, then I will not go. And she said, I will surely go*

*with thee; notwithstanding the journey that thou takest shall not be for thine honour; for **the LORD shall sell Sisera into the hand of a woman.***

2 Kings 22:14

*So Hilkiab the priest, and Abikam, and Achbor, and Shaphan, and Asabiah, went unto **Huldah the prophetess**, the wife of Shallum the son of Tikvah, the son of Harbas, keeper of the wardrobe; (now she dwelt in Jerusalem in the college;) and they communed with her.*

2 Chronicles 34:22

*And Hilkiab, and they that the king had appointed, went to **Huldah the prophetess**, the wife of Shallum the son of Tikvath, the son of Hasrah, keeper of the wardrobe; (now she dwelt in Jerusalem in the college;) and they spake to her to that effect.*

Isaiah 8:3

*And **I went unto the prophetess**; and she conceived, and bare a son. Then said the LORD to me, Call his name Mabershalalhashbaz;*

Luke 2:36

*And there was one **Anna, a prophetess**, the daughter of Phanuel, of the tribe of Aser: she was of a great age, and had lived with an husband seven years from her virginity.*

There were false prophetesses too:

Nehemiah 6:14

*My God, think thou upon Tobiah and Sanballat according to these their works, and on **the prophetess Noadiah**, and the rest of the prophets, that would have put me in fear.*

Revelation 2:20

*Notwithstanding I have a few things against thee, because thou sufferest **that woman Jezebel, which calleth herself a prophetess**, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols.*

124. Trust Not

We are to trust in the Lord alone:

Proverbs 3:5

Trust in the LORD with all thine heart; and lean not unto thine own understanding.

Scripture gives us plenty of things we are NOT to trust in:

Psalm 44:6

*For I will **not trust in my bow**, neither shall my sword save me.*

Psalm 62:10

Trust not in oppression, and become not vain in robbery; if riches increase, set not your heart upon them.

Psalm 118:8,9

*It is better to trust in the LORD than to **put confidence in man**. It is better to trust in the LORD than to **put confidence in princes**.*

Psalm 146:3

Put not your trust in princes, nor in the son of man, in whom there is no help.

Proverbs 3:5

Trust in the LORD with all thine heart; and lean not unto thine own understanding.

Proverbs 25:19

Confidence in an unfaithful man in time of trouble is like a broken tooth, and a foot out of joint

Jeremiah 7:4

Trust ye not in lying words, saying, The temple of the LORD, The temple of the LORD, The temple of the LORD, are these.

Jeremiah 9:4

*Take ye heed every one of his neighbour, and **trust ye not in any brother:** for every brother will utterly supplant, and every neighbour will walk with slanders.*

Jeremiah 17:5

*Thus saith the LORD; **Cursed be the man that trusteth in man,** and maketh flesh his arm, and whose heart departeth from the LORD.*

Micah 7:5

***Trust ye not in a friend, put ye not confidence in a guide:** keep the doors of thy mouth from her that lieth in thy bosom.*

2 Corinthians 1:9

*But we had the sentence of death in ourselves, that **we should not trust in ourselves,** but in God which raiseth the dead*

Philippians 3:3

*For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and **have no confidence in the flesh.***

125. Chronology of the Persian Kings

Darius the Mede

Darius the Mede was the son of Ahasuerus the Mede, and took over from the Babylonians:

Daniel 6:1

*And **Darius the Median took the kingdom**, being about threescore and two years old.*

Daniel 9:1

*In the first year of **Darius the son of Ahasuerus, of the seed of the Medes, which was made king over the realm of the Chaldeans.***

Darius the Mede remained king over Judah at the same time as, or until Cyrus was king of Persia:

Daniel 6:28

*So this **Daniel prospered in the reign of Darius, and in the reign of Cyrus the Persian.***

Cyrus King of Persia

In his first year, Cyrus set forth the decree to allow the Jews to return to Jerusalem to rebuild the Temple:

2 Chronicles 36:22,23

*Now **in the first year of Cyrus king of Persia**, that the word of the LORD spoken by the mouth of Jeremiah might be accomplished, the LORD stirred up the spirit of Cyrus king of Persia, that **he made a proclamation throughout all his kingdom**, and put it also in writing, saying, Thus saith Cyrus king of Persia, All the kingdoms of the earth hath the LORD God of heaven given me; and **he hath charged me to build him an house in Jerusalem, which is in Judah.** Who is there among you of all his people? The LORD his God be with him, and let him go up.*

Ezra 1:1,2

Now in the first year of Cyrus king of Persia, that the word of the LORD by the mouth of Jeremiah might be fulfilled, the LORD stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying, Thus saith Cyrus king of Persia, The LORD God of heaven hath given me all the kingdoms of the earth; and he hath charged me to build him an house at Jerusalem, which is in Judah.

But while the Temple was being rebuilt, there was opposition, all the way through to the reign of Darius King of Persia:

Ezra 4:5

And hired counsellors against them, to frustrate their purpose, all the days of Cyrus king of Persia, even until the reign of Darius king of Persia.

Cyrus was king for at least three years:

Daniel 10:1

In the third year of Cyrus king of Persia a thing was revealed unto Daniel, whose name was called Belteshazzar; and the thing was true, but the time appointed was long: and he understood the thing, and had understanding of the vision.

Ahasuerus

Ahasuerus reigned for at least 13 years, and was the husband of Esther:

Esther 3:7

In the first month, that is, the month Nisan, in the twelfth year of king Ahasuerus, they cast Pur, that is, the lot, before Haman from day to day, and from month to month, to the twelfth month, that is, the month Adar.

At the very beginning of his reign, those opposed to the rebuilding of the Temple petitioned the king to get the work stopped:

Ezra 4:6

And in the reign of Ahasuerus, in the beginning of his reign, wrote they unto him an accusation against the inhabitants of Judah and Jerusalem.

It is not known whether Ahasuerus agreed to these petitions to stop the rebuilding of the Temple or not.

Matthew Henry equates Ahasuerus with Artaxerxes I (below). I don't think this is the case, because after the twelfth year of Ahasuerus's reign and the incidents mentioned in the book of Esther, he would as a result have been fairly favourable to the Jews, whereas Artaxerxes I seems to have been very much against them throughout his life. Only in the reign of Darius afterwards were the Jews allowed to return. Archbishop Ussher reckons that this Ahasuerus is Cambyses.

Artaxerxes I

Artaxerxes I is not the same Artaxerxes as in Ezra 6:14, who came *after* Darius King of Persia, and *approved* the building of the Temple. Artaxerxes I definitely opposed it and got the work stopped:

Ezra 4:7,8

And in the days of Artaxerxes wrote Bishlam, Mithredath, Tabeel, and the rest of their companions, unto Artaxerxes king of Persia; and the writing of the letter was written in the Syrian tongue, and interpreted in the Syrian tongue. Rehum the chancellor and Shimshai the scribe wrote a letter against Jerusalem to Artaxerxes the king in this sort.

Ezra 4:11

This is the copy of the letter that they sent unto him, even unto Artaxerxes the king; Thy servants the men on this side the river, and at such a time.

Ezra 4:23

Now when the copy of king Artaxerxes' letter was read before Rehum, and Shimshai the scribe, and their companions, they went up in haste to Jerusalem unto the Jews, and made them to cease by force and power.

Because the letter sent to him mentioned the fact that they were building the city walls (not just the Temple), some commentators think that this letter took place up to fifty years later and is out of synchronisation with the narrative. This is not true. The narrative stands perfectly chronological. The writers of this letter were lying about them building the city. They were only building the Temple:

Ezra 4:24

Then ceased the work of the house of God which is at Jerusalem. So it ceased unto the second year of the reign of Darius king of Persia.

It is not known how long Artaxerxes I was on the throne.

Darius King of Persia

Darius King of Persia reigned for at least 6 years:

Ezra 6:15

And this house was finished on the third day of the month Adar, which was in the sixth year of the reign of Darius the king.

In the days of this king, Haggai and Zechariah prophesied to the Jews to carry on rebuilding the Temple. Zerubbabel and Jeshua started doing this:

Ezra 5:1,2

Then the prophets, Haggai the prophet, and Zechariah the son of Iddo, prophesied unto the Jews that were in Judah and Jerusalem in the name of the God of Israel, even unto them. Then rose up Zerubbabel the son of Shealtiel, and Jeshua the son of Jozadak, and began to build the house of God which is at Jerusalem: and with them were the prophets of God helping them.

Opposition again came, and a letter was sent to Darius:

Ezra 5:3-5

*At the same time came to them **Tatnai, governor on this side the river, and Shetharboznai, and their companions, and said thus unto them, Who hath commanded you to build this house, and to make up this wall? Then said we unto them after this manner, What are the names of the men that make this building? But the eye of their God was upon the elders of the Jews, that they could not cause them to cease, till the matter came to Darius: and then they returned answer by letter concerning this matter.***

Darius looked in the archives and found that Cyrus had indeed made a decree that the Temple should be built, so Darius allowed the building once more:

Ezra 6:1-3,7

Then Darius the king made a decree, and search was made in the house of the rolls, where the treasures were laid up in Babylon. And there was found at Achmetha, in the palace that is in the province of the Medes, a roll, and therein was a record thus written: In the first year of Cyrus the king the same Cyrus the king made a decree concerning the house of God at Jerusalem, Let the house be builded.... Let the work of this house of God alone; let the governor of the Jews and the elders of the Jews build this house of God in his place.

The Temple was finally finished according to the commandments of Cyrus, Darius and Artaxerxes II (who gave a separate decree in chapter 7 when Ezra returned from exile):

Ezra 6:14,15

And the elders of the Jews builded, and they prospered through the prophesying of Haggai the prophet and Zechariah the son of Iddo. And they builded, and finished it, according to the commandment of the God of Israel, and according to the commandment of Cyrus, and Darius, and Artaxerxes king of Persia. And this house was finished on the third day of the month Adar, which was in the sixth year of the reign of Darius the king.

Artaxerxes II

Artaxerxes II reigned for at least 32 years:

Nehemiah 5:14

*Moreover from the time that I was appointed to be their governor in the land of Judah, from the twentieth year even unto **the two and thirtieth year of Artaxerxes the king**, that is, twelve years, I and my brethren have not eaten the bread of the governor.*

Nehemiah 13:6

*But in all this time was not I at Jerusalem: for in **the two and thirtieth year of Artaxerxes king** of Babylon came I unto the king, and after certain days obtained I leave of the king.*

Ezra returned from exile in Artaxerxes II's seventh year:

Ezra 7:1,6-8

*Now after these things, **in the reign of Artaxerxes king of Persia**, Ezra the son of Seraiah, the son of Azariah, the son of Hilkiah.... This Ezra went up from Babylon; and he was a ready scribe in the law of Moses, which the LORD God of Israel had given: and the king granted him all his request, according to the hand of the LORD his God upon him. And there went up some of the children of Israel, and of the priests, and the Levites, and the singers, and the porters, and the Nethinims, unto Jerusalem, **in the seventh year of Artaxerxes the king**. And he came to Jerusalem in the fifth month, which was in the seventh year of the king.*

Note the phrase “*after these things*” shows that this is a different Artaxerxes from the Artaxerxes I above, as this Artaxerxes came **after** Darius’ reign and decree to continue to rebuild the Temple. The Temple was actually finished in Darius’ reign, but Artaxerxes II’s letter in the seventh year of his reign allowed many (including Ezra) to return with provisions for the Temple offerings and other necessary uses.

Nehemiah returned from exile in Artaxerxes II’s twentieth year to rebuild the walls of the city:

Nehemiah 2:1,3

*And it came to pass in the month Nisan, **in the twentieth year of Artaxerxes the king**, that wine was before him: and I took up the wine, and gave it unto the king. Now I had not been beforetime sad in his presence.... And said unto the king, Let the king live for ever: why should not my countenance be sad, when the city, the place of my fathers' sepulchres, lieth waste, and the gates thereof are consumed with fire?*

Nehemiah 5:14

*Moreover from the time that I was appointed to be their governor in the land of Judah, **from the twentieth year** even unto the two and thirtieth year of Artaxerxes the king, that is, twelve years, I and my brethren have not eaten the bread of the governor.*

Scripture tells us that there will only be four kings of Persia after Cyrus:

Daniel 11:2

*And now will I shew thee the truth. Behold, **there shall stand up yet three kings in Persia; and the fourth shall be far richer than they all: and by his strength through his riches he shall stir up all against the realm of Grecia.***

This fourth king is Artaxerxes II, after which Alexander the Great conquered Persia:

Daniel 11:3

*And **a mighty king shall stand up, that shall rule with great dominion, and do according to his will.***

And we know this is Alexander because afterwards his kingdom is split into four:

Daniel 11:4

*And when he shall stand up, **his kingdom shall be broken, and shall be divided toward the four winds of heaven; and not to his posterity, nor according to his dominion which he ruled: for his kingdom shall be plucked up, even for others beside those.***

Daniel 8:8

*Therefore the he goat waxed very great: and when he was strong, the great horn was broken; and **for it came up four notable ones toward the four winds of heaven.***

Daniel 8:21,22

*And **the rough goat is the king of Grecia:** and the great horn that is between his eyes is the first king. Now that being broken, whereas **four stood up for it, four kingdoms shall stand up out of the nation, but not in his power.***

126. Men of Renown

“*Men of renown*” is a phrase used in Scripture to describe notable men in the world’s eyes. The word “*renown*” means literally “*a name*,” so the phrase is “*men with a name*,” or “*notable men*.” Not many of these are chosen for glory:

1 Corinthians 1:26

*For ye see your calling, brethren, how that **not many wise men after the flesh, not many mighty, not many noble, are called.***

Examples of evil “*renown*”:

Genesis 6:4

*There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare children to them, the same became **mighty men which were of old, men of renown.***

Numbers 16:2

*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.***

Ezekiel 16:14,15

*And **thy renown went forth among the heathen for thy beauty: for it was perfect through my comeliness, which I had put upon thee, saith the Lord GOD. But thou didst trust in thine own beauty, and **playedst the harlot because of thy renown,** and pouredst out thy fornications on every one that passed by; his it was.***

See also references to “*mighty men*” “*mighty man*.” All these instances refer to men exalted in this world.

Examples of good “*renown*”:

Ezekiel 34:29

*And I will raise up for them **a plant of renown**, and they shall be no more consumed with hunger in the land, neither bear the shame of the heathen any more.*

Ezekiel 39:13

*Yea, all the people of the land shall bury them; and **it shall be to them a renown** the day that I shall be glorified, saith the Lord GOD.*

It is God alone who should have “*renown*” amongst us:

Daniel 9:15

*And now, O Lord our God, that hast brought thy people forth out of the land of Egypt with a mighty hand, **and hast gotten thee renown**, as at this day; we have sinned, we have done wickedly.*

127. Plagues of the Exodus

Aaron's staff becomes a serpent:

Exodus 7:8-13

*And the LORD spake unto Moses and unto Aaron, saying, When Pharaoh shall speak unto you, saying, Shew a miracle for you: then thou shalt say unto Aaron, **Take thy rod, and cast it before Pharaoh, and it shall become a serpent.** And Moses and Aaron went in unto Pharaoh, and they did so as the LORD had commanded: and **Aaron cast down his rod before Pharaoh, and before his servants, and it became a serpent.** Then Pharaoh also called the wise men and the sorcerers: now **the magicians of Egypt, they also did in like manner with their enchantments.** For they cast down every man his rod, and they became serpents: but Aaron's rod swallowed up their rods. **And he hardened Pharaoh's heart, that he hearkened not unto them;** as the LORD had said.*

This is the first miracle, but it is not really a “*plague.*” The magicians could do the same, but Aaron’s rod swallowed them up. We are told “*He [that is, presumably, God] hardened Pharaoh’s heart.*”

(1.) Plague of blood:

Exodus 7:14-25

*And the LORD said unto Moses, Pharaoh's heart is hardened, he refuseth to let the people go. Get thee unto Pharaoh in the morning; lo, he goeth out unto the water; and thou shalt stand by the river's brink against he come; and the rod which was turned to a serpent shalt thou take in thine hand. And thou shalt say unto him, The LORD God of the Hebrews hath sent me unto thee, saying, Let my people go, that they may serve me in the wilderness: and, behold, hitherto thou wouldest not hear. Thus saith the LORD, In this thou shalt know that I am the LORD: behold, **I will smite with the rod that is in mine hand upon the waters which are in the river, and they shall be turned to blood. And the fish that is in the river shall die, and the river shall stink; and the Egyptians shall lothe to drink of the water of the river.** And the LORD spake unto Moses, Say unto Aaron, Take thy rod, and stretch out thine hand upon the waters of Egypt, upon their streams, upon their rivers, and upon*

*their ponds, and upon all their pools of water, that they may become blood; and that there may be blood throughout all the land of Egypt, both in vessels of wood, and in vessels of stone. And Moses and Aaron did so, as the LORD commanded; and he lifted up the rod, and smote the waters that were in the river, in the sight of Pharaoh, and in the sight of his servants; and **all the waters that were in the river were turned to blood. And the fish that was in the river died; and the river stank, and the Egyptians could not drink of the water of the river; and there was blood throughout all the land of Egypt. And the magicians of Egypt did so with their enchantments: and Pharaoh's heart was hardened, neither did he hearken unto them; as the LORD had said. And Pharaoh turned and went into his house, neither did he set his heart to this also. And all the Egyptians digged round about the river for water to drink; for they could not drink of the water of the river. And seven days were fulfilled, after that the LORD had smitten the river.***

Fish die, the river stinks, and the water is undrinkable. The magicians could do the same. The Egyptians dug along the bank for water. We are told “Pharaoh’s heart was hardened” by God.

(2.) Plague of frogs:

Exodus 8:1-15

*And the LORD spake unto Moses, Go unto Pharaoh, and say unto him, Thus saith the LORD, Let my people go, that they may serve me. And if thou refuse to let them go, behold, **I will smite all thy borders with frogs:** And the river shall bring forth frogs abundantly, which shall go up and come into thine house, and into thy bedchamber, and upon thy bed, and into the house of thy servants, and upon thy people, and into thine ovens, and into thy kneadingtroughs: And the frogs shall come up both on thee, and upon thy people, and upon all thy servants. And the LORD spake unto Moses, Say unto Aaron, Stretch forth thine hand with thy rod over the streams, over the rivers, and over the ponds, and cause frogs to come up upon the land of Egypt. And Aaron stretched out his hand over the waters of Egypt; and the frogs came up, and covered the land of Egypt. And the magicians did so with their enchantments, and brought up frogs upon the land of Egypt. 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.** And Moses said unto Pharaoh, Glory over me: when shall I intreat for thee, and for thy servants, and for thy people, to destroy*

*the frogs from thee and thy houses, that they may remain in the river only? And he said, To morrow. And he said, Be it according to thy word: that thou mayest know that there is none like unto the LORD our God. **And the frogs shall depart from thee, and from thy houses, and from thy servants, and from thy people; they shall remain in the river only.** And Moses and Aaron went out from Pharaoh: and Moses cried unto the LORD because of the frogs which he had brought against Pharaoh. And the LORD did according to the word of Moses; and **the frogs died out of the houses, out of the villages, and out of the fields.** And they gathered them together upon heaps: and the land stank. **But when Pharaoh saw that there was respite, he hardened his heart, and hearkened not unto them; as the LORD had said.***

The magicians could do the same. Isn't that crazy? One would have thought Pharaoh would have asked the magicians to **remove** the frogs, not create even more. Pharaoh asked Moses to remove them on the morrow. The frogs were removed but piled up in stinking heaps. We are told "*he [Pharaoh] hardened his heart.*"

(3.) Plague of lice:

Exodus 8:16-19

*And the LORD said unto Moses, Say unto Aaron, Stretch out thy rod, and smite the dust of the land, that it may become lice throughout all the land of Egypt. And they did so; for Aaron stretched out his hand with his rod, and smote the dust of the earth, and it became lice in man, and in beast; all the dust of the land became lice throughout all the land of Egypt. And the magicians did so with their enchantments to bring forth lice, but they could not: so there were lice upon man, and upon beast. Then the magicians said unto Pharaoh, **This is the finger of God: and Pharaoh's heart was hardened, and he hearkened not unto them; as the LORD had said.***

Dust becomes gnats. The magicians could not do this, and recognised the "*finger of God.*" We are told "*Pharaoh's heart was hardened*" by God.

(4.) Plague of flies:

Exodus 8:20-32

*And the LORD said unto Moses, Rise up early in the morning, and stand before Pharaoh; lo, he cometh forth to the water; and say unto him, Thus saith the LORD, Let my people go, that they may serve me. Else, if thou wilt not let my people go, behold, **I will send swarms of flies upon thee, and upon thy servants, and upon thy people, and into thy houses: and the houses of the Egyptians shall be full of swarms of flies, and also the ground whereon they are. And I will sever in that day the land of Goshen, in which my people dwell, that no swarms of flies shall be there; to the end thou mayest know that I am the LORD in the midst of the earth. And I will put a division between my people and thy people: to morrow shall this sign be. And the LORD did so; and there came a grievous swarm of flies into the house of Pharaoh, and into his servants' houses, and into all the land of Egypt: the land was corrupted by reason of the swarm of flies. And Pharaoh called for Moses and for Aaron, and said, Go ye, sacrifice to your God in the land. And Moses said, It is not meet so to do; for we shall sacrifice the abomination of the Egyptians to the LORD our God: lo, shall we sacrifice the abomination of the Egyptians before their eyes, and will they not stone us? We will go three days' journey into the wilderness, and sacrifice to the LORD our God, as he shall command us. And Pharaoh said, I will let you go, that ye may sacrifice to the LORD your God in the wilderness; only ye shall not go very far away: intreat for me. And Moses said, Behold, I go out from thee, and I will intreat the LORD that the swarms of flies may depart from Pharaoh, from his servants, and from his people, to morrow: but let not Pharaoh deal deceitfully any more in not letting the people go to sacrifice to the LORD. And Moses went out from Pharaoh, and intreated the LORD. And the LORD did according to the word of Moses; and he removed the swarms of flies from Pharaoh, from his servants, and from his people; there remained not one. And Pharaoh hardened his heart at this time also, neither would he let the people go.***

This is the first plague that is selective. It did not occur in Goshen where the Israelites were. Pharaoh firstly allows them to sacrifice in the land, but Moses insists on a three-day journey away from the land. Pharaoh then allows them to go out of the land but not far away. The flies were removed. We are told "Pharaoh hardened his heart."

(5.) Plague on livestock (“grievous murrain”):

Exodus 9:1-7

*Then the LORD said unto Moses, Go in unto Pharaoh, and tell him, Thus saith the LORD God of the Hebrews, Let my people go, that they may serve me. For if thou refuse to let them go, and wilt hold them still, Behold, **the hand of the LORD is upon thy cattle which is in the field, upon the horses, upon the asses, upon the camels, upon the oxen, and upon the sheep: there shall be a very grievous murrain. And the LORD shall sever between the cattle of Israel and the cattle of Egypt: and there shall nothing die of all that is the children’s of Israel. And the LORD appointed a set time, saying, To morrow the LORD shall do this thing in the land. And the LORD did that thing on the morrow, and all the cattle of Egypt died: but of the cattle of the children of Israel died not one. And Pharaoh sent, and, behold, there was not one of the cattle of the Israelites dead. And the heart of Pharaoh was hardened, and he did not let the people go.***

Again, another selective plague which did not affect the Israelite cattle. Pharaoh noticed this. We are told “*the heart of Pharaoh was hardened*” by God.

(6.) Plague of boils:

Exodus 9:8-12

*And the LORD said unto Moses and unto Aaron, **Take to you handfuls of ashes of the furnace, and let Moses sprinkle it toward the heaven in the sight of Pharaoh. And it shall become small dust in all the land of Egypt, and shall be a boil breaking forth with blains upon man, and upon beast, throughout all the land of Egypt. And they took ashes of the furnace, and stood before Pharaoh; and Moses sprinkled it up toward heaven; and it became a boil breaking forth with blains upon man, and upon beast. And the magicians could not stand before Moses because of the boils; for the boil was upon the magicians, and upon all the Egyptians. And the LORD hardened the heart of Pharaoh, and he hearkened not unto them; as the LORD had spoken unto Moses.***

Ashes from the furnace became boils upon men and beasts. We are particularly told that the magicians could not stand because of this. For

the first time, we are explicitly told “*the LORD hardened the heart of Pharaoh.*”

Pestilence:

Exodus 9:13-17

*And the LORD said unto Moses, Rise up early in the morning, and stand before Pharaoh, and say unto him, Thus saith the LORD God of the Hebrews, Let my people go, that they may serve me. For **I will at this time send all my plagues upon thine heart, and upon thy servants, and upon thy people; that thou mayest know that there is none like me in all the earth. For now I will stretch out my hand, that I may smite thee and thy people with pestilence; and thou shalt be cut off from the earth. And in very deed for this cause have I raised thee up, for to shew in thee my power; and that my name may be declared throughout all the earth. As yet exaltest thou thyself against my people, that thou wilt not let them go?***

Is this a separate plague? It does not follow the pattern of other plagues. It seems to be a general curse on Pharaoh that all the Lord's plagues will come upon his heart, and upon his servants, and upon his people. Pestilence is mentioned in particular, so maybe this was going on in the background amidst all the other plagues mentioned. We see that the whole point of all these plagues was to shew in Pharaoh the Lord's power. This is referenced in Romans:

Romans 9:17,18

*For the scripture saith unto Pharaoh, **Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth.** Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth.*

(7.) Plague of hail:

Exodus 9:18-35

*Behold, to morrow about this time **I will cause it to rain a very grievous hail, such as hath not been in Egypt since the foundation thereof even until now. Send therefore now, and gather thy cattle, and all that thou hast in the field; for upon every man and beast which shall be found***

in the field, and shall not be brought home, the hail shall come down upon them, and they shall die. He that feared the word of the LORD among the servants of Pharaoh made his servants and his cattle flee into the houses: And he that regarded not the word of the LORD left his servants and his cattle in the field. And the LORD said unto Moses, Stretch forth thine hand toward heaven, that there may be hail in all the land of Egypt, upon man, and upon beast, and upon every herb of the field, throughout the land of Egypt. And Moses stretched forth his rod toward heaven: and the LORD sent thunder and hail, and the fire ran along upon the ground; and the LORD rained hail upon the land of Egypt. So there was hail, and fire mingled with the hail, very grievous, such as there was none like it in all the land of Egypt since it became a nation. And the hail smote throughout all the land of Egypt all that was in the field, both man and beast; and the hail smote every herb of the field, and brake every tree of the field. Only in the land of Goshen, where the children of Israel were, was there no hail. And Pharaoh sent, and called for Moses and Aaron, and said unto them, I have sinned this time: the LORD is righteous, and I and my people are wicked. Intreat the LORD (for it is enough) that there be no more mighty thunderings and hail; and I will let you go, and ye shall stay no longer. And Moses said unto him, As soon as I am gone out of the city, I will spread abroad my hands unto the LORD; and the thunder shall cease, neither shall there be any more hail; that thou mayest know how that the earth is the LORD'S. But as for thee and thy servants, I know that ye will not yet fear the LORD God. And the flax and the barley was smitten: for the barley was in the ear, and the flax was balled. But the wheat and the rye were not smitten: for they were not grown up. And Moses went out of the city from Pharaoh, and spread abroad his hands unto the LORD: and the thunders and hail ceased, and the rain was not poured upon the earth. And when Pharaoh saw that the rain and the hail and the thunders were ceased, he sinned yet more, and hardened his heart, he and his servants. And the heart of Pharaoh was hardened, neither would he let the children of Israel go; as the LORD had spoken by Moses.

Again this hail was selective and not in Goshen where the Israelites were. It was a particularly severe hail, including thunder and fire along the ground. There was also a call to any Egyptian who feared the Lord to bring his cattle into shelter to avoid the hail. All livestock not brought into a shelter died. The flax and barley crops were ruined, but the wheat and rye were not grown yet and so escaped. Pharaoh admitted "I have sinned," and said he would let the Israelites go, this time

with no conditions attached. But Moses knew he didn't mean it. Sure enough we are told Pharaoh "*hardened his heart*" and "*the heart of Pharaoh was hardened.*"

At this point we are told again that the Lord hardened Pharaoh's heart:

Exodus 10:1-2

*And the LORD said unto Moses, Go in unto Pharaoh: for **I have hardened his heart, and the heart of his servants**, that I might shew these my signs before him: And that thou mayest tell in the ears of thy son, and of thy son's son, what things I have wrought in Egypt, and my signs which I have done among them; that ye may know how that I am the LORD.*

(8.) Plague of locusts:

Exodus 10:3-20

*And Moses and Aaron came in unto Pharaoh, and said unto him, Thus saith the LORD God of the Hebrews, How long wilt thou refuse to humble thyself before me? let my people go, that they may serve me. Else, if thou refuse to let my people go, behold, **to morrow will I bring the locusts into thy coast**: And they shall cover the face of the earth, that one cannot be able to see the earth: and they shall eat the residue of that which is escaped, which remaineth unto you from the hail, and shall eat every tree which groweth for you out of the field: And they shall fill thy houses, and the houses of all thy servants, and the houses of all the Egyptians; which neither thy fathers, nor thy fathers' fathers have seen, since the day that they were upon the earth unto this day. And he turned himself, and went out from Pharaoh. And **Pharaoh's servants said unto him, How long shall this man be a snare unto us? let the men go, that they may serve the LORD their God: knowest thou not yet that Egypt is destroyed?** And Moses and Aaron were brought again unto Pharaoh: and he said unto them, Go, serve the LORD your God: but who are they that shall go? And Moses said, We will go with our young and with our old, with our sons and with our daughters, with our flocks and with our herds will we go; for we must hold a feast unto the LORD. And he said unto them, Let the LORD be so with you, as I will let you go, and your little ones: look to it; for evil is before you. **Not so: go now ye that are men**, and serve the LORD; for that ye did desire. And they were driven out from Pharaoh's presence. And the LORD said unto Moses, **Stretch out thine hand over the land of Egypt for the locusts, that they may come up upon the land of Egypt, and eat every herb of the land, even all that the***

*hail hath left. And Moses stretched forth his rod over the land of Egypt, and the LORD brought an east wind upon the land all that day, and all that night; and when it was morning, the east wind brought the locusts. And the locusts went up over all the land of Egypt, and rested in all the coasts of Egypt: very grievous were they; before them there were no such locusts as they, neither after them shall be such. For they covered the face of the whole earth, so that the land was darkened; and they did eat every herb of the land, and all the fruit of the trees which the hail had left: and there remained not any green thing in the trees, or in the herbs of the field, through all the land of Egypt. 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.** And he went out from Pharaoh, and intreated the LORD. And the LORD turned a mighty strong west wind, which took away the locusts, and cast them into the Red sea; there remained not one locust in all the coasts of Egypt. But **the LORD hardened Pharaoh's heart**, so that he would not let the children of Israel go.*

Even Pharaoh's servants turn against him at this point and tell him to let the Israelites go. The locusts shall eat everything that the hail did not destroy, including the trees. It was a unique, particularly severe plague. Pharaoh again says "I have sinned," but he is only prepared to let the men go. And we are told "the LORD hardened Pharaoh's heart."

(9.) Plague of darkness.

Exodus 10:21-29

*And the LORD said unto Moses, **Stretch out thine hand toward heaven, that there may be darkness over the land of Egypt, even darkness which may be felt.** And Moses stretched forth his hand toward heaven; and there was a thick darkness in all the land of Egypt three days: They saw not one another, neither rose any from his place for three days: but all the children of Israel had light in their dwellings. And Pharaoh called unto Moses, and said, **Go ye, serve the LORD; only let your flocks and your herds be stayed: let your little ones also go with you.** And Moses said, Thou must give us also sacrifices and burnt offerings, that we may sacrifice unto the LORD our God. Our cattle also shall go with us; there shall not an hoof be left behind; for thereof must we take to serve the LORD our God; and we know not with what we must serve the LORD, until we come thither. But **the***

LORD hardened Pharaoh's heart, and he would not let them go. And Pharaoh said unto him, Get thee from me, take heed to thyself, see my face no more; for in that day thou seest my face thou shalt die. And Moses said, Thou hast spoken well, I will see thy face again no more.

This was a particularly dark darkness. Again, we have a selective plague, which did not affect the Israelites in Goshen. Pharaoh offers to let them go, but without their livestock. And we are told again “*the LORD hardened Pharaoh's heart.*”

(10.) Plague on firstborn:

Exodus 11

*And the LORD said unto Moses, Yet will I bring one plague more upon Pharaoh, and upon Egypt; afterwards he will let you go hence: when he shall let you go, he shall surely thrust you out hence altogether. **Speak now in the ears of the people, and let every man borrow of his neighbour, and every woman of her neighbour, jewels of silver, and jewels of gold. And the LORD gave the people favour in the sight of the Egyptians.** Moreover the man Moses was very great in the land of Egypt, in the sight of Pharaoh's servants, and in the sight of the people. And Moses said, **Thus saith the LORD, About midnight will I go out into the midst of Egypt: And all the firstborn in the land of Egypt shall die, from the firstborn of Pharaoh that sitteth upon his throne, even unto the firstborn of the maidservant that is behind the mill; and all the firstborn of beasts.** And there shall be a great cry throughout all the land of Egypt, such as there was none like it, nor shall be like it any more. **But against any of the children of Israel shall not a dog move his tongue, against man or beast: that ye may know how that the LORD doth put a difference between the Egyptians and Israel.** And all these thy servants shall come down unto me, and bow down themselves unto me, saying, Get thee out, and all the people that follow thee: and after that I will go out. And he went out from Pharaoh in a great anger. And the LORD said unto Moses, Pharaoh shall not hearken unto you; that my wonders may be multiplied in the land of Egypt. **And Moses and Aaron did all these wonders before Pharaoh: and the LORD hardened Pharaoh's heart,** so that he would not let the children of Israel go out of his land.*

God let the Israelites “borrow” the jewellery of the Egyptians, no one knowing that they will never see them again. All the firstborn of

families will die. God will save the firstborn of the Israelites if they put blood on their lintels of their doorposts (chapter 12). Note that whole households were saved. We are told again *“And the LORD hardened Pharaoh’s heart.”*

Note that God only gives the Israelites (the visible church of the day) the instruction to put blood on their lintels, not the Egyptians, although presumably (and this is only an implication) if the Egyptians would have also done this, they would have been saved too.

128. Glory of the Lord

The “*glory of the Lord*” in the Scriptures, is the manifestation of the power and judgment of the Lord, wherever it is found. This always invokes fear and trembling:

Isaiah 3:8

*For Jerusalem is ruined, and Judah is fallen: because **their tongue and their doings are against the LORD, to provoke the eyes of his glory.***

Exodus 16:7

*And in the morning, then **ye shall see the glory of the LORD**; for that he beareth your murmurings against the LORD: and what are we, that ye murmur against us?*

Exodus 16:10

*And it came to pass, as Aaron spake unto the whole congregation of the children of Israel, that they looked toward the wilderness, and, behold, **the glory of the LORD appeared in the cloud.***

Exodus 24:16,17

*And **the glory of the LORD abode upon mount Sinai, and the cloud covered it six days**: and the seventh day he called unto Moses out of the midst of the cloud. And **the sight of the glory of the LORD was like devouring fire on the top of the mount** in the eyes of the children of Israel.*

Exodus 40:34,35

*Then **a cloud covered the tent of the congregation, and the glory of the LORD filled the tabernacle.** And Moses was not able to enter into the tent of the congregation, because the cloud abode thereon, and **the glory of the LORD filled the tabernacle.***

Leviticus 9:6

*And Moses said, This is the thing which the LORD commanded that ye should do: and **the glory of the LORD shall appear unto you.***

Leviticus 9:23

*And Moses and Aaron went into the tabernacle of the congregation, and came out, and blessed the people: and **the glory of the LORD appeared unto all the people.***

Numbers 14:10

*But all the congregation bade stone them with stones. And **the glory of the LORD appeared in the tabernacle of the congregation before all the children of Israel.***

Numbers 16:19

*And Korah gathered all the congregation against them unto the door of the tabernacle of the congregation: and **the glory of the LORD appeared unto all the congregation.***

Numbers 16:42

*And it came to pass, when the congregation was gathered against Moses and against Aaron, that they looked toward the tabernacle of the congregation: and, behold, **the cloud covered it, and the glory of the LORD appeared.***

Numbers 20:6

*And Moses and Aaron went from the presence of the assembly unto the door of the tabernacle of the congregation, and **they fell upon their faces: and the glory of the LORD appeared unto them.***

1 Kings 8:11

*So that **the priests could not stand to minister because of the cloud: for the glory of the LORD had filled the house of the LORD.***

2 Chronicles 5:14

*So that **the priests could not stand to minister by reason of the cloud: for the glory of the LORD had filled the house of God.***

2 Chronicles 7:1-3

*Now when Solomon had made an end of praying, **the fire came down from heaven, and consumed the burnt offering and the sacrifices; and the glory of the LORD filled the house. And the priests could not enter into the house of the LORD, because the glory of the LORD had filled the LORD'S house. And when all the children of Israel saw how the fire came down, and the glory of the LORD upon the house, they bowed themselves with their faces to the ground upon the pavement, and worshipped, and praised the LORD, saying, For he is good; for his mercy endureth for ever.***

Psalm 104:31

The glory of the LORD shall endure for ever: the LORD shall rejoice in his works.

Psalm 138:5

Yea, they shall sing in the ways of the LORD: for great is the glory of the LORD.

Isaiah 35:2

It shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the LORD, and the excellency of our God.

Isaiah 40:5

And the glory of the LORD shall be revealed, and all flesh shall see it together: for the mouth of the LORD hath spoken it.

Isaiah 58:8

Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the LORD shall be thy reward.

Isaiah 60:1

Arise, shine; for thy light is come, and the glory of the LORD is risen upon thee.

Ezekiel 1:28

As the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about. This was the appearance of the likeness of the glory of the LORD. And when I saw it, I fell upon my face, and I heard a voice of one that spake.

Ezekiel 3:12

Then the spirit took me up, and I heard behind me a voice of a great rushing, saying, Blessed be the glory of the LORD from his place.

Ezekiel 3:23

Then I arose, and went forth into the plain: and, behold, the glory of the LORD stood there, as the glory which I saw by the river of Chebar: and I fell on my face.

Ezekiel 10:4

Then the glory of the LORD went up from the cherub, and stood over the threshold of the house; and the house was filled with the cloud, and the court was full of the brightness of the LORD'S glory.

Ezekiel 10:18

Then the glory of the LORD departed from off the threshold of the house, and stood over the cherubims.

Ezekiel 11:23

And the glory of the LORD went up from the midst of the city, and stood upon the mountain which is on the east side of the city.

Ezekiel 43:2-5

And, behold, the glory of the God of Israel came from the way of the east: and his voice was like a noise of many waters: and the earth shined with his glory. And it was according to the appearance of the vision which I saw, even according to the vision that I saw when I came to destroy the city: and the visions were like the vision that I saw by the river Chebar; and I fell upon my face. And the glory of the LORD came into the house by the way of the gate whose prospect is toward the east. So the spirit took me up, and brought me into the inner court; and, behold, the glory of the LORD filled the house.

Ezekiel 44:4

Then brought he me the way of the north gate before the house: and I looked, and, behold, the glory of the LORD filled the house of the LORD: and I fell upon my face.

Habakkuk 3:3

God came from Teman, and the Holy One from mount Paran. Selah. His glory covered the heavens, and the earth was full of his praise.

Haggai 2:7-9

And I will shake all nations, and the desire of all nations shall come: and I will fill this house with glory, saith the LORD of hosts. The silver is mine, and the gold is mine, saith the LORD of hosts. The glory of this latter house shall be greater than of the former, saith the LORD of hosts: and in this place will I give peace, saith the LORD of hosts.

Luke 2:9

*And, lo, the angel of the Lord came upon them, and **the glory of the Lord shone round about them: and they were sore afraid.***

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.***

Some verses speak of the earth being filled with the glory of the Lord:

Numbers 14:21-23

*But as truly as I live, **all the earth shall be filled with the glory of the LORD.** Because all those men which have seen my glory, and my miracles, which I did in Egypt and in the wilderness, and have tempted me now these ten times, and have not hearkened to my voice; Surely they shall not see the land which I swear unto their fathers, neither shall any of them that provoked me see it.*

Psalms 22:27-29

***All the ends of the world shall remember and turn unto the LORD: and all the kindreds of the nations shall worship before thee.** For the kingdom is the LORD'S: and he is the governor among the nations. All they that be fat upon earth shall eat and worship: all they that go down to the dust shall bow before him: and none can keep alive his own soul.*

Isaiah 11:6-9

*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. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den. They shall not hurt nor destroy in all my holy mountain: for **the earth shall be full of the knowledge of the LORD, as the waters cover the sea.***

Habakkuk 2:12-14

*Woe to him that buildeth a town with blood, and stablisheth a city by iniquity! 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.

This is a kingdom begun now, and completed in full in eternity. The earth is already full of the glory of the Lord:

Psalm 33:5

*He loveth righteousness and judgment: **the earth is full of the goodness of the LORD.***

Psalm 104:24

*O LORD, how manifold are thy works! in wisdom hast thou made them all: **the earth is full of thy riches.***

Psalm 119:64

***The earth, O LORD, is full of thy mercy:** teach me thy statutes.*

Isaiah 6:3

*And one cried unto another, and said, **Holy, holy, holy, is the LORD of hosts: the whole earth is full of his glory.***

129. Leaven

In Old Testament times, leaven was not to be used ceremonially, because at Passover they left in a hurry:

Exodus 12:15

Seven days shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses: for whosoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel.

Exodus 12:19

Seven days shall there be no leaven found in your houses: for whosoever eateth that which is leavened, even that soul shall be cut off from the congregation of Israel, whether he be a stranger, or born in the land.

Exodus 12:34

And the people took their dough before it was leavened, their kneading troughs being bound up in their clothes upon their shoulders.

Exodus 12:39

And they baked unleavened cakes of the dough which they brought forth out of Egypt, for it was not leavened; because they were thrust out of Egypt, and could not tarry, neither had they prepared for themselves any victual.

Exodus 13:3

*And Moses said unto the people, Remember this day, in which ye came out from Egypt, out of the house of bondage; for **by strength of hand the LORD brought you out from this place: there shall no leavened bread be eaten.***

Exodus 13:7

Unleavened bread shall be eaten seven days; and there shall no leavened bread be seen with thee, neither shall there be leaven seen with thee in all thy quarters.

Exodus 34:25

Thou shalt not offer the blood of my sacrifice with leaven; neither shall the sacrifice of the feast of the passover be left unto the morning.

Leviticus 2:11

No meat offering, which ye shall bring unto the LORD, shall be made with leaven: for ye shall burn no leaven, nor any honey, in any offering of the LORD made by fire.

Leviticus 6:17

It shall not be baken with leaven. I have given it unto them for their portion of my offerings made by fire; it is most holy, as is the sin offering, and as the trespass offering.

Leviticus 10:12

And Moses spake unto Aaron, and unto Eleazar and unto Ithamar, his sons that were left, **Take the meat offering that remaineth of the offerings of the LORD made by fire, and eat it without leaven beside the altar: for it is most holy.**

Deuteronomy 16:3,4

Thou shalt eat no leavened bread with it; seven days shalt thou eat unleavened bread therewith, even the bread of affliction; for thou camest forth out of the land of Egypt in haste: that thou mayest remember the day when thou camest forth out of the land of Egypt all the days of thy life. And there shall be no leavened bread seen with thee in all thy coast seven days; neither shall there any thing of the flesh, which thou sacrificedst the first day at even, remain all night until the morning.

But the firstfruits and the thanksgiving offerings eaten by men could be leavened:

Leviticus 7:12,13

If he offer it for a thanksgiving, then **he shall offer with the sacrifice of thanksgiving unleavened cakes mingled with oil, and unleavened wafers anointed with oil, and cakes mingled with oil, of fine flour, fried. Besides the cakes, he shall offer for his offering leavened bread with the sacrifice of thanksgiving of his peace offerings.**

Leviticus 23:17

Ye shall bring out of your habitations **two wave loaves of two tenth deals: they shall be of fine flour; they shall be baken with leaven; they are the firstfruits unto the LORD.**

Amos 4:5

And offer a sacrifice of thanksgiving with leaven, and proclaim and publish the free offerings: for this liketh you, O ye children of Israel, saith the Lord GOD.

Leaven is used as a symbol of sin, particularly hypocrisy, because it puffeth up:

Hosea 7:4

They are all adulterers, as an oven heated by the baker, who ceaseth from raising after he hath kneaded the dough, until it be leavened.

Matthew 16:6

Then Jesus said unto them, Take heed and beware of the leaven of the Pharisees and of the Sadducees.

Matthew 16:11,12

How is it that ye do not understand that I spake it not to you concerning bread, that ye should beware of the leaven of the Pharisees and of the Sadducees? Then understood they how that he bade them not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees.

Mark 8:15

And he charged them, saying, Take heed, beware of the leaven of the Pharisees, and of the leaven of Herod.

Luke 12:1

In the mean time, when there were gathered together an innumerable multitude of people, insomuch that they trode one upon another, he began to say unto his disciples first of all, Beware ye of the leaven of the Pharisees, which is hypocrisy.

1 Corinthians 5:6-8

Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump? Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us: Therefore let us keep the feast, not with old leaven, neither

with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth.

Galatians 5:9

A little leaven leaveneth the whole lump.

It is also mentioned as a type of the kingdom of heaven in the way it grows as the visible church:

Matthew 13:33

Another parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened.

Luke 13:21

It is like leaven, which a woman took and hid in three measures of meal, till the whole was leavened.

The true believers in the visible church are the “*three measures of meal*,” and the hypocrites in the visible church are the leaven, which unduly bloats the visible church to a much larger size that it actually is.

In the Lord’s Supper the bread can be leavened. The Greek word used here is “*artos*,” which is bread of any kind. The specific word for unleavened bread is not used. This can be as a symbol of Christ being the bread of life:

1 Corinthians 10:16,17

The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we being many are one bread, and one body: for we are all partakers of that one bread.

1 Corinthians 11:23-29

*For I have received of the Lord that which also I delivered unto you, **That the Lord Jesus the same night in which he was betrayed took bread:** and when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. After the same manner also he*

took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye **eat this bread**, and drink this cup, ye do shew the Lord's death till he come. Wherefore whosoever shall **eat this bread**, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him **eat of that bread**, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.

The Greek word for unleavened bread is "azumos":

Matthew 26:17

Now **the first day of the feast of unleavened bread** the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the passover?

Mark 14:1

After two days was **the feast of the passover, and of unleavened bread**: and the chief priests and the scribes sought how they might take him by craft, and put him to death.

Mark 14:12

And **the first day of unleavened bread**, when they killed the passover, his disciples said unto him, Where wilt thou that we go and prepare that thou mayest eat the passover?

Luke 22:1

Now **the feast of unleavened bread drew nigh**, which is called the Passover.

Luke 22:7

Then came the day of unleavened bread, when the passover must be killed.

Acts 12:3

And because he saw it pleased the Jews, he proceeded further to take Peter also. **(Then were the days of unleavened bread.)**

Acts 20:6

And we sailed away from Philippi **after the days of unleavened bread**, and came unto them to Troas in five days; where we abode seven days.

1 Corinthians 5:7,8

*Purge out therefore the old leaven, that ye may be a new lump, as ye are **unleavened**. For even Christ our passover is sacrificed for us: therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the **unleavened bread** of sincerity and truth.*

Bread of Affliction

Unleavened bread is described as the “*bread of affliction*,” surely inappropriate for the Lord’s Supper:

Deuteronomy 16:3

*Thou shalt eat no leavened bread with it; seven days shalt thou eat **unleavened bread therewith, even the bread of affliction**; for thou camest forth out of the land of Egypt in haste: that thou mayest remember the day when thou camest forth out of the land of Egypt all the days of thy life.*

Note the phrase “*bread of affliction*” is also mentioned in:

1 Kings 22:27

*And say, Thus saith the king, Put this fellow in the prison, and **feed him with bread of affliction and with water of affliction**, until I come in peace.*

2 Chronicles 18:26

*And say, Thus saith the king, Put this fellow in the prison, and **feed him with bread of affliction and with water of affliction**, until I return in peace.*

130. Tarshish

“*Tarshish*” was a place, with kings:

Psalm 72:10

*The **kings of Tarshish** and of the isles shall bring presents: the kings of Sheba and Seba shall offer gifts.*

Isaiah 66:19

*And I will set a sign among them, and I will send those that escape of them unto the nations, to **Tarshish**, Pul, and Lud, that draw the bow, to Tubal, and Javan, to the isles afar off, that have not heard my fame, neither have seen my glory; and they shall declare my glory among the Gentiles.*

“*Tarshish*” was a port, similar to Tyre, which is called “*daughter of Tarshish*”:

Isaiah 23:6

*Pass ye over to **Tarshish**; howl, ye inhabitants of the isle.*

Isaiah 23:10

*Pass through thy land as a river, **O daughter of Tarshish**: there is no more strength.*

There were actually two places called “*Tarshish*”:

There was a “*Tarshish*” to the *west* of Israel, because Jonah tried to go there from Joppa:

Jonah 1:3

*But **Jonah rose up to flee unto Tarshish from the presence of the LORD, and went down to Joppa; and he found a ship going to Tarshish: so he paid the fare thereof, and went down into it, to go with them unto Tarshish from the presence of the LORD.***

Jonah 4:2

And he prayed unto the LORD, and said, I pray thee, O LORD, was not this my saying, when I was yet in my country? Therefore I fled before unto Tarshish: for I knew that thou art a gracious God, and merciful, slow to anger, and of great kindness, and repentest thee of the evil.

But there was also a “Tarshish” to the *east* of Israel as well, because Jehoshaphat tried to go there from Eziongeber:

1 Kings 22:48

*Jehoshaphat made **ships of Tharshish** to go to Ophir for gold: but they went not; for the ships were broken at Eziongeber.*

The phrase “*ships of Tharshish*” could refer to the *type* of ship, but we are specifically told they were due to go to a *place* called “Tarshish”:

2 Chronicles 20:36,37

*And he joined himself with him to make ships to go to Tarshish: and they made the ships in Eziongeber. Then Eliezer the son of Dodavah of Mareshah prophesied against Jehoshaphat, saying, Because thou hast joined thyself with Abaziah, the LORD hath broken thy works. And the ships were broken, that **they were not able to go to Tarshish.***

Gold, silver, ivory, apes and peacocks came from there:

1 Kings 10:22

For the king had at sea a navy of Tharshish with the navy of Hiram: once in three years came the navy of Tharshish, bringing gold, and silver, ivory, and apes, and peacocks.

Again, the phrase “*navy of Tarshish*” could merely refer to the *type* of ships, but again we are specifically told they went to a *place* called “Tarshish”:

2 Chronicles 9:21

*For **the king's ships went to Tarshish with the servants of Hiram: every three years once came the ships of Tarshish bringing gold, and silver, ivory, and apes, and peacocks.***

Ivory and peacocks could only have come from the East, probably India.

Silver, gold, cattle and “goods” came from there:

Jeremiah 10:9

Silver spread into plates is brought from Tarshish, and gold from Uphaz [Ophir], the work of the workman, and of the hands of the founder: blue and purple is their clothing: they are all the work of cunning men.

Ezekiel 38:13

*Sheba, and Dedan, and **the merchants of Tarshish, with all the young lions thereof, shall say unto thee, Art thou come to take a spoil? hast thou gathered thy company to take a prey? to carry away silver and gold, to take away cattle and goods, to take a great spoil?***

Sheba and Dedan are *east* of Israel, on the Persian gulf. The gold is said to have come from Uphaz [Ophir], which was probably India.

Silver, tin, iron and lead came from there:

Ezekiel 27:12

Tarshish was thy merchant by reason of the multitude of all kind of riches; with silver, iron, tin, and lead, they traded in thy fairs.

Tin could have come from Cornwall, silver, iron and lead from Wales, all *west* of Israel.

Tarshish was a son of Javan, a son of Japheth:

Genesis 10:2-4

*The sons of Japheth; Gomer, and Magog, and Madai, and Javan, and Tubal, and Meshech, and Tiras. And the sons of Gomer; Ashkenaz, and Riphath, and Togarmah. And the sons of Javan; Elishah, and **Tarshish**, Kittim, and Dodanim.*

1 Chronicles 1:7

*And the sons of Javan; Elishah, and **Tarshish**, Kittim, and Dodanim.*

Tharshish was a son of Jediel, a son of Benjamin:

1 Chronicles 7:6,10

*The sons of Benjamin; Bela, and Becher, and Jediael, three....The sons also of Jediael; Bilban: and the sons of Bilban; Jeush, and Benjamin, and Ehud, and Chenaanah, and Zethan, and **Tharshish**, and Abishabab.*

Tarshish was one of the seven princes of Persia and Media in Esther's day:

Esther 1:14

*And the next unto him was Carshena, Shethar, Admatha, **Tarshish**, Meres, Marsena, and Memucan, the seven princes of Persia and Media, which saw the king's face, and which sat the first in the kingdom;)*

Ships of Tarshish

This is a particular type of ship, probably a strong, ocean-going vessel, rather than referring to a place:

Psalm 48:7

Thou breakest the ships of Tarshish with an east wind.

Isaiah 2:16

*And upon all **the ships of Tarshish**, and upon all pleasant pictures.*

Isaiah 23:1

*The burden of Tyre. Howl, **ye ships of Tarshish**; for it is laid waste, so that there is no house, no entering in: from the land of Chittim it is revealed to them.*

Isaiah 23:14

*Howl, **ye ships of Tarshish**: for your strength is laid waste.*

Isaiah 60:9

*Surely the isles shall wait for me, and **the ships of Tarshish** first, to bring thy sons from far, their silver and their gold with them, unto the name of the LORD thy God, and to the Holy One of Israel, because he hath glorified thee.*

Ezekiel 27:25

***The ships of Tarshish** did sing of thee in thy market: and thou wast replenished, and made very glorious in the midst of the seas.*

131. The Law of God

What the Ten Commandments Are

The first two of the Ten Commandments are:

Exodus 20:3

Thou shalt have no other gods before me.

Exodus 20:4-6

Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: Thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; And shewing mercy unto thousands of them that love me, and keep my commandments.

Roman Catholics and Lutherans, amongst others, add these two Commandments together to form one commandment. This is an attempt to try to water down the seriousness of the sin of their idolatrous practices. They make graven images and bow down and worship them, so they want to hide the second Commandment as much as possible.

In order to keep the number ten in the “**Ten Commandments**,” they then split the tenth Commandment into two. But the tenth Commandment cannot be split in two, because Exodus and Deuteronomy put the list of things forbidden in the tenth Commandment in a different order:

Exodus 20:17

Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbour's.

Deuteronomy 5:21

Neither shalt thou desire thy neighbour's wife, neither shalt thou covet thy neighbour's house, his field, or his manservant, or his maidservant, his ox, or his ass, or any thing that is thy neighbour's.

If the Roman Catholic/Lutheran position were true, then Exodus would say that coveting one's neighbour's *house* is the ninth Commandment, and his *wife, manservant, maidservant, ox, ass, anything that is thy neighbour's* is the tenth; but Deuteronomy would say that coveting one's neighbour's *wife* is the ninth Commandment, and his *house, field, manservant, maidservant, ox, ass, anything the is thy neighbour's* is the tenth.

The Ten Commandments are Separate from the Judicial and Ceremonial Laws

God wrote the Ten Commandments on two tables of stone. The judicial and ceremonial laws, namely, "*All the commandments and the statutes and the judgments,*" were separate and were to be dictated to Moses separately:

Deuteronomy 5:22,30,31

*These words the LORD spake unto all your assembly in the mount out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice: **and he added no more. And he wrote them in two tables of stone, and delivered them unto me.... Go say to them, Get you into your tents again. But as for thee, stand thou here by me, and I will speak unto thee all the commandments, and the statutes, and the judgments, which thou shalt teach them, that they may do them in the land which I give them to possess it.***

The tables were to be put in the ark. Surely this could only mean the Ten Commandments, to have added the judicial and ceremonial laws as well would not have been possible:

Deuteronomy 10:4,5

And he wrote on the tables, according to the first writing, the ten commandments, which the LORD spake unto you in the mount out of the midst of the fire in the day of the assembly: and the LORD gave them unto me. And I turned myself and came down from the mount, and put the tables in the ark which I had made; and there they be, as the LORD commanded me.

They were told to write “*all the words of this law*” on great stones when they crossed Jordan. No matter how big these stones were, surely there wasn’t room for judicial and ceremonial laws as well:

Deuteronomy 27:2,3,8

*And it shall be on the day when ye shall pass over Jordan unto the land which the Lord thy God giveth thee, that **thou shalt set thee up great stones, and plaister them with plaister: And thou shalt write upon them all the words of this law**, when thou art passed over, that thou mayest go in unto the land which the Lord thy God giveth thee, a land that floweth with milk and honey; as the Lord God of thy fathers hath promised thee.... **And thou shalt write upon the stones all the words of this law very plainly.***

The Judicial and Ceremonial Laws were only for Jews, not Gentiles

The dietary laws were not for the stranger or alien:

Deuteronomy 14:21

Ye shall not eat of any thing that dieth of itself; thou shalt give it unto the stranger that is in thy gates, that he may eat it; or thou mayest sell it unto an alien: for thou art an holy people unto the Lord thy God.

Any release of debts after seven years was not for foreigners:

Deuteronomy 15:1-3

*At the end of every seven years thou shalt make a release. And this is the manner of the release: **Every creditor that lendeth ought unto his neighbour shall release it; he shall not exact it of his neighbour, or of his brother; because it is called the LORD’S release. Of a foreigner thou mayest exact it again: but that which is thine with thy brother thine hand shall release***

They were not to “*lend upon usury*” from a brother, but only from strangers:

Deuteronomy 23:19,20

Thou shalt not lend upon usury to thy brother; usury of money, usury of victuals, usury of any thing that is lent upon usury: Unto a stranger thou mayest lend upon usury; but unto thy brother thou shalt not lend upon usury: that the Lord thy God may bless thee in all that thou settest thine hand to in the land whither thou goest to possess it.

The Moral Law is for all men

Romans 3:19

Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God.

God knew the Jews would not keep the Moral Law

Deuteronomy 31:16

And the Lord said unto Moses, Behold, thou shalt sleep with thy fathers; and **this** people will rise up, and go a whoring after the gods of the strangers of the land, whither they go to be among them, and will forsake me, and break my covenant which I have made with them.

132. Cutting off Hands as Punishment

Christians are all too quick to condemn muslims for chopping off hands as a penalty for theft. However, they should realise that this very same punishment is in the Bible, albeit for a different crime:

Deuteronomy 25:11,12

*When men strive together one with another, and **the wife of the one draweth near for to deliver her husband out of the hand of him that smiteth him, and putteth forth her hand, and taketh him by the secrets: then thou shalt cut off her hand, thine eye shall not pity her.***

Christ said we should metaphorically cut off parts of our body if they cause us to sin (this was not in the context of law and order though):

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 18:8,9

*Wherefore **if thy hand or thy foot offend thee, cut them off**, and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire. 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.*

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.*

133. Joshua Crossing the Jordan

Miriam died in the “*first month*”:

Numbers 20:1

Then came the children of Israel, even the whole congregation, into the desert of Zin in the first month: and the people abode in Kadesh; and Miriam died there, and was buried there.

We are not told which year this was, but we can assume that it was the beginning of the fortieth year after the Exodus, because shortly after leaving the wilderness of Zin, in the fifth month at mount Hor, Aaron dies, and we are specifically told this was in the fortieth year after the Exodus:

Numbers 33:36-38

And they removed from Ezion-gaber, and pitched in the wilderness of Zin, which is Kadesh. And they removed from Kadesh, and pitched in mount Hor, in the edge of the land of Edom. And Aaron the priest went up into mount Hor at the commandment of the LORD, and died there, in the fortieth year after the children of Israel were come out of the land of Egypt, in the first day of the fifth month.

Moses gives his speeches in the book of Deuteronomy on the first day of the eleventh month of the same year:

Deuteronomy 1:3

And it came to pass in the fortieth year, in the eleventh month, on the first day of the month, that Moses spake unto the children of Israel, according unto all that the LORD had given him in commandment unto them

Shortly after this, Moses dies and the people mourned for him thirty days:

Deuteronomy 34:5-8

So Moses the servant of the LORD died there in the land of Moab, according to the word of the LORD. And he buried him in a valley in the land of Moab, over against Beth-peor: but no man knoweth of his

*sepulchre unto this day. And Moses was an hundred and twenty years old when he died: his eye was not dim, nor his natural force abated. **And the children of Israel wept for Moses in the plains of Moab thirty days: so the days of weeping and mourning for Moses were ended.***

Then we are told that the crossing of the Jordan took place on the tenth day of the first month of the next year, just in time to celebrate the Passover in Canaan:

Joshua 4:19

*And **the people came up out of Jordan on the tenth day of the first month, and encamped in Gilgal, in the east border of Jericho.***

Joshua 5:10

*And **the children of Israel encamped in Gilgal, and kept the passover on the fourteenth day of the month at even in the plains of Jericho.***

But we also have here a mention of the river Jordan's condition at harvest time:

Joshua 3:15

*And as they that bare the ark were come unto Jordan, and the feet of the priests that bare the ark were dipped in the brim of the water, **(for Jordan overfloweth all his banks all the time of harvest).***

Joshua 4:18

*And it came to pass, **when the priests that bare the ark of the covenant of the Lord were come up out of the midst of Jordan, and the soles of the priests' feet were lifted up unto the dry land, that the waters of Jordan returned unto their place, and flowed over all his banks, as they did before.***

This harvest was in the first month:

1 Chronicles 12:15

These are they that went over Jordan in the first month, when it had overflowed all his banks; and they put to flight all them of the valleys, both toward the east, and toward the west.

So this must have been barley harvest, not wheat harvest, which would have been later in the year:

Exodus 9:31,32

And the flax and the barley was smitten: for the barley was in the ear, and the flax was bolled. But the wheat and the rie were not smitten: for they were not grown up.

134. The Song of Solomon

No-one should ever think about another human being in this life in the way that the two people in the Song of Solomon think about each other, otherwise it would be idolatry, and therefore should not be in the canon of Scripture.

For the Song of Solomon to be in the canon of Scripture at all:

- (1.) The song must be about Christ and the church.
- (2.) Christ must be divine.

If one of these is not true, then the song would espouse idolatry, and would therefore be encouraging sin.

This song is a proof of Christ's divinity, because if He were not divine, He should never be idolised in this manner.

135. Peculiar

God's people are a special people, a "peculiar treasure":

Exodus 19:5

*Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a **peculiar treasure** unto me above all people: for all the earth is mine*

Deuteronomy 14:2

*For thou art an holy people unto the LORD thy God, and the LORD hath chosen thee to be a **peculiar people** unto himself, above all the nations that are upon the earth.*

Deuteronomy 26:18

*And the LORD hath avouched thee this day to be his **peculiar people**, as he hath promised thee, and that thou shouldest keep all his commandments*

Psalms 135:4

*For the LORD hath chosen Jacob unto himself, and Israel for his **peculiar treasure**.*

Titus 2:14

*Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a **peculiar people**, zealous of good works.*

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*

Solomon accrued "peculiar treasure" to himself:

Ecclesiastes 2:8

*I gathered me also silver and gold, and the **peculiar treasure** of kings and of the provinces: I gat me men singers and women singers, and the delights of the sons of men, as musical instruments, and that of all sorts.*

136. Satan's Creation and Fall

Satan was originally created as an angel, but he fell, taking one third of the angels with him:

Revelation 12:4,7-9

And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born.... 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.

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

Jude 1:6

And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day.

When Satan manifests himself on earth, it is as a serpent:

Genesis 3:1-5

Now the serpent was more subtil than any beast of the field which the LORD God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden? And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman, Ye shall not surely die: 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 3:13-15

*And the LORD God said unto the woman, What is this that thou hast done? And the woman said, **The serpent beguiled me, and I did eat.** And the LORD God said unto the serpent, **Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life: 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.***

2 Corinthians 11:3

*But I fear, lest by any means, **as the serpent beguiled Eve through his subtilty**, so your minds should be corrupted from the simplicity that is in Christ.*

Revelation 12:9

*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.*

Revelation 12:14,15

*And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, **from the face of the serpent.** And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood.*

Revelation 20:2

And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years

This was not Satan “possessing” a serpent, because we’re told he *is* the serpent. And it doesn’t say Satan was more subtle than any angel, although that’s true, but “*the serpent was more subtil than any **beast of the field** which the LORD God had made.*” So this was not simply an ordinary snake being possessed for a time by Satan. In any case, this serpent is always mentioned in the singular, so there was only ever one of them. Ordinary snakes reproduce, angels do not:

Matthew 22:30

*For in the resurrection **they neither marry, nor are given in marriage, but are as the angels of God in heaven.***

Mark 12:25

*For when they shall rise from the dead, **they neither marry, nor are given in marriage; but are as the angels which are in heaven.***

We are told that the serpent was one of the “*beasts of the field*,” and it could speak:

Genesis 3:1

*Now **the serpent was more subtil than any beast of the field which the LORD God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden?***

The “*beasts of the field*” were created on the sixth day of Creation, just before man:

Genesis 1:24-26,28,31

*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. And God said, Let us make man in our image, after our likeness.... 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.... And God saw every thing that he had made, and, behold, it was very good. And the evening and the morning were the sixth day.***

Therefore, Satan, and presumably the rest of the angels, were created on the sixth day of Creation, just before man. There would have been no need of them before that, because angels were created for no other purpose but to serve man:

Hebrews 1:13,14

*But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool? **Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?***

And they would have served man before Adam fell as well as after, because we read of Christ, who was sinless, being supported by them in His human form:

Matthew 4:11

*Then **the devil leaveth him, and, behold, angels came and ministered unto him.***

Luke 22:43

*And **there appeared an angel unto him from heaven, strengthening him.***

The angels that fell, including Satan, must have fallen sometime between their creation on the sixth day and the serpent tempting Eve.

137. Biblical Sites

Christ's Crucifixion

Matthew 27:33

*And when they were come unto a place called **Golgotha**, that is to say, a place of a skull.*

Mark 15:22

*And they bring him unto the place **Golgotha**, which is, being interpreted, **The place of a skull**.*

John 19:17

*And he bearing his cross went forth into a place called **the place of a skull**, which is called in the Hebrew **Golgotha**.*

Note that “*a skull*” is singular, which rather suggests the Garden Tomb location in Jerusalem is more likely to be correct, where the rockface naturally looks like a human skull, rather than the Church of the Holy Sepulchre location, which would be the place of many skulls, as it was originally a cemetery – although some say (according to tradition only, and not the Bible) that the singular skull mentioned is that of Adam.

Note the word “*Calvary*” in Luke in the Authorised version:

Luke 23:33

*And when they were come to the place, **which is called Calvary**, there they crucified him, and the malefactors, one on the right hand, and the other on the left.*

This word is Latin and should not be in the Bible. In Greek the word is “*kraneon*,” which means literally “*a skull*.”

It was outside the city:

John 19:17

*And **he bearing his cross went forth....***

John 19:20

*This title then read many of the Jews: for **the place where Jesus was crucified was nigh to the city....***

Hebrews 13:12

*Wherefore Jesus also, that he might sanctify the people with his own blood, **suffered without the gate.***

It was near a garden:

John 19:41

*Now **in the place where he was crucified there was a garden; and in the garden a new sepulchre, wherein was never man yet laid.***

It was in a conspicuous place, probably a thoroughfare:

Mark 15:40

There were also women looking on afar off....

Luke 23:49

*And all his acquaintance, and the women that followed him from Galilee, **stood afar off, beholding these things.***

Matthew 27:39

*And **they that passed by reviled him, wagging their heads.***

This is all we know about the place of crucifixion.

Feeding of the 5000

The feeding of the five thousand took place in a desert place belonging to the city of Bethsaida. This was in the area where the upper Jordan river empties into the Sea of Galilee:

Luke 9:10

*And the apostles, when they were returned, told him all that they had done. And he took them, and went aside privately **into a desert place belonging to the city called Bethsaida.***

It was up a mountain, in a place of much grass:

John 6:3,10

*And Jesus went **up into a mountain**, and there he sat with his disciples.... And Jesus said, **Make the men sit down. Now there was much grass in the place.** So the men sat down, in number about five thousand.*

After the feeding of the five thousand, Christ instructs His disciples to “go before Him unto the other side”:

Matthew 14:22-24

*And straightway Jesus constrained his disciples to get into a ship, **and to go before him unto the other side**, while he sent the multitudes away. And when he had sent the multitudes away, he went up into a mountain apart to pray: and when the evening was come, he was there alone. But the ship was now in the midst of the sea, tossed with waves: for the wind was contrary.*

This does not mean the other side of the sea, merely the other side of the Jordan estuary. Mark tells us this. They were supposed to just be going to Bethsaida:

Mark 6:44-47

*And they that did eat of the loaves were about five thousand men. And straightway he constrained his disciples to get into the ship, **and to go to the other side before unto Bethsaida**, while he sent away the people. And when he had sent them away, he departed into a mountain to pray. And when even was come, the ship was in the midst of the sea, and he alone on the land.*

This is towards the west. But a storm blew up, and they were blown past Bethsaida and ended up in Capernaum:

John 6:16-21

*And when even was now come, his disciples went down unto the sea, And entered into a ship, **and went over the sea toward Capernaum.** And it was now dark, and Jesus was not come to them. And the sea arose by reason of a great wind that blew. So when **they had rowed about five and twenty or thirty furlongs,** they see Jesus walking on the sea, and drawing nigh unto the ship: and they were afraid. But he saith unto them, It is I; be not afraid. Then they willingly received him into the ship: and **immediately the ship was at the land whither they went.***

This passage places the feeding of the 5000 at least 25-30 furlongs from Capernaum (about 7 miles). They had rowed this distance when they met Jesus walking on the sea, after which they immediately arrived in Capernaum. That distance tallies with it being near Bethsaida, not at the traditional site at Tabgha, which is close by Capernaum.

Feeding of the 4000

Matthew 15:29,38,39

*And Jesus departed from thence, and **came nigh unto the sea of Galilee; and went up into a mountain,** and sat down there.... And they that did eat were four thousand men, beside women and children. And he sent away the multitude, and **took ship, and came into the coasts of Magdala.***

Mark 7:31; 8:9,10

*And again, departing from the coasts of Tyre and Sidon, **he came unto the sea of Galilee, through the midst of the coasts of Decapolis....** And they that had eaten were about four thousand: and he sent them away. And **straightway he entered into a ship with his disciples, and came into the parts of Dalmanutha.***

Mark tells us they came to the Sea of Galilee from Decapolis, which is on the **east** side of the lake. This is mountainous, and tallies with Matthew's account that it was on a mountain. Afterwards they took ship and sailed right across the lake to Magdala and Dalmanutha on the west coast.

The Lord's Prayer

Matthew 6:9-13

After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen.

Luke 11:1-4

And it came to pass, that, as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples. And he said unto them, When ye pray, say, Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth. Give us day by day our daily bread. And forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation; but deliver us from evil.

These appear to be two separate occasions:

- (1.) in Matthew, Christ instructs them, “*After this manner pray ye,*” whereas in Luke the disciples asked Him “*teach us to pray.*”
- (2.) In Luke, the prayer is truncated. “*For thine is the kingdom, and the power, and the glory, for ever. Amen*” is missing.
- (3.) Matthew speaks of forgiveness of “*debts,*” Luke about forgiveness of “*sins*”:

In Matthew, the Lord's Prayer was given by Christ as part of the “Sermon on the Mount,” so it was in Galilee.

In Luke, we have “*as he was praying in a certain place,*” the “*certain place*” not being given. This comes immediately after a passage involving Mary and Martha, who lived at Bethany, which was on the Mount of Olives, so this may have been there.

Mount Sinai

This is located east of the Gulf of Aqaba on the Arabian peninsula:

Exodus 2:15

....Moses fled from the face of Pharaoh, and dwelt in the land of Midian....

Exodus 3:1

Now Moses kept the flock of Jethro his father in law, the priest of Midian: and he led the flock to the backside of the desert, and came to the mountain of God, even to Horeb.

Acts 7:29,30

Then fled Moses at this saying, and was a stranger in the land of Madian, where he begat two sons. And when forty years were expired, there appeared to him in the wilderness of mount Sina an angel of the Lord in a flame of fire in a bush.

Moses was living in "Midian," which is where "Horeb," or "Mount Sinai," is said to be located here.

Galatians 4:25

*For this Agar is **mount Sinai in Arabia**, and answereth to Jerusalem which now is, and is in bondage with her children.*

Mount Sinai is stated here as being "in Arabia." So, when Moses crossed the Red Sea, it was the Gulf of Aqaba he crossed.

Mount Sinai had a brook that descended out from it:

Deuteronomy 9:21

And I took your sin, the calf which ye had made, and burnt it with fire, and stamped it, and ground it very small, even until it was as small as dust: and I cast the dust thereof into the brook that descended out of the mount.

Rachel's Sepulchre

This is located between Bethel and Ephrath, close to Ephrath:

Genesis 35:16-20

*And they journeyed **from Bethel; and there was but a little way to come to Ephrath:** and Rachel travailed, and she had hard labour. And it came to pass, when she was in hard labour, that the midwife said unto her, Fear not; thou shalt have this son also. And it came to pass, as her soul was in departing, (for she died) that she called his name Benoni: but his father called him Benjamin. And **Rachel died, and was buried in the way to Ephrath, which is Bethlehem.** And **Jacob set a pillar upon her grave: that is the pillar of Rachel's grave unto this day.***

Genesis 48:7

*And as for me, when I came from Padan, **Rachel died by me in the land of Canaan in the way, when yet there was but a little way to come unto Ephrath: and I buried her there in the way of Ephrath; the same is Bethlehem.***

But it is also said to be in the border of Benjamin at Zelzah:

1 Samuel 10:2

*When thou art departed from me to day, then thou shalt find two men by **Rachel's sepulchre in the border of Benjamin at Zelzah;** and they will say unto thee, The asses which thou wentest to seek are found: and, lo, thy father hath left the care of the asses, and sorroweth for you, saying, What shall I do for my son?*

Jeremiah places it in Ramah:

Jeremiah 31:15

*Thus saith the LORD; **A voice was heard in Ramah, lamentation, and bitter weeping; Rahel weeping for her children refused to be comforted for her children, because they were not.***

Matthew places Ramah near Bethlehem:

Matthew 2:16-18

*Then Herod, when he saw that he was mocked of the wise men, was exceeding wrath, and sent forth, and **slew all the children that were in Bethlehem, and in all the coasts thereof,** from two years old and under, according to the time which he had diligently enquired of the wise men. **Then was fulfilled that which was spoken by Jeremy the prophet, saying, In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not.***

All these are the same place, on the way from Bethel to Ephrath, in the border of Benjamin at Zelzah, near Bethlehem.

138. Preach Christ of Contention

The phrase “*preach Christ of contention*” occurs once in Scripture:

Philippians 1:15-17

*Some indeed **preach Christ even of envy and strife**; and some also of good will: the one **preach Christ of contention, not sincerely, supposing to add affliction to my bonds**: but the other of love, knowing that I am set for the defence of the gospel.*

I have often heard these verses explained saying that the ones preaching “*of contention*” are people who are Christians who are not quite right in their theology, but at least they are preaching Christ, so we should be thankful for them. But they’re not preaching Christ “*of contention.*”

People who preach Christ “*of envy and strife,*” “*of contention, not sincerely, supposing to add affliction to my bonds*” are unbelievers. They hate true believers. They hate Christ. But, unlike most of the world which just ignores Christians altogether, they keep on plugging away at bringing the subject of God into people’s minds. Hallelujah!

There was a bus poster campaign in London in 2010, which the National Secular Society funded, stating “There is probably no God.” We may be annoyed at this advert, but the point is that it got people talking about God. We should rather rejoice that Christ was preached, albeit that was not the intention of the secular humanists to do this at all. Praise the Lord! People are talking about God, thanks to the secular humanists!

Professor Richard Dawkins in his lectures mentions many truthful things about Christianity, e.g. that Christians believe in the “forgiveness of sins.” He is expecting his followers to laugh with him about it all, but actually he is declaring the truth. He is doing our job for us! He is not preaching “*another gospel.*” He is telling people what Christians actually believe, albeit mockingly. We should rejoice at this. We should rejoice wherever truth is found.

Secular humanists are also the first to see straight through the false supposed miracle workers, who claim to be espousing Christianity, but are simply deceiving people. Hallelujah, they are being exposed!

Secular humanists also sometimes make false claims about Christianity, which we should never be happy about. But so do many Christian preachers. Wherever truth is preached, we should be thankful. Wherever error is preached, we should be grieved.

139. Waiting to be Gracious

One passage in Scripture speaks of the Lord waiting to be gracious to us:

Isaiah 30:18

*And **therefore will the LORD wait, that he may be gracious unto you, and therefore will he be exalted, that he may have mercy upon you: for the LORD is a God of judgment: **blessed are all they that wait for him.*****

This is not God on His knees waiting for us to respond to His call. Such an idea is quite wrong. The text actually says “*blessed are all they that wait for Him,*” not God waiting for us to do something.

The context is that a judgment is coming upon the land. God will be gracious to His people, but they need to be patient and wait for His own good timing.

140. James

There are several James's mentioned in Scripture, and this can be confusing:

James the brother of John

This James was one of the twelve apostles, the brother of John and son of Zebedee:

Matthew 4:21

*And going on from thence, he saw other two brethren, **James the son of Zebedee, and John his brother**, in a ship with Zebedee their father, mending their nets; and he called them.*

Matthew 10:2

*Now the names of the twelve apostles are these; The first, Simon, who is called Peter, and Andrew his brother; **James the son of Zebedee, and John his brother**.*

Mark 1:19

*And when he had gone a little further thence, he saw **James the son of Zebedee, and John his brother**, who also were in the ship mending their nets.*

Mark 3:17

*And **James the son of Zebedee, and John the brother of James**; and he surnamed them Boanerges, which is, The sons of thunder.*

Luke 5:10

*And so was also **James, and John, the sons of Zebedee**, which were partners with Simon. And Jesus said unto Simon, Fear not; from henceforth thou shalt catch men.*

Luke 6:14

*Simon, (whom he also named Peter,) and Andrew his brother, **James and John**, Philip and Bartholomew*

Acts 1:13

*And when they were come in, they went up into an upper room, where abode both Peter, **and James, and John**, and Andren, Philip, and Thomas, Bartholomew*

He was one of the three on the mount of transfiguration:

Matthew 17:1

*And after six days Jesus taketh Peter, **James, and John** his brother, and bringeth them up into an high mountain apart*

Mark 9:2

*And after six days Jesus taketh with him Peter, and **James, and John**, and leadeth them up into an high mountain apart by themselves: and he was transfigured before them.*

Luke 9:28

*And it came to pass about an eight days after these sayings, he took Peter and **John and James**, and went up into a mountain to pray.*

He and his brother John asked Christ if they could sit on the right and left hand in His glory:

Mark 10:35

*And **James and John, the sons of Zebedee**, come unto him, saying, Master, we would that thou shouldest do for us whatsoever we shall desire.*

Mark 10:41

*And when the ten heard it, they began to be much displeased with **James and John**.*

He was killed by Herod, and was the first apostle to be martyred:

Acts 12:2

*And **he killed James the brother of John with the sword.***

James the son of Alphaeus

This James was one of the twelve apostles, brother to Judas (not Iscariot, otherwise known as Lebbeaus, whose surname was Thaddeus), son of Alphaeus:

Matthew 10:3

*Philip, and Bartholomew; Thomas, and Matthew the publican; **James the son of Alphaeus, and Lebbeaus, whose surname was Thaddaeus***

Mark 3:18

*And Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and **James the son of Alphaeus, and Thaddaeus, and Simon the Canaanite***

Luke 6:15,16

*Matthew and Thomas, **James the son of Alphaeus, and Simon called Zelotes, and Judas the brother of James, and Judas Iscariot, which also was the traitor.***

Acts 1:13

*...and Matthew, **James the son of Alphaeus, and Simon Zelotes, and Judas the brother of James.***

James the Lord's brother

Christ had a (half) brother named James:

Matthew 13:55

*Is not this the carpenter's son? is not his mother called Mary? and **his brethren, James, and Joses, and Simon, and Judas?***

Mark 6:3

*Is not this the carpenter, the son of Mary, **the brother of James, and Joses, and of Juda, and Simon? and are not his sisters here with us? And they were offended at him.***

In Galatians, "James the Lord's brother" is mentioned, and is designated an apostle:

Galatians 1:19

But *other of the apostles saw I none, save James the Lord's brother.*

So this was probably **James the brother of John** before he was killed by Herod, the phrase "*the Lord's brother*" having the meaning "cousin" or "close relative," his mother Salome being Christ's mother Mary's sister.

James the Less

A "*James the less*" is only mentioned once in Scripture:

Mark 15:40

There were also women looking on afar off: among whom was Mary Magdalene, and Mary the mother of James the less and of Joses, and Salome.

We find out from this that his mother was Mary and he had a brother called Joses.

As the Lord's mother was called Mary, and He had half-brothers named James and Joses, this could possibly be "*James, the Lord's brother.*" However, it is unusual that Mary is not called Christ's mother, but only the mother of James and Joses.

He is therefore more likely to be the same as **James the son of Alphaeus**. The title "*James the Less*" could simply mean the lesser known of the two apostles with the same name. In this case, "*Mary the mother of James 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 Judas the brother of James, and Judas Iscariot, which also was the traitor.

and Joses who could be Barnabas:

Acts 4:36

*And **Joses, who by the apostles was surnamed Barnabas,** (which is, being interpreted, The son of consolation,) a Levite, and of the country of Cyprus*

If this Joses is Barnabas, they also had a sister also called Mary, who was John Mark's mother:

Colossians 4:10,13

*Aristarchus my fellowprisoner saluteth you, and **Marcus, sister's son to Barnabas,** (touching whom ye received commandments: if he come unto you, receive him)*

Acts 12:12

*And when he had considered the thing, he came to the house of **Mary the mother of John, whose surname was Mark;** where many were gathered together praying.*

James the Less's mother was one of the Mary's at the cross:

Matthew 27:56

*Among which was Mary Magdalene, and **Mary the mother of James and Joses,** and the mother of Zebedee's children.*

Mark 15:40

*There were also women looking on afar off: among whom was Mary Magdalene, and **Mary the mother of James the less and of Joses,** and Salome.*

Mark 16:1

*And when the sabbath was past, Mary Magdalene, and **Mary the mother of James,** and Salome, had bought sweet spices, that they might come and anoint him.*

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.*

Other References

References to James which cannot be positively identified as to which James it is:

Probably James the brother of John:

Mark 1:29

*And forthwith, when they were come out of the synagogue, they entered into the house of Simon and Andrew, **with James and John.***

Mark 5:37

*And he suffered no man to follow him, save Peter, **and James, and John the brother of James.***

Mark 13:3

*And as he sat upon the mount of Olives over against the temple, Peter and **James and John** and Andrew asked him privately.*

Mark 14:33

*And he taketh with him Peter and **James and John**, and began to be sore amazed, and to be very heavy.*

Luke 8:51

*And when he came into the house, he suffered no man to go in, save Peter, and **James, and John**, and the father and the mother of the maiden.*

Luke 9:54

*And when his disciples **James and John** saw this, they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did?*

Probably James the son of Alphaeus (James the Less):

This James cannot possibly be James the brother of John because he had been killed by this time.

A James came to prominence amongst the apostles soon after the death of James the brother of John. This would probably have been

James the son of Alphaeus, the other apostle of the same name. He would have been the leader of the council of Jerusalem in Acts 15.

Acts 12:17

*But he, beckoning unto them with the hand to hold their peace, declared unto them how the Lord had brought him out of the prison. And he said, Go shew these things **unto James, and to the brethren**. And he departed, and went into another place.*

Acts 15:13

*And after they had held their peace, **James answered**, saying, Men and brethren, hearken unto me.*

Acts 21:18

*And the day following **Paul went in with us unto James; and all the elders were present**.*

1 Corinthians 15:7

*After that, **he was seen of James**; then of all the apostles.*

Galatians 2:9

*And when **James, Cephas, and John**, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we should go unto the heathen, and they unto the circumcision.*

James 1:1

***James, a servant of God and of the Lord Jesus Christ**, to the twelve tribes which are scattered abroad, greeting.*

Jude 1:1

***Jude, the servant of Jesus Christ, and brother of James**, to them that are sanctified by God the Father, and preserved in Jesus Christ, and called.*

[Note, in their epistles, neither James nor Jude describe themselves as an apostle (although Paul doesn't sometimes)]

Could be any of them:

Galatians 2:12

*For before that **certain came from James**, he did eat with the Gentiles: but when they were come, he withdrew and separated himself, fearing them which were of the circumcision.*

141. Minister

The word “minister” is used in the Authorised Version of the Bible for several Greek words in the New Testament:

Diakonos:

This is the usual Greek word for “servant.” It is generally distinguished from the word the Greek word “*doulos*,” which means “slave.” So “*diakonos*” implies a voluntary servitude:

Matthew 20:26-28

But it shall not be so among you: but whosoever will be great among you, let him be your minister [diakonos]; and whosoever will be chief among you, let him be your servant [doulos]: even as the Son of man came not to be ministered unto [diakoneo], but to minister [diakoneo], and to give his life a ransom for many.

Mark 10:43-45

But so shall it not be among you: but whosoever will be great among you, shall be your minister [diakonos]: and whosoever of you will be the chiefest, shall be servant [doulos] of all. For even the Son of man came not to be ministered unto [diakoneo], but to minister [diakoneo], and to give his life a ransom for many.

The civil magistrate is called a “minister”:

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.

Jesus Christ is called a “minister”:

Romans 15:8

Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers.

Other occurrences of “*diakonos*”:

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 3:7

Whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power.

Ephesians 6:21

But that ye also may know my affairs, and how I do, Tychicus, a beloved brother and faithful minister in the Lord, shall make known to you all things.

Colossians 1:7

As ye also learned of Epaphras our dear fellowservant, who is for you a faithful minister of Christ.

Colossians 1:23

If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven; whereof I Paul am made a minister.

Colossians 1:25

Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfil the word of God.

Colossians 4:7

All my state shall Tychicus declare unto you, who is a beloved brother, and a faithful minister and fellowservant in the Lord.

1 Thessalonians 3:2

And sent Timotheus, our brother, and minister of God, and our fellowlabourer in the gospel of Christ, to establish you, and to comfort you concerning your faith.

1 Timothy 4:6

If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine, whereunto thou hast attained.

The verb is “**diakoneo**”:

Matthew 25:44

*Then shall they also answer him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not **minister** unto thee?*

Romans 15:25

*But now I go unto Jerusalem to **minister** unto the saints.*

Hebrews 1:14

*Are they not all **ministering** [leitourgikos = public servant] spirits, sent forth to **minister** [diakonia = feminine form of diakonos] for them who shall be heirs of salvation?*

Hebrews 6:10

*For God is not unrighteous to forget your work and labour of love, which ye have shewed toward his name, in that ye have **ministered** to the saints, and do minister.*

1 Peter 1:12

*Unto whom it was revealed, that not unto themselves, but unto us they did **minister** the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into.*

1 Peter 4:10,11

*As every man hath received the gift, even so **minister** the same one to another, as good stewards of the manifold grace of God. If any man speak, let him speak as the oracles of God; if any man **minister**, let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen.*

Uphreths:

This means “subordinate.” Not a leadership position, but the position of an assistant:

Luke 4:20

*And he closed the book, and he gave it again to the **minister**, and sat down. And the eyes of all them that were in the synagogue were fastened on him.*

Acts 13:5

*And when they were at Salamis, they preached the word of God in the synagogues of the Jews: and they had also John to their **minister**.*

Acts 26:16

*But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a **minister** and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee.*

The verb is “**uphreteo**”:

Acts 24:23

*And he commanded a centurion to keep Paul, and to let him have liberty, and that he should forbid none of his acquaintance to **minister** or come unto him.*

Leitourgos:

This means “public servant”:

Romans 15:16

*That I should be the **minister** of Jesus Christ to the Gentiles, ministering [hierourgeo] the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost.*

Hebrews 8:2

*A **minister** of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man.*

The verb is “**leitourgeo**”:

Romans 15:27

*It hath pleased them verily; and their debtors they are. For if the Gentiles have been made partakers of their spiritual things, their duty is also to **minister** unto them in carnal things.*

The following words do not really mean “servant,” but they have been translated “minister” in the Authorised Version of the Bible:

Ergazomai:

This means “to toil or labour”:

1 Corinthians 9:13

*Do ye not know that they which **minister** [ergazomai] about holy things live of the things of the temple? and they which **wait** [prosedruo] at the altar are partakers with the altar?*

[Note the word “wait,” like a waiter. Note this is the only occurrence of the word “**prosedruo**” in Scripture]

Epichoregeo:

This means “to supply”:

2 Corinthians 9:10

*Now he that **ministereth** [epichoregeo] seed to the sower both **minister** [choregeo] bread for your food, and multiply your seed sown, and increase the fruits of your righteousness.*

Didomi:

This means “to bring forth”:

Ephesians 4:29

*Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may **minister** grace unto the hearers.*

Pareco:

This means “to present occasion”:

1 Timothy 1:4

*Neither give heed to fables and endless genealogies, which **minister** questions, rather than godly edifying which is in faith: so do.*

142. Pastor

This word is only found in the book of Jeremiah and Ephesians 4:11. The Hebrew word in Jeremiah is “**reh**,” meaning “to tend a flock.” The Greek word in Ephesians is “**poiman**,” and means a “shepherd.”

Jeremiah 2:8

*The priests said not, Where is the LORD? and they that handle the law knew me not: the **pastors** also transgressed against me, and the prophets prophesied by Baal, and walked after things that do not profit.*

Jeremiah 3:15

*And I will give you **pastors** according to mine heart, which shall feed you with knowledge and understanding.*

Jeremiah 10:21

*For the **pastors** are become brutish, and have not sought the LORD: therefore they shall not prosper, and all their flocks shall be scattered.*

Jeremiah 12:10

*Many **pastors** have destroyed my vineyard, they have trodden my portion under foot, they have made my pleasant portion a desolate wilderness.*

Jeremiah 17:16

*As for me, I have not hastened from being a **pastor** to follow thee: neither have I desired the woeful day; thou knowest: that which came out of my lips was right before thee.*

Jeremiah 22:22

*The wind shall eat up all thy **pastors**, and thy lovers shall go into captivity: surely then shalt thou be ashamed and confounded for all thy wickedness.*

Jeremiah 23:1,2

*Woe be unto the **pastors** that destroy and scatter the sheep of my pasture! saith the LORD. **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.*

Ephesians 4:11

*And he gave some, apostles; and some, prophets; and some, evangelists; and some, **pastors** and teachers.*

143. As One Having Authority

It was said of Christ that:

Matthew 7:28,29; Mark 1:22

*The people were astonished at His doctrine, for **He taught them as one having authority and not as the scribes.***

We think that someone with authority is someone who firmly states something in a loud, assertive, aggressive manner. But that is not what the Bible means. That was the way of the scribes. It *seemed* to assert authority, but it never had any real authority at all. Christ had authority in the sense that he did *not* teach in this manner, but rather He taught absolute truth gently, but with power, astonishing the hearers:

Luke 4:22

*And all bare him witness, and **wondered at the gracious words which proceeded out of his mouth.** And they said, Is not this Joseph's son?*

Luke 4:32

*And **they were astonished at his doctrine: for his word was with power.***

It was said of the twelve-year-old Christ:

Luke 2:46,47

*And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both **hearing them, and asking them questions.** And **all that heard him were astonished at his understanding and answers.***

Note, He was not being assertive and aggressive like the scribes, but “*hearing them and asking them questions,*” in order to get them to think for themselves in order to tease out of them the correct answers. And all were astonished at this.

Christ taught the multitude in parables without explanation:

Matthew 13:34

All these things spake Jesus unto the multitude in parables; and without a parable spake he not unto them.

He then explained the parables to His disciples afterwards:

Matthew 13:11

Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given.

This was because most of the multitude were not interested in His teaching, but only in the signs:

John 6:26

Jesus answered them and said, Verily, verily, I say unto you, Ye seek me, not because ye saw the [true meaning of the] miracles, but because ye did eat of the loaves, and were filled.

Anyone who was **truly** interested in His teachings, could always come to Him to have the parables explained at any time.

Jesus' Authority Over People

Jesus was often pressed by the crowds coming to see His miracles, and sometimes it seems He tries to get away and could not. But He had the authority to get rid of the crowds whenever He wanted. We see this in the feeding of the five thousand and four thousand:

Matthew 14:22

*And straightway Jesus constrained his disciples to get into a ship, and to go before him unto the other side, while **he sent the multitudes away.***

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 15:39

*And **he sent away the multitude**, and took ship, and came into the coasts of Magdala.*

Mark 6:45

*And straightway he constrained his disciples to get into the ship, and to go to the other side before unto Bethsaida, while **he sent away the people**.*

Mark 8:9

*And they that had eaten were about four thousand: and **he sent them away**.*

He had the authority to stop others following Him, if ever He wanted to use it:

Mark 5:37

*And **he suffered no man to follow him**, save Peter, and James, and John the brother of James.*

Mark 5:40

*And they laughed him to scorn. But **when he had put them all out**, he taketh the father and the mother of the damsel, and them that were with him, and entereth in where the damsel was lying.*

144. Solemn Assembly

There is no actual word for “solemn” used in Hebrew. Nevertheless, surely true outward religion should be a solemn, serious occasion.

Solemn Assembly

Leviticus 23:36

*Seven days ye shall offer an offering made by fire unto the LORD: on the eighth day shall be an holy convocation unto you; and ye shall offer an offering made by fire unto the LORD: **it is a solemn assembly**; and ye shall do no servile work therein.*

Numbers 29:35

*On the eighth day **ye shall have a solemn assembly**: ye shall do no servile work therein.*

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.*

2 Kings 10:20

*And Jehu said, **Proclaim a solemn assembly for Baal**. And they proclaimed it.*

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.*

Nehemiah 8:18

*Also day by day, from the first day unto the last day, he read in the book of the law of God. And they kept the feast seven days; and on the eighth day **was a solemn assembly**, according unto the manner.*

Joel 1:14

*Sanctify ye a fast, **call a solemn assembly**, gather the elders and all the inhabitants of the land into the house of the LORD your God, and cry unto the LORD.*

Joel 2:15

*Blow the trumpet in Zion, sanctify a fast, **call a solemn assembly.***

Amos 5:21

*I hate, I despise your feast days, and I will not smell **in your solemn assemblies.***

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.*

Solemn Feast

Lamentations 2:7

*The Lord hath cast off his altar, he hath abhorred his sanctuary, he hath given up into the hand of the enemy the walls of her palaces; they have made a noise in the house of the LORD, **as in the day of a solemn feast.***

Ezekiel 36:38

*As the holy flock, as the flock of Jerusalem **in her solemn feasts;** so shall the waste cities be filled with flocks of men: and they shall know that I am the LORD.*

Ezekiel 45:17

*And it shall be the prince's part to give burnt offerings, and meat offerings, and drink offerings, **in the feasts, and in the new moons, and in the sabbaths, in all solemnities of the house of Israel:** he shall prepare the sin offering, and the meat offering, and the burnt offering, and the peace offerings, to make reconciliation for the house of Israel.*

Ezekiel 46:9,11

*But when the people of the land shall come before the LORD **in the solemn feasts,** he that entereth in by the way of the north gate to worship shall go out by the way of the south gate; and he that entereth by the way of the south gate shall go forth by the way of the north gate: he shall not return by the way of the gate whereby he came in, but shall go forth over against it.... And **in the feasts and in the solemnities** the meat offering shall be an ephah to a bullock, and an ephah to a ram, and to the lambs as he is able to give, and an hin of oil to an ephah.*

Hosea 2:11

*I will also cause all her mirth to cease, her feast days, her new moons, and her sabbaths, and **all her solemn feasts.***

Hosea 12:9

*And I that am the LORD thy God from the land of Egypt will yet make thee to dwell in tabernacles, **as in the days of the solemn feast.***

Nahum 1:15

*Behold upon the mountains the feet of him that bringeth good tidings, that publisheth peace! O Judah, **keep thy solemn feasts,** perform thy vows: for the wicked shall no more pass through thee; he is utterly cut off.*

Malachi 2:3

*Behold, I will corrupt your seed, and spread dung upon your faces, even **the dung of your solemn feasts;** and one shall take you away with it.*

Solemn Day

Numbers 10:10

*Also in the day of your gladness, and **in your solemn days,** and in the beginnings of your months, ye shall blow with the trumpets over your burnt offerings, and over the sacrifices of your peace offerings; that they may be to you for a memorial before your God: I am the LORD your God.*

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.*

Hosea 9:5

*What will ye do **in the solemn day,** and in the day of the feast of the LORD?*

Other Solemnities

Deuteronomy 31:10

*And Moses commanded them, saying, At the end of every seven years, in the **solemnity of the year of release,** in the feast of tabernacles,*

Isaiah 30:29

*Ye shall have a song, as **in the night when a holy solemnity is kept**; and gladness of heart, as when one goeth with a pipe to come into the mountain of the LORD, to the mighty One of Israel.*

Isaiah 33:20

*Look upon **Zion, the city of our solemnities**: thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken.*

145. Names of Months in the Bible

First Month: Abib

Exodus 13:4

*This day came ye out **in the month Abib.***

Exodus 23:15

*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).*

Exodus 34:18

*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.***

Deuteronomy 16:1

Observe the month of Abib, and keep the passover unto the LORD thy God: for in the month of Abib the LORD thy God brought thee forth out of Egypt by night.

Also called **Nisan**:

Nehemiah 2:1

*And it came to pass **in the month Nisan**, in the twentieth year of Artaxerxes the king, that wine was before him: and I took up the wine, and gave it unto the king. Now I had not been beforetime sad in his presence.*

Esther 3:7

***In the first month, that is, the month Nisan**, in the twelfth year of king Abasuerus, they cast Pur, that is, the lot, before Haman from day to day, and from month to month, to the twelfth month, that is, the month Adar.*

Second Month: Zif

1 Kings 6:1

*And it came to pass in the four hundred and eightieth year after the children of Israel were come out of the land of Egypt, in the fourth year of Solomon's reign over Israel, **in the month Zif, which is the second month**, that he began to build the house of the LORD.*

1 Kings 6:37

*In the fourth year was the foundation of the house of the LORD laid, **in the month Zif**.*

cf. 2 Chronicles 3:2

*And he began to build in the second day **of the second month**, in the fourth year of his reign.*

Third Month: Sivan

Esther 8:9

*Then were the king's scribes called at that time **in the third month, that is, the month Sivan**, on the three and twentieth day thereof; and it was written according to all that Mordecai commanded unto the Jews, and to the lieutenants, and the deputies and rulers of the provinces which are from India unto Ethiopia, an hundred twenty and seven provinces, unto every province according to the writing thereof, and unto every people after their language, and to the Jews according to their writing, and according to their language.*

Fourth Month: No Biblical references

Fifth Month: No Biblical references

Sixth Month: ?Elul

The month "Elul" is mentioned without reference to which month of the year it is. We know it was 52 days after Nehemiah started the

building of the wall, but we do not know when that was. Tradition only says it is the sixth month.

Nehemiah 6:15

*So the wall was finished in the twenty and fifth day **of the month Elul**, in fifty and two days.*

Seventh Month: Ethanim

1 Kings 8:2

*And all the men of Israel assembled themselves unto king Solomon at the feast **in the month Ethanim, which is the seventh month.***

Eighth Month: Bul

1 Kings 6:38

*And in the eleventh year, **in the month Bul, which is the eighth month,** was the house finished throughout all the parts thereof, and according to all the fashion of it. So was he seven years in building it.*

Ninth Month: Chisleu

Nehemiah 1:1

*The words of Nehemiah the son of Hachaliah. And it came to pass **in the month Chisleu**, in the twentieth year, as I was in Shushan the palace.*

Zechariah 7:1

*And it came to pass in the fourth year of king Darius, that the word of the LORD came unto Zechariah in the fourth day **of the ninth month, even in Chisleu.***

Tenth Month: Tebeth

Esther 2:16

*Esther was taken unto king Abasuerus into his house royal **in the tenth month, which is the month Tebeth**, in the seventh year of his reign.*

Eleventh Month: Sebat

Zechariah 1:7

*Upon the four and twentieth day of **the eleventh month, which is the month Sebat**, in the second year of Darius, came the word of the LORD unto Zechariah, the son of Berechiah, the son of Iddo the prophet, saying...*

Twelfth Month: Adar

Ezra 6:15

*And this house was finished on the third day **of the month Adar**, which was in the sixth year of the reign of Darius the king.*

Esther 3:7

*In the first month, that is, the month Nisan, in the twelfth year of king Abasuerus, they cast Pur, that is, the lot, before Haman from day to day, and from month to month, to **the twelfth month, that is, the month Adar**.*

Esther 3:13

*And the letters were sent by posts into all the king's provinces, to destroy, to kill, and to cause to perish, all Jews, both young and old, little children and women, in one day, even upon the thirteenth day of **the twelfth month, which is the month Adar**, and to take the spoil of them for a prey.*

Esther 8:12

*Upon one day in all the provinces of king Abasuerus, namely, upon the thirteenth day of **the twelfth month, which is the month Adar**.*

Esther 9:1

*Now in **the twelfth month, that is, the month Adar**, on the thirteenth day of the same, when the king's commandment and his decree drew near to be put in execution, in the day that the enemies of the Jews hoped to have power over them, (though it was turned to the contrary, that the Jews had rule over them that hated them).*

Esther 9:15

*For the Jews that were in Shushan gathered themselves together on the fourteenth day also of **the month Adar**, and slew three hundred men at Shushan; but on the prey they laid not their hand.*

Esther 9:17

*On the thirteenth day of **the month Adar**; and on the fourteenth day of the same rested they, and made it a day of feasting and gladness.*

Esther 9:19

*Therefore the Jews of the villages, that dwelt in the unwall'd towns, made the fourteenth day of **the month Adar** a day of gladness and feasting, and a good day, and of sending portions one to another.*

Esther 9:21

*To stablish this among them, that they should keep the fourteenth day of **the month Adar**, and the fifteenth day of the same, yearly.*

Note, no thirteenth month is mentioned in Scripture. Traditionally this occurs every few years in the Hebrew calendar, to bring the lunar and solar cycles back together again, but there is no mention of this in the Bible.

146. Forty and Two Months

In the Book of Revelation, we have a mysterious period of time, “*forty and two months*,” mentioned several times:

The Gentiles shall tread the holy city under foot for 1260 days (which is 42 30-day months):

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.*

In Revelation 12, a woman appears, who seems to be a personification of the church. After the woman’s child has been caught up unto God and His throne (the child being Christ, as He “*was to rule all nations with a rod of iron*,” v.5), the woman, i.e. the church, flees into the wilderness for 1260 days:

Revelation 12:6

*And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there **a thousand two hundred and threescore days**.*

The “*beast from the sea*” is given power for “*forty and two months*”:

Revelation 13:5

*And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue **forty and two months**.*

In Daniel we have two similar periods of time mentioned:

Daniel 12:11,12

*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. Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days.

1290 days is actually 43 months, and 1335 days is actually 44.5 months. The significance of these slight differences nobody can possibly know as yet.

So, to conclude. This “*forty and two months*” is a symbolic period of time in which:

- The Gentiles tread the holy city underfoot.
- The church is in the wilderness.
- The “*beast from the sea*” has been given power.
- The daily sacrifice has been taken away and “*the abomination that maketh desolate*” is set up.

Therefore, this seems to refer to the whole period of time between Christ’s first coming (or at least the sacking of Jerusalem in AD 70, when the Gentiles trod it under foot) and Christ’s coming again. It is the “*Times of the Gentiles*”:

Luke 21:24-27

*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.** 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. **And then shall they see the Son of man coming in a cloud with power and great glory.***

147. Isles of the Sea

The “Isles” or “Isles of the Sea” in the Bible represent no particular place, but is a general term for the Gentiles:

Genesis 10:5

*By these were **the isles of the Gentiles** divided in their lands; every one after his tongue, after their families, in their nations.*

Esther 10:1

*And the king Ahasuerus laid a tribute upon the land, and upon **the isles of the sea**.*

Psalms 72:10

*The kings of Tarshish **and of the isles** shall bring presents: the kings of Sheba and Seba shall offer gifts.*

Psalms 97:1

*The LORD reigneth; let the earth rejoice; **let the multitude of isles be glad thereof**.*

Isaiah 20:6

*And **the inhabitant of this isle** shall say in that day, Behold, such is our expectation, whither we flee for help to be delivered from the king of Assyria: and how shall we escape?*

Isaiah 23:2,6

*Be still, **ye inhabitants of the isle**; thou whom the merchants of Zidon, that pass over the sea, have replenished.... Pass ye over to Tarshish; howl, **ye inhabitants of the isle**.*

[Note this could refer only to Tyre, as it is situated on an isle and is the subject matter of this particular prophecy]

Isaiah 24:15

*Wherefore glorify ye the LORD in the fires, even the name of the LORD God of Israel **in the isles of the sea**.*

Isaiah 40:15

*Behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance: behold, **he taketh up the isles as a very little thing.***

Isaiah 41:5

***The isles saw it, and feared;** the ends of the earth were afraid, drew near, and came.*

Isaiah 42:4

*He shall not fail nor be discouraged, till he have set judgment in the earth: **and the isles shall wait for his law.***

Isaiah 42:10

*Sing unto the LORD a new song, and his praise from the end of the earth, ye that go down to the sea, and all that is therein; **the isles, and the inhabitants thereof.***

Isaiah 49:1

***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.*

Isaiah 51:5

*My righteousness is near; my salvation is gone forth, and mine arms shall judge the people; **the isles shall wait upon me,** and on mine arm shall they trust.*

Isaiah 60:9

*Surely **the isles shall wait for me,** and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, unto the name of the LORD thy God, and to the Holy One of Israel, because he hath glorified thee.*

Isaiah 66:19

*And I will set a sign among them, and I will send those that escape of them unto the nations, to Tarshish, Pnl, and Lud, that draw the bow, to Tubal, and Javan, **to the isles afar off,** that have not heard my fame, neither have seen my glory; and they shall declare my glory among the Gentiles.*

Jeremiah 2:10

*For pass over **the isles of Chittim,** and see; and send unto Kedar, and consider diligently, and see if there be such a thing.*

Jeremiah 25:22

*And all the kings of Tyrus, and all the kings of Zidon, and **the kings of the isles which are beyond the sea.***

Jeremiah 31:10

*Hear the word of the LORD, O ye nations, and declare it in **the isles afar off**; and say, He that scattered Israel will gather him, and keep him, as a shepherd doth his flock.*

Ezekiel 26:15

*Thus saith the Lord GOD to Tyrus; Shall not **the isles** shake at the sound of thy fall, when the wounded cry, when the slaughter is made in the midst of thee?*

Ezekiel 26:18

*Now shall **the isles** tremble in the day of thy fall; yea, the isles that are in the sea shall be troubled at thy departure.*

Ezekiel 27:3

*And say unto Tyrus, O thou that art situate at the entry of the sea, which art **a merchant of the people for many isles**, Thus saith the Lord GOD; O Tyrus, thou hast said, I am of perfect beauty.*

Ezekiel 27:6,7

*Of the oaks of Basban have they made thine oars; the company of the Asburites have made thy benches of ivory, brought out of **the isles of Chittim**. Fine linen with broided work from Egypt was that which thou spreadest forth to be thy sail; blue and purple from the isles of Elishah was that which covered thee.*

Ezekiel 27:15

*The men of Dedan were thy merchants; **many isles were the merchandise of thine hand**: they brought thee for a present horns of ivory and ebony.*

Ezekiel 27:35

***All the inhabitants of the isles shall be astonished at thee**, and their kings shall be sore afraid, they shall be troubled in their countenance.*

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 11:18

After this shall he turn his face unto the isles, and shall take many; but a prince for his own behalf shall cause the reproach offered by him to cease; without his own reproach he shall cause it to turn upon him.

Zephaniah 2:11

*The LORD will be terrible unto them: for he will famish all the gods of the earth; and men shall worship him, every one from his place, even **all the isles of the heathen.***

Islands

Isaiah 11:11

*And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from **the islands of the sea.***

Isaiah 13:22

*And **the wild beasts of the islands** shall cry in their desolate houses, and dragons in their pleasant palaces: and her [Babylon's] time is near to come, and her days shall not be prolonged.*

Isaiah 34:14

*The wild beasts of the desert shall also meet with **the wild beasts of the island**, and the satyr shall cry to his fellow; the screech owl also shall rest there, and find for herself a place of rest.*

Isaiah 41:1

*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.*

Isaiah 42:12

*Let them give glory unto the LORD, and declare his praise **in the islands.***

Isaiah 42:15

*I will make waste mountains and hills, and dry up all their herbs; and **I will make the rivers islands**, and I will dry up the pools.*

Isaiah 59:18

*According to their deeds, accordingly he will repay, fury to his adversaries, recompence to his enemies; **to the islands** he will repay recompence.*

Jeremiah 47:4

*Because of the day that cometh to spoil all the Philistines, and to cut off from Tyrus and Zidon every helper that remaineth: for the LORD will spoil the Philistines, the remnant of **the country** [island] **of Caphtor**.*

Jeremiah 50:39

*Therefore the wild beasts of the desert with **the wild beasts of the islands** shall dwell there, and the owls shall dwell therein: and it shall be no more inhabited for ever; neither shall it be dwelt in from generation to generation.*

148. Vision

Proverbs 29:18

Where there is no vision, the people perish: but he that keepeth the law, happy is he.

This verse is often misunderstood. People think that “*vision*” is the same as the worldly management term, i.e. in the sense that we need a “*vision*” for the company in order to progress. No. “*Vision*,” “*dream*” and “*prophecy*” are a threefold description of the same thing, i.e. “*prophecy*,” a discernment of the ways of the Lord:

Numbers 12:6-8

*And he said, Hear now my words: **If there be a prophet among you, I the LORD will make myself known unto him in a vision, and will speak unto him in a dream.** My servant Moses is not so, who is faithful in all mine house. 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?*

1 Samuel 3:1

*And the child Samuel ministered unto the LORD before Eli. **And the word of the LORD was precious in those days; there was no open vision.***

2 Samuel 7:17 (also 1 Chronicles 17:15)

*According to all these words, and **according to all this vision, so did Nathan speak unto David.***

2 Chronicles 9:29

*Now the rest of the acts of Solomon, first and last, are they not written in the book of Nathan the prophet, and in the prophecy of Abijah the Shilonite, **and in the visions of Iddo the seer** against Jeroboam the son of Nebat?*

2 Chronicles 26:5

*And he sought God in the days of Zechariah, **who had understanding in the visions of God:** and as long as he sought the LORD, God made him to prosper.*

Psalms 89:19

***Then thou spakest in vision to thy holy one,** and saidst, I have laid help upon one that is mighty; I have exalted one chosen out of the people.*

Isaiah 1:1

The vision of Isaiah the son of Amoz, which he saw concerning Judah and Jerusalem in the days of Uzziah, Jotham, Abaz, and Hezekiah, kings of Judah.

Lamentations 2:9

*Her gates are sunk into the ground; he hath destroyed and broken her bars: her king and her princes are among the Gentiles: the law is no more; **her prophets also find no vision from the LORD.***

Ezekiel 1:1

*Now it came to pass in the thirtieth year, in the fourth month, in the fifth day of the month, as I was among the captives by the river of Chebar, that **the heavens were opened, and I saw visions of God.***

Ezekiel 7:26

*Mischief shall come upon mischief, and rumour shall be upon rumour; **then shall they seek a vision of the prophet;** but the law shall perish from the priest, and counsel from the ancients.*

Ezekiel 11:24

*Afterwards **the spirit took me up, and brought me in a vision by the Spirit of God into Chaldea, to them of the captivity. So the vision that I had seen went up from me.***

Ezekiel 12:27

*Son of man, behold, they of the house of Israel say, **The vision that he seeth is for many days to come, and he prophesieth of the times that are far off.***

Daniel 1:17

*As for these four children, God gave them knowledge and skill in all learning and wisdom: and **Daniel had understanding in all visions and dreams.***

Daniel 2:19

Then was the secret revealed unto Daniel in a night vision. Then Daniel blessed the God of heaven.

Daniel 7:1

*In the first year of Belshazzar king of Babylon **Daniel had a dream and visions of his head upon his bed:** then he wrote the dream, and told the sum of the matters.*

Daniel 8:1

*In the third year of the reign of king Belshazzar **a vision appeared unto me, even unto me Daniel, after that which appeared unto me at the first.***

Daniel 9:24

*Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, **and to seal up the vision and prophecy,** and to anoint the most Holy.*

Hosea 12:10

*I have also spoken by the prophets, and **I have multiplied visions,** and used similitudes, by the ministry of the prophets.*

Joel 2:28,29

*And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, **your young men shall see visions:** and also upon the servants and upon the handmaids in those days will I pour out my spirit.*

c.f. Acts 2:17,18

*And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and **your young men shall see visions,** and your old men shall dream dreams: and on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy.*

Micah 3:6

***Therefore night shall be unto you, that ye shall not have a vision;** and it shall be dark unto you, that ye shall not divine; and the sun shall go down over the prophets, and the day shall be dark over them.*

Zechariah 13:4

*And it shall come to pass in that day, that **the prophets shall be ashamed every one of his vision, when he hath prophesied; neither shall they wear a rough garment to deceive.***

Vain Vision

False prophets have vain visions:

Jeremiah 23:16

*Thus saith the LORD of hosts, **Hearken not unto the words of the prophets that prophesy unto you: they make you vain: they speak a vision of their own heart, and not out of the mouth of the LORD.***

Ezekiel 12:24

*For **there shall be no more any vain vision nor flattering divination within the house of Israel.***

Ezekiel 13:7

Have ye not seen a vain vision, and have ye not spoken a lying divination, whereas ye say, The LORD saith it; albeit I have not spoken?

149. Where Two or Three are Gathered

Matthew 18:20

For where two or three are gathered together in my name, there am I in the midst of them.

This verse is nearly always completely misunderstood. It is usually interpreted as where two or three or more believers are gathered in any church meeting of any kind, Christ is there in the midst of them. This is *not* the correct interpretation of the passage.

Where two or three believers are gathered together, Christ is indeed in their midst, but He is also just as close to one person on their own praying and communing with Him. Such a false interpretation of this passage makes single Christians feel completely left out, as though Christ is not with them if they are on their own praying, whereas this is absolutely not the case at all. Of course He is with them.

We need to look at this verse in context. It comes in a passage about *discipline and forgiveness*:

Matthew 18:15-20

*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.** Again I say unto you, **That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them.***

Notice:

(1.) Matthew 18:16

*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.***

In the Old Testament, they had to have two or three witnesses before anything could be established:

Numbers 35:30

Whoso killeth any person, the murderer shall be put to death by the mouth of witnesses: but one witness shall not testify against any person to cause him to die.

Deuteronomy 17:6

At the mouth of two witnesses, or three witnesses, shall he that is worthy of death be put to death; but at the mouth of one witness he shall not be put to death.

Deuteronomy 19:15

One witness shall not rise up against a man for any iniquity, or for any sin, in any sin that he sinneth: at the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established.

Matthew 26:60

But found none: yea, though many false witnesses came, yet found they none. At the last came two false witnesses.

2 Corinthians 13:1

This is the third time I am coming to you. In the mouth of two or three witnesses shall every word be established.

1 Timothy 5:19

Against an elder receive not an accusation, but before two or three witnesses.

Hebrews 10:28

He that despised Moses' law died without mercy under two or three witnesses.

God Himself has given us more than one witness of Himself:

Hebrews 6:17,18

*Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath: **That by two immutable***

things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us

Revelation 11:3

And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth.

(2.) Matthew 18:18

*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.***

This and similar passages elsewhere in Scripture do not mean that men can open and close the doors of heaven to people. That cannot be. God is the Judge of all the earth. This again refers to **discipline and forgiveness**. In other words, all of us, whether as the church or as individuals, are responsible for our own actions:

Matthew 16:18,19

*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. And I will give unto thee the keys of the kingdom of heaven: and **whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven.***

John 20:21-23

*Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost: whose **soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained.***

1 Corinthians 5:4,5

*In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, 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.***

(3.) Matthew 18:19

Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven.

This also only refers to *discipline and forgiveness*, and not just anything asked for.

150. Keys

Several sets of keys are mentioned in Scripture. Most of them are held by the Lord:

The keys of hell and of death:

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.***

The key of the house of David:

Isaiah 22:22

*And **the key of the house of David** will I lay upon his shoulder; so he shall open, and none shall shut; and he shall shut, and none shall open.*

Revelation 3:7

*And to the angel of the church in Philadelphia write; These things saith he that is holy, he that is true, he that hath **the key of David**, he that openeth, and no man shutteth; and shutteth, and no man openeth;*

The key of the bottomless pit:

Revelation 9:1

*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.***

Revelation 20:1

*And I saw an angel come down from heaven, having **the key of the bottomless pit** and a great chain in his hand.*

But some keys are given to men, not to be abused:

The keys of the kingdom of heaven:

Matthew 16:19

*And I will give unto thee **the keys of the kingdom of heaven:** and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven.*

The key of knowledge:

Luke 11:52

*Woe unto you, lawyers! for ye have taken away **the key of knowledge:** ye entered not in yourselves, and them that were entering in ye hindered.*

151. Anger With A Cause

To hate or be angry without a cause is plainly wrong:

Psalms 35:19

*Let not them that are mine enemies wrongfully rejoice over me: **neither let them wink with the eye that hate me without a cause.***

Psalms 69:4

***They that hate me without a cause** are more than the hairs of mine head: they that would destroy me, being mine enemies wrongfully, are mighty: then I restored that which I took not away.*

Psalms 109:3

*They compassed me about also with words of hatred; and **fought against me without a cause.***

Psalms 119:78

*Let the proud be ashamed; for **they dealt perversely with me without a cause:** but I will meditate in thy precepts.*

Psalms 119:161

***Princes have persecuted me without a cause:** but my heart standeth in awe of thy word.*

Proverbs 3:30

Strive not with a man without cause, if he have done thee no harm.

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.*

John 15:25

*But **this cometh to pass, that the word might be fulfilled that is written in their law, They hated me without a cause.***

But, to be angry, or hate, **with** a cause, is good and just and right:

Matthew 5:23,24

*Therefore if thou bring thy gift to the altar, and there rememberest that **thy brother hath ought against thee**; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.*

Note: if “*thy brother hath ought against thee*,” any anger on my part against him would be **without** a cause, in which case we need to be reconciled. But “if thou have ought against him,” would be **with** a just cause.

152. The Passover

At the Passover, on the fourteenth day of the first month the lamb is to be killed and eaten in the evening:

Exodus 12:5,6

Your lamb shall be without blemish, a male of the first year: ye shall take it out from the sheep, or from the goats: and ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening.

Even here, at the original Passover, there were instructions to keep it as a memorial every year. It is to be a seven-day festival in which unleavened bread only is to be eaten. The first and the seventh days are to be “*holy convocations*” in which no manner of work except that which every man must eat is to be done:

Exodus 12:14-20

And this day shall be unto you for a memorial; and ye shall keep it a feast to the LORD throughout your generations; ye shall keep it a feast by an ordinance for ever. Seven days shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses: for whosoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel. And in the first day there shall be an holy convocation, and in the seventh day there shall be an holy convocation to you; no manner of work shall be done in them, save that which every man must eat, that only may be done of you. And ye shall observe the feast of unleavened bread; for in this selfsame day have I brought your armies out of the land of Egypt: therefore shall ye observe this day in your generations by an ordinance for ever. In the first month, on the fourteenth day of the month at even, ye shall eat unleavened bread, until the one and twentieth day of the month at even. Seven days shall there be no leaven found in your houses: for whosoever eateth that which is leavened, even that soul shall be cut off from the congregation of Israel, whether he be a stranger, or born in the land. Ye shall eat nothing leavened; in all your habitations shall ye eat unleavened bread.

The evening of the fourteenth day of the first month is designated “*The Lord’s Passover.*” And the fifteenth day of the month for seven days (i.e. from the evening of the fourteenth day onwards to the twenty-first day) is the “***Feast of Unleavened Bread***”:

Leviticus 23:5-8

In the fourteenth day of the first month at even is the LORD’S passover. And on the fifteenth day of the same month is the feast of unleavened bread unto the LORD: seven days ye must eat unleavened bread. In the first day ye shall have an holy convocation: ye shall do no servile work therein. But ye shall offer an offering made by fire unto the LORD seven days: in the seventh day is an holy convocation: ye shall do no servile work therein.

Notice that “*no manner of work*” is here designated as “*no servile work,*” which is different from “*no work.*” “*No servile work*” was for the festival days, “*no work*” was only for the weekly Sabbath and the Day of Atonement. So the first and seventh days of the “***Feast of Unleavened Bread***” were not special Sabbaths.

That is the background. Now let us look at the Gospel narratives.

Firstly the disciples prepared the Passover meal on:

Matthew 26:17

The first day of the feast of unleavened bread.

Mark 14:12

The first day of unleavened bread, when they killed the passover.

Luke 22:7

The day of unleavened bread, when the passover must be killed.

This was the fourteenth day of the first month, as the passover was going to be eaten later that evening.

Christ was tried overnight and crucified on the fifteenth day of the first month, the first full day of the “***Feast of Unleavened Bread.***”

But we have some passages which talk of the **“Day of Preparation.”**

None of these are talking about the preparation of the Passover. That was the fourteenth of the month, when they killed the passover lamb. All these verses talk about the day after, the fifteenth, as being the **“Day of Preparation.”** What they must mean is that it was the preparation day for the weekly Sabbath, i.e. Friday.

Matthew 27:62

*Now **the next day, that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate.***

The day that followed the day of preparation was the weekly Sabbath, when they went to Pilate to ask for a guard on the tomb. Notice that the Pharisees were happy to break the Sabbath when it suited them.

Mark 15:42

*And now **when the even was come, because it was the preparation, that is, the day before the sabbath.***

This verse clearly states that the **“preparation”** was the preparation day before the Sabbath, i.e. the Friday. This was the day Christ had just died and Joseph of Arimathaea asked for the body to bury it.

Luke 23:54

*And **that day was the preparation, and the sabbath drew on.***

This also speaks of the burial of Christ on the Friday.

John 19:14

*And **it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, Behold your King.***

This verse might be a little confusing as it talks about the **“preparation of the passover.”** But this was the next morning **after** the passover, at Christ’s trial. What is meant is that it was the Sabbath preparation day of passover week, i.e. the Friday.

John 19:31

The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day, (for that sabbath day was an high day,) besought Pilate that their legs might be broken, and that they might be taken away.

They did not want the bodies to be on the cross on the Sabbath, so they broke the legs. Here the Friday is again called the “**preparation.**”

John 19:42

There laid they Jesus therefore because of the Jews' preparation day; for the sepulchre was nigh at hand.

They buried Jesus quickly before sundown, as it was the “**Jews' preparation day**” for the weekly Sabbath, i.e. Friday.

John 18:28

Then led they Jesus from Caiaphas unto the hall of judgment: and it was early; and they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the passover.

This verse also might be a little confusing, because it seems to say that the passover is still future. This was actually the early morning **after** the passover meal, as Christ is on trial here. What it means is that they did not want to defile themselves for the whole of the passover week.

153. Virgin

The normal Hebrew word for “*virgin*” is “*bethulah*.” For example, Rebekah:

Genesis 24:16

*And the damsel was very fair to look upon, a **virgin**, neither had any man known her: and she went down to the well, and filled her pitcher, and came up.*

There is another Hebrew word “*almah*,” which means “*young woman*,” who may or may not be a virgin. Unbelieving theologians are very quick to tell us that this is the word found in Isaiah 7:14:

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.*

But this prophecy has a double meaning. The immediate fulfilment is that Isaiah’s wife will have a child, and before this child can say “*my father*” and “*my mother*” the two kings oppressing Judah shall be taken away. This child is specifically said to be conceived by ordinary means (hence the word is NOT the Hebrew word for “*virgin*”):

Isaiah 8:3,4

*And **I went unto the prophetess; and she conceived, and bare a son.** Then said the LORD to me, Call his name Maher-shalal-hash-baz. For before the child shall have knowledge to cry, My father, and my mother, the riches of Damascus and the spoil of Samaria shall be taken away before the king of Assyria.*

The longer term fulfilment of this prophecy is in Christ. When this verse is quoted in Greek in the New Testament, the Greek word “*parthenos*” is used, which can only mean “*virgin*”:

Matthew 1:22,23

*Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a **virgin shall be with child, and shall bring***

forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.

Mary was a virgin, a “*parthenos*,” when she conceived:

Luke 1:26-35

*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. And the angel came in unto her, and said, Hail, thou that art highly favoured, the Lord is with thee: blessed art thou among women. And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be. 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: And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end. Then said Mary unto the angel, How shall this be, seeing **I know not a man?** And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God.*

The usual Greek word for “*maid*,” who may or may not be a virgin, is “*korasion*.” For example:

A twelve year old who probably was a virgin:

Matthew 9:25

*But when the people were put forth, he went in, and took her by the hand, and the **maid** arose.*

A seductive dancer, who I doubt very much was a virgin:

Matthew 14:11

*And his head was brought in a charger, and given to the **damsel**: and she brought it to her mother.*

Also “*paidiske*” can be used, meaning maid-servant:

Luke 22:56

*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.*

154. Men referred to as “gods”

There are many references to “gods” in the Bible, which refer to man-made gods, or blocks of wood or stone which men bow down and worship. None of these are real. There is only one true living God. But in certain places, men themselves are referred to as “gods.”

To “*know good and evil*” is here described as being “*as gods*”:

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.***

Any influential figure is referred to as being like “*a god*”:

Exodus 7:1

*And the LORD said unto Moses, See, **I have made thee a god to Pharaoh: and Aaron thy brother shall be thy prophet.***

Exodus 22:28

Thou shalt not revile the gods, nor curse the ruler of thy people.

1 Samuel 28:13

*And the king said unto her, Be not afraid: for what sawest thou? And the woman said unto Saul, **I saw gods ascending out of the earth.***

Psalm 82 begins by referring to judges as “*gods*,” but by v.6 it seems to widen its scope to refer to all men:

Psalm 82

*A Psalm of Asaph. God standeth in the congregation of the mighty; **he judgeth among the gods.** How long will ye judge unjustly, and accept the persons of the wicked? Selah. Defend the poor and fatherless: do justice to the afflicted and needy.*

*Deliver the poor and needy: rid them out of the hand of the wicked. They know not, neither will they understand; they walk on in darkness: all the foundations of the earth are out of course. **I have said, Ye are gods; and all of you are children of the most High. But ye shall die like men, and fall like one of the princes. Arise, O God, judge the earth: for thou shalt inherit all nations.***

Who are the “gods” in Psalm 138:1? Rulers? All men? All false gods? All of these?:

Psalm 138:1

*I will praise thee with my whole heart: **before the gods will I sing praise unto thee.***

The king of Tyre calls himself “a God”:

Ezekiel 28:2

*Son of man, say unto the prince of Tyrus, Thus saith the Lord GOD; Because thine heart is lifted up, and **thou hast said, I am a God, I sit in the seat of God, in the midst of the seas; yet thou art a man, and not God, though thou set thine heart as the heart of God:***

A future “man of sin” will shew himself “that he is God”:

2 Thessalonians 2:3-4

*Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and **that man of sin be revealed, the son of perdition; 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.***

Christ refers to the fact that the law says “Ye are gods.” This must refer to Genesis 3:

John 10:34-36

*Jesus answered them, **Is it not written in your law, I said, Ye are gods? If he called them gods, unto whom the word of God came, and the scripture***

cannot be broken; Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God?

Men are not actually “gods,” neither do they become “gods.” There can be no other gods than the one true God. The references are either to some men who are influential figures being like gods, or they refer to all men who have in one sense become “as gods” after the fall of Adam, because they now “*know good and evil.*”

Therefore John 1:1 cannot refer to the Word just being “a god,” as Jehovah’s Witnesses would say, because there are no such things as other “gods” in reality. Men are only ever in one sense “like gods.” John 1:1 therefore must refer to the Word being God Himself:

John 1:1

*In the beginning was the Word, and the Word was with God, and **the Word was God.***

Similarly, 2 Peter 1:4 cannot mean that we become gods:

2 Peter 1:4

*Whereby are given unto us exceeding great and precious promises: that by these **ye might be partakers of the divine nature**, having escaped the corruption that is in the world through lust.*

155. Carchemish

Carchemish is on the River Euphrates, north of Israel. In King Josiah's day, the two major powers were Egypt and Assyria. Pharaoh Necho of Egypt was on his way to Carchemish on the Euphrates to fight with Assyria, but Josiah stopped him and fought with him at Megiddo, in Israel, on the way. Josiah lost his life there.

2 Kings 23:29,30

*In his days **Pharaohnechoh king of Egypt went up against the king of Assyria to the river Euphrates: and king Josiah went against him; and he slew him at Megiddo, when he had seen him.** And his servants carried him in a chariot dead from Megiddo, and brought him to Jerusalem, and buried him in his own sepulchre. And the people of the land took Jehoabaz the son of Josiah, and anointed him, and made him king in his father's stead.*

2 Chronicles 35:20-24

*After all this, when Josiah had prepared the temple, **Necho king of Egypt came up to fight against Carchemish by Euphrates: and Josiah went out against him.** But he sent ambassadors to him, saying, What have I to do with thee, thou king of Judah? I come not against thee this day, but against the house wherewith I have war: for God commanded me to make haste: forbear thee from meddling with God, who is with me, that he destroy thee not. Nevertheless Josiah would not turn his face from him, but disguised himself, that he might fight with him, and bearkened not unto the words of Necho from the mouth of God, and came to fight in the valley of Megiddo. And the archers shot at king Josiah; and the king said to his servants, Have me away; for I am sore wounded. His servants therefore took him out of that chariot, and put him in the second chariot that he had; and they brought him to Jerusalem, and he died, and was buried in one of the sepulchres of his fathers. And all Judah and Jerusalem mourned for Josiah.*

But four years later, Assyria had been conquered by Babylon and Egypt was defeated in battle in Carchemish by the Babylonians. Jeremiah 46 prophesies the defeat of Pharaoh:

Jeremiah 46:1,2

*The word of the LORD which came to Jeremiah the prophet against the Gentiles; against Egypt, against the army of Pharaohnecho king of Egypt, **which was by***

the river Euphrates in Carchemish, which Nebuchadrezzar king of Babylon smote in the fourth year of Jehoiakim the son of Josiah king of Judah.

Jehoahaz, Josiah's heir, was taken into captivity by Pharaoh Necho, but the rest of the kings of Judah were taken captive by the rising power, the king of Babylon, until he came and destroyed Jerusalem completely.

156. Weights and Measures

Dry Measures

Omer:

Exodus 16:16

*This is the thing which the LORD hath commanded, Gather of it every man according to his eating, **an omer for every man**, according to the number of your persons; take ye every man for them which are in his tents.*

The “*omer*” is therefore defined here in the collection of the manna in the wilderness, as approximately that which one man can eat in a day.

Exodus 16:36

*Now **an omer is the tenth part of an ephah.***

We see here that an “*omer*” is a tenth of an “*ephah.*”

Leviticus 23:10

*Speak unto the children of Israel, and say unto them, When ye be come into the land which I give unto you, and shall reap the harvest thereof, then **ye shall bring a sheaf [omer]** of the firstfruits of your harvest unto the priest.*

[Note that the word here translated “*sheaf*” in the Authorised Version of the Bible is the word “*omer.*”]

Ephah:

Ezekiel 45:11

*The **ephah and the bath shall be of one measure**, that the bath may contain the tenth part of an homer, and **the ephah the tenth part of an homer**: the measure thereof shall be after the homer.*

The “*ephah*” in turn is a tenth of an “*homer.*” The “*bath*” is the equivalent liquid measure, as this also is a tenth of an “*homer.*”

Homer:

This is a dry and a liquid measure.

Leviticus 27:16

*And if a man shall sanctify unto the LORD some part of a field of his possession, then thy estimation shall be according to the seed thereof: **an homer of barley seed shall be valued at fifty shekels of silver.***

Isaiah 5:10

*Yea, **ten acres of vineyard shall yield one bath, and the seed of an homer shall yield an ephah.***

[Note here that in a famine it is said that ten acres yield only one “bath” of wine and the seed of an “homer” only yields an “ephah.” A tenth of what would be expected.]

Liquid Measures

Bath:

Ezekiel 45:11

The ephah and the bath shall be of one measure, that the bath may contain the tenth part of an homer, and the ephah the tenth part of an homer: the measure thereof shall be after the homer.

As we have already seen, a “bath” is the liquid equivalent of an “ephah,” and is a tenth of an “homer.”

Ezekiel 45:14

*Concerning the ordinance of oil, **the bath of oil, ye shall offer the tenth part of a bath out of the cor, which is an homer of ten baths; for ten baths are an homer.***

Again we see that a “homer” is ten “baths.”

Hin:

This liquid measurement occurs in a lot of places in the Bible, but nowhere is it actually stated what it is.

Firkin [Metretes]:

John 2:6

And there were set there six waterpots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece.

The Authorised Version “firkin” refers to the Greek “metretes,” which is an unknown liquid measure for wine.

Log:

Only in Leviticus 14 do we have this unknown liquid measure mentioned:

Leviticus 14:10

And on the eighth day he shall take two he lambs without blemish, and one ewe lamb of the first year without blemish, and three tenth deals of fine flour for a meat offering, mingled with oil, and one log of oil.

Weight

Talent:

This is a very large unit of weight mentioned in the Old Testament. It refers to the weight of metals, usually gold or silver, e.g.:

Exodus 25:39

Of a talent of pure gold shall he make it, with all these vessels.

Exodus 38:24

*All the gold that was occupied for the work in all the work of the holy place, even **the gold of the offering, was twenty and nine talents, and seven hundred and thirty shekels, after the shekel of the sanctuary.***

Exodus 38:27

*And of **the hundred talents of silver** were cast the sockets of the sanctuary, and the sockets of the vail; **an hundred sockets of the hundred talents, a talent for a socket.***

Exodus 38:29

*And **the brass of the offering was seventy talents, and two thousand and four hundred shekels.***

2 Kings 23:33

*...put the land to a tribute of **an hundred talents of silver, and a talent of gold.***

A “*talent of silver*” was cheap enough to be used occasionally in ordinary transactions:

1 Kings 20:39

*Keep this man: if by any means he be missing, then shall thy life be for his life, **or else thou shalt pay a talent of silver.***

2 Kings 5:22

*...**give them, I pray thee, a talent of silver, and two changes of garments.***

And a “*talent of gold*” was the approximate weight of David’s crown:

2 Samuel 12:30

*And **he took their king’s crown from off his head, the weight whereof was a talent of gold with the precious stones: and it was set on David’s head.***

But a “*talent of lead*” seemed to be enough to keep a woman in a basket:

Zechariah 5:7,8

*And, behold, **there was lifted up a talent of lead:** and this is a woman that sitteth in the midst of the ephab. And he said, This is wickedness. And he cast it into the midst of the ephab; and **he cast the weight of lead upon the mouth thereof.***

In the New Testament, there is only one reference to a “*talent*” as a weight:

Revelation 16:21

*And there fell upon men a great hail out of heaven, **every stone about the weight of a talent:** and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great.*

All other references to a “*talent*” in the New Testament are in Matthew’s gospel, and they don’t refer to a weight – no metal is specified. It must have become a unit of currency, and indeed a large one. Matthew was a tax collector so would have been familiar with it, whereas other disciples would not have.

Matthew 18:24

*And when he had begun to reckon, one was brought unto him, **which owed him ten thousand talents.***

A ridiculously large sum to suit the parable.

Matthew 25:14-30

*....And **unto one he gave five talents, to another two, and to another one;** to every man according to his several ability; and straightway took his journey....*

Shekel and Gerah:

In the Bible, the usual unit of weight is the “*shekel*,” and this is divided into twenty “*gerahs*.”

Exodus 30:13

*This they shall give, every one that passeth among them that are numbered, **half a shekel after the shekel of the sanctuary: (a shekel is twenty gerahs:)** an half shekel shall be the offering of the LORD.*

[Notice this half shekel tax was of silver, and called a “*bekah*”:

Exodus 38:25,26

*And **the silver** of them that were numbered of the congregation was an hundred talents, and a thousand seven hundred and threescore and fifteen shekels, after the shekel of the sanctuary: **A bekah for every man, that is, half a shekel,** after the shekel of the sanctuary, for every one that went to be numbered, from twenty years old and upward, for six hundred thousand and three thousand and five hundred and fifty men.]*

Leviticus 27:25

*And all thy estimations shall be **according to the shekel of the sanctuary: twenty gerahs shall be the shekel.***

Numbers 3:47

*Thou shalt even take **five shekels apiece by the poll, after the shekel of the sanctuary** shalt thou take them: **(the shekel is twenty gerahs).***

Numbers 18:16

*And those that are to be redeemed from a month old shalt thou redeem, according to thine estimation, for the money **of five shekels, after the shekel of the sanctuary, which is twenty gerahs.***

The value of the “*shekel*” depends on what material is being used, gold, silver, brass etc. We find that in David’s time fifty “*shekels of silver*” were equivalent to six hundred “*shekels of gold*” by weight, which is the price David paid for the threshing floor of Araunah:

2 Samuel 24:24

*And the king said unto Araunah, Nay; but I will surely buy it of thee at a price: neither will I offer burnt offerings unto the Lord my God of that which doth cost me nothing. So David bought the threshingfloor and the oxen **for fifty shekels of silver.***

1 Chronicles 21:25

*So David gave to Ornan for the place **six hundred shekels of gold by weight.***

The Scriptures speak many times of such a thing as the “*shekel of the sanctuary:*”

Exodus 38:24

*All the gold that was occupied for the work in all the work of the holy place, even the gold of the offering, was twenty and nine talents, and **seven hundred and thirty shekels, after the shekel of the sanctuary.***

Was this a special temple currency or not? Possible other references to other kinds of “*shekel*” are:

Genesis 23:16

*And Abraham hearkened unto Ephron; and Abraham weighed to Ephron the silver, which he had named in the audience of the sons of Heth, **four hundred shekels of silver, current money with the merchant.***

2 Samuel 14:26

*And when he polled his head, (for it was at every year's end that he polled it: because the hair was heavy on him, therefore he polled it:) he weighed the hair of his head at two hundred **shekels after the king's weight.***

Maneh and Dram:

These appear to be Persian weights. The exchange rate is confusing:

Ezekiel 45:12

*And **the shekel shall be twenty gerahs: twenty shekels, five and twenty shekels, fifteen shekels, shall be your maneh.***

The “*maneh*” is also referred to in the Old Testament as a “*pound,*” and the “*dram*” as an “*adarkon,*” or “*darkemon*”:

1 Kings 10:17

*And he made three hundred shields of beaten gold; **three pound [maneh] of gold** went to one shield: and the king put them in the house of the forest of Lebanon.*

1 Chronicles 29:7

*And gave for the service of the house of God of gold five thousand talents **and ten thousand drams [adarkon]**, and of silver ten thousand talents, and of brass eighteen thousand talents, and one hundred thousand talents of iron.*

Ezra 2:69

*They gave after their ability unto the treasure of the work **threescore and one thousand drams [darkemon] of gold**, and five thousand pound of silver, and one hundred priests' garments.*

Ezra 8:27

*Also twenty basons of gold, **of a thousand drams [adarkon]**; and two vessels of fine copper, precious as gold.*

Nehemiah 7:70-72

*And some of the chief of the fathers gave unto the work. The Tirshatha gave to the treasure **a thousand drams [darkemon] of gold**, fifty basons, five hundred and thirty priests' garments. And some of the chief of the fathers gave to the treasure of the work **twenty thousand drams [darkemon] of gold**, and two thousand and two hundred pound of silver. And that which the rest of the people gave was **twenty thousand [darkemon] drams of gold**, and two thousand pound of silver, and threescore and seven priests' garments.*

Length

Furlong:

The Authorised Version's "furlong" is the Greek "stadion."

Luke 24:13

*And, behold, two of them went that same day to a village called **Emmaus, which was from Jerusalem about threescore furlongs.***

Here we ascertain that Emmaus was 60 "furlongs" from Jerusalem.

John 11:18

Now **Bethany was nigh unto Jerusalem, about fifteen furlongs off.**

Here we ascertain that Bethany was 15 “furlongs” from Jerusalem.

The “furlong” also occurs in:

John 6:19

*So when they had rowed about **five and twenty or thirty furlongs**, they see Jesus walking on the sea, and drawing nigh unto the ship: and they were afraid.*

Revelation 14:20

*And the winepress was trodden without the city, and blood came out of the winepress, even unto the horse bridles, **by the space of a thousand and six hundred furlongs.***

Revelation 21:16

*And the city lieth foursquare, and the length is as large as the breadth: and **he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal.***

Mile:

This is the Greek (from Latin) “*milion*,” a distance of unknown length. It only occurs in one place in Scripture:

Matthew 5:41

*And **whosoever shall compel thee to go a mile, go with him twain.***

Cubit:

This is a very common measurement in the Bible, but nowhere do we find out what it actually is. It is assumed it is the distance between a man’s elbow and end of his middle finger.

Genesis 6:16

*A window shalt thou make to the ark, and **in a cubit shalt thou finish it above**; and the door of the ark shalt thou set in the side thereof; with lower, second, and third stories shalt thou make it.*

The phrase “*cubit of a man*” occurs once in Scripture:

Deuteronomy 3:11

*For only Og king of Bashan remained of the remnant of giants; behold, his bedstead was a bedstead of iron; is it not in Rabbath of the children of Ammon? **nine cubits was the length thereof, and four cubits the breadth of it, after the cubit of a man.***

And we have the strange phrase in Ezekiel: “*The cubit is a cubit and an hand breadth*”:

Ezekiel 40:5

*And behold a wall on the outside of the house round about, and **in the man's hand a measuring reed of six cubits long by the cubit and an hand breadth**: so he measured the breadth of the building, one reed; and the height, one reed.*

Ezekiel 43:13

*And these are the measures of the altar after the cubits: **The cubit is a cubit and an hand breadth; even the bottom shall be a cubit, and the breadth a cubit, and the border thereof by the edge thereof round about shall be a span**: and this shall be the higher place of the altar.*

Handbreadth and Span:

A different word is used for each, so these are two slightly different things. The Bible does not tell us exactly what they are, but the names suggest small measurements discernible by the hand.

“*Handbreadth*” occurs in:

Exodus 25:25

*And thou shalt make unto it **a border of an hand breadth round about**, and thou shalt make a golden crown to the border thereof round about.*

Exodus 37:12

*Also he made thereunto **a border of an handbreadth round about**; and made a crown of gold for the border thereof round about.*

1 Kings 7:26

*And it was **an hand breadth thick**, and the brim thereof was wrought like the brim of a cup, with flowers of lilies: it contained two thousand baths.*

2 Chronicles 4:5

*And **the thickness of it was an handbreadth**, and the brim of it like the work of the brim of a cup, with flowers of lilies; and it received and held three thousand baths.*

Psalms 39:5

*Behold, **thou hast made my days as an handbreadth**; and mine age is as nothing before thee: verily every man at his best state is altogether vanity. Selah.*

Ezekiel 40:5

*And behold a wall on the outside of the house round about, and in the man's hand a measuring reed of six cubits long **by the cubit and an hand breadth**: so he measured the breadth of the building, one reed; and the height, one reed.*

Ezekiel 43:13

*And these are the measures of the altar after the cubits: **The cubit is a cubit and an hand breadth**; even the bottom shall be a cubit, and the breadth a cubit, and the border thereof by the edge thereof round about shall be a span: and this shall be the higher place of the altar.*

“Span” occurs in:

Exodus 28:16

*Foursquare it shall be being doubled; **a span shall be the length thereof, and a span shall be the breadth thereof.***

Exodus 39:9

*It was foursquare; they made the breastplate double: **a span was the length thereof, and a span the breadth thereof, being doubled.***

1 Samuel 17:4

*And there went out a champion out of the camp of the Philistines, named Goliath, of Gath, **whose height was six cubits and a span.***

Isaiah 40:12

*Who hath measured the waters in the hollow of his hand, **and meted out heaven with the span,** and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance?*

Lamentations 2:20

*Behold, O LORD, and consider to whom thou hast done this. **Shall the women eat their fruit, and children of a span long?** shall the priest and the prophet be slain in the sanctuary of the Lord?*

Ezekiel 43:13

*And these are the measures of the altar after the cubits: The cubit is a cubit and an hand breadth; even the bottom shall be a cubit, and the breadth a cubit, and **the border thereof by the edge thereof round about shall be a span:** and this shall be the higher place of the altar.*

Area

Acre:

“Acre” is mentioned twice in the Authorised Version. It is connected with the amount of land a yoke of oxen can plough:

1 Samuel 14:14

*And that first slaughter, which Jonathan and his armourbearer made, was about twenty men, within as it were an half **acre [maanah = tilling ground]** of land, which a yoke of oxen might plow.*

Isaiah 5:10

*Yea, ten **acres [tsemed = yoke]** of vineyard shall yield one bath, and the seed of an homer shall yield an ephah.*

157. Leviathan

“*Leviathan*” in the Bible is a great sea monster. The word occurs six times in the Old Testament.

Job 3:8

*Let them curse it that curse the day, who are ready to raise up **their mourning [leviathan]**.*

[Note in the Authorised Version of the Bible, the word “*Leviathan*” is here translated “*their mourning*.”]

Job 41:1

***Canst thou draw out leviathan with an hook?** or his tongue with a cord which thou lettest down?*

The whole of Job 41 is a description of this “*Leviathan*.” This great sea monster is clearly shown to be a supernatural being. He breathes out fire like a dragon:

Job 41:19-21

Out of his mouth go burning lamps, and sparks of fire leap out. Out of his nostrils goeth smoke, as out of a seething pot or caldron. His breath kindleth coals, and a flame goeth out of his mouth.

The most important point are the last two verses:

Job 41:33,34

*Upon earth there is not his like, who is made without fear. He beholdeth all high things: **he is a king over all the children of pride.***

This great sea monster is clearly shown to be a supernatural being, who is “*king over all the children of pride*,” i.e. all unbelievers.

Psalms 74:14

***Thou brakest the heads of leviathan in pieces,** and gavest him to be meat to the people inhabiting the wilderness.*

God will break the heads of Leviathan. Note the plural, and compare:

cf. Revelation 13:1

*And I stood upon the sand of the sea, and saw **a beast rise up out of the sea, having seven heads** and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy.*

Psalm 104:26

*There go the ships: **there is that leviathan, whom thou hast made to play therein.***

In the Bible, the sea is always a type of the nations, the people, rising and falling like the sea.

Isaiah 27:1

*In that day the LORD with his sore and great and strong sword **shall punish leviathan the piercing serpent, even leviathan that crooked serpent; and he shall slay the dragon that is in the sea.***

Here, Leviathan is described as “*the dragon that is in the sea,*” a reference to the beast from the sea in Revelation:

cf. Revelation 13:1

*And I stood upon the sand of the sea, and saw **a beast rise up out of the sea, having seven heads** and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy.*

158. Infinite

God and his attributes are often referred to as “*infinite*.” This is not a good description of Him. Infinity is a mathematical concept, like the square root of minus one. It doesn’t really exist.

Occurrences of “*infinite*” and “*innumerable*” in the Authorised Version of the Bible are as follows:

Old Testament

Qets = end:

Job 22:5

*Is not thy wickedness great? and thine iniquities **infinite**?*

Ayin qetsah = no end:

Nahum 3:9

*Ethiopia and Egypt were her strength, and it was **infinite**; Put and Lubim were thy helpers.*

Mispar = innumerable:

Psalm 147:5

*Great is our Lord, and of great power: his understanding is **infinite**.*

Job 21:33

*The clods of the valley shall be sweet unto him, and every man shall draw after him, as there are **innumerable** before him.*

Psalm 40:12

*For **innumerable** evils have compassed me about: mine iniquities have taken hold upon me, so that I am not able to look up; they are more than the hairs of mine head: therefore my heart faileth me.*

Psalm 104:25

*So is this great and wide sea, wherein are things creeping **innumerable**, both small and great beasts.*

Ayin mispar = no number:

Jeremiah 46:23

*They shall cut down her forest, saith the Lord, though it cannot be searched; because they are more than the grasshoppers, and are **innumerable**.*

New Testament

Myrias = myriad:

Luke 12:1

*In the mean time, when there were gathered together an **innumerable** multitude of people, insomuch that they trode one upon another, he began to say unto his disciples first of all, Beware ye of the leaven of the Pharisees, which is hypocrisy.*

Hebrews 12:22

*But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an **innumerable** company of angels,*

Revelation 9:16

*And the number of the army of the horsemen were two hundred **thousand thousand**: and I heard the number of them.*

Anarithmetos = innumerable:

Hebrews 11:12

*Therefore sprang there even of one, and him as good as dead, so many as the stars of the sky in multitude, and as the sand which is by the sea shore **innumerable**.*

159. Right in Their Own Eyes

We should always have the Lord's view of things in our own eyes:

Psalms 15:1-4

*LORD, who shall abide in thy tabernacle? who shall dwell in thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. He that backbiteth not with his tongue, nor doeth evil to his neighbour, nor taketh up a reproach against his neighbour. **In whose eyes a vile person is contemned;** but he honoureth them that fear the LORD. He that sweareth to his own hurt, and changeth not.*

But man is so proud and always thinks himself to be right in his own eyes:

Deuteronomy 12:8

*Ye shall not do after all the things that we do here this day, every man **whatsoever is right in his own eyes.***

Judges 17:6

*In those days there was no king in Israel, but every man did that which was **right in his own eyes.***

Judges 21:25

*In those days there was no king in Israel: every man did that which was **right in his own eyes.***

Job 32:1

*So these three men ceased to answer Job, because he was **righteous in his own eyes.***

Psalms 36:2

*For he **flattereth himself in his own eyes,** until his iniquity be found to be hateful.*

Proverbs 12:15

*The way of a fool is **right in his own eyes:** but he that hearkeneth unto counsel is wise.*

Proverbs 16:2

*All the ways of a man are **clean in his own eyes**; but the LORD weigheth the spirits.*

Proverbs 21:2

*Every way of a man is **right in his own eyes**: but the LORD pondereth the hearts.*

Proverbs 30:12

*There is a generation that are **pure in their own eyes**, and yet is not washed from their filthiness.*

Isaiah 5:21

*Woe unto them that are **wise in their own eyes**, and **prudent in their own sight**!*

Seemeth Right

There is a way which seemeth right unto a man, but it isn't:

Proverbs 14:12

*There is a way which **seemeth right unto a man**, but the end thereof are the ways of death.*

Proverbs 16:25

*There is a way that **seemeth right** unto a man, but the end thereof are the ways of death.*

Proverbs 20:6

*Most men will **proclaim every one his own goodness**: but a faithful man who can find?*

Own Inventions

Men have many inventions:

Psalm 99:8

*Thou answeredst them, O LORD our God: thou wast a God that forgavest them, though thou tookest vengeance of **their inventions** [aliylah = deeds].*

Psalm 106:29

*Thus they provoked him to anger with **their inventions** [ma'alal = doings]: and the plague brake in upon them.*

Psalm 106:39

*Thus were they defiled with **their own works**, and went a whoring with **their own inventions** [ma'alal = doings].*

Proverbs 8:12

*I wisdom dwell with prudence, and find out knowledge of **witty inventions** [mezimmah = devices].*

Proverbs 19:21

*There are **many devices** [machashaba = thoughts, devices] in a man's heart; nevertheless the counsel of the LORD, that shall stand.*

Ecclesiastes 7:29

*Lo, this only have I found, that God hath made man upright; but they have sought out **many inventions** [chishshabon = "engines" in 2 Chronicles 26:15].*

cf. 2 Chronicles 26:15

*And he made in Jerusalem **engines** [chishshabon], invented by cunning men, to be on the towers and upon the bulwarks, to shoot arrows and great stones withal. And his name spread far abroad; for he was marvellously helped, till he was strong.*

160. Peter Never Went to Rome

The Roman Catholic church believe that Peter was its first pope and is buried in St Peter's church in Rome. This is not true. Peter never went to Rome.

Peter was charged as the apostle mainly to the Jews, while Paul was the apostle mainly to the Gentiles:

Galatians 2:7-9

*But contrarivise, when they saw that the gospel of the uncircumcision was committed unto me, as **the gospel of the circumcision was unto Peter; (For he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles:)** And when **James, Cephas, and John**, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that **we should go unto the heathen, and they unto the circumcision.***

The Jews were expelled from Rome by Claudius, so there was no real reason for Peter to go to Rome at all:

Acts 18:2

*And found a certain Jew named Aquila, born in Pontus, lately come from Italy, with his wife Priscilla; (because that **Claudius had commanded all Jews to depart from Rome:**) and came unto them.*

Peter wrote his first epistle from Babylon, where there would have been a remnant of Jews dating back from the time of the exile:

1 Peter 5:13

***The church that is at Babylon**, elected together with you, saluteth you; and so doth Marcus my son.*

Most commentaries would argue that "Babylon" here is a code word for Rome, but why? There is no reason for this.

161. First Last and Last First

The phrase “*The first shall be last, and the last, first,*” occurs several times in Scripture. It can easily be misunderstood. It seems as though all, both “*first*” and “*last,*” get into heaven, the difference being that the order will be reversed from what it is on earth. That is not the way to interpret the phrase. This is shown by the following passages:

The parable of the labourers in the vineyard:

Matthew 20:1-16

*For the kingdom of heaven is like unto a man that is an householder, which went out early in the morning to hire labourers into his vineyard. And when he had agreed with the labourers for a penny a day, he sent them into his vineyard. And he went out about the third hour, and saw others standing idle in the marketplace, And said unto them; Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way. Again he went out about the sixth and ninth hour, and did likewise. And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle? They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard; and whatsoever is right, that shall ye receive. So when even was come, the lord of the vineyard saith unto his steward, Call the labourers, and give them their hire, beginning from the last unto the first. And when they came that were hired about the eleventh hour, they received every man a penny. But when the first came, they supposed that they should have received more; and they likewise received every man a penny. And when they had received it, they murmured against the goodman of the house, Saying, These last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day. But he answered one of them, and said, Friend, I do thee no wrong: didst not thou agree with me for a penny? Take that thine is, and go thy way: I will give unto this last, even as unto thee. Is it not lawful for me to do what I will with mine own? **Is thine eye evil, because I am good? So the last shall be first, and the first last: for many be called, but few chosen.***

Here, the phrase “*the last shall be first, and the first last*” is specifically defined as being exactly the same as the phrase “*Many are called, but few chosen.*” In other words, Many (the “*first*” who shall be “*last*”) will be in the visible church, but only few (the “*last*” who shall be “*first*”) will be

saved to eternal life and get to heaven. The “*first*” won’t get into heaven at all. They are “*called*” but not “*chosen*.”

It also seems in this specific parable as though all the workers got their reward, but this isn’t talking about getting into heaven or not. It’s about our attitude in this world. Note, of the workers who worked all day, it is said that their “*eye*” was “*evil*,” because they complained about their wages, and didn’t believe that God is good. So, they are not true believers at all.

This phrase “*the last shall be first, and the first last*” also occurs in passages where we are told to forsake this world:

Matthew 19:27-30

*Then answered Peter and said unto him, Behold, we have forsaken all, and followed thee; what shall we have therefore? 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. But many that are first shall be last; and the last shall be first.***

Mark 10:28-31

*Then Peter began to say unto him, Lo, we have left all, and have followed thee. And Jesus answered and said, Verily I say unto you, **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. But many that are first shall be last; and the last first.***

The parallel passage in Luke does not have this phrase in it:

Luke 18:28-30

*Then Peter said, Lo, we have left all, and followed thee. And he said unto them, Verily I say unto you, **There is no man that hath left house, or parents, or***

brethren, or wife, or children, for the kingdom of God's sake, Who shall not receive manifold more in this present time, and in the world to come life everlasting.

This phrase also occurs when the disciples ask who is the greatest in the kingdom of heaven:

Mark 9:33-35

*And he came to Capernaum: and being in the house he asked them, What was it that ye disputed among yourselves by the way? But they held their peace: for by the way **they had disputed among themselves, who should be the greatest.** And he sat down, and called the twelve, and saith unto them, **If any man desire to be first, the same shall be last of all, and servant of all.***

And this phrase also occurs when the disciples ask Christ “Are there few that be saved?” The answer is “Yes,” only the “last” will be saved to eternal life and get to heaven:

Luke 13:23-30

*Then said one unto him, Lord, **are there few that be saved?** And he said unto them, Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able. When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are: Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets. 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.** And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God. And, behold, **there are last which shall be first, and there are first which shall be last.***

The phrase “Many are called, but few chosen” occurs in one other place apart from Matthew 20:16 mentioned above, namely the parable of the

marriage supper. Here, someone gets into the marriage supper, but does not have a wedding garment. He is cast out altogether:

Matthew 22:1-14

*And Jesus answered and spake unto them again by parables, and said, The kingdom of heaven is like unto a certain king, which made a marriage for his son, And sent forth his servants to call them that were bidden to the wedding: and they would not come. Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and my fatlings are killed, and all things are ready: come unto the marriage. But they made light of it, and went their ways, one to his farm, another to his merchandise: And the remnant took his servants, and entreated them spitefully, and slew them. But when the king heard thereof, he was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their city. Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy. Go ye therefore into the highways, and as many as ye shall find, bid to the marriage. So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests. And when the king came in to see the guests, he saw there a man which had not on a wedding garment: And he saith unto him, Friend, how camest thou in hitber 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.***

162. Unprofitable Servant

Two parables seem to be teaching opposite things:

Luke 17:7-10

*But which of you, having a servant plowing or feeding cattle, will say unto him by and by, when he is come from the field, Go and sit down to meat? And will not rather say unto him, Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink? Doth he thank that servant because he did the things that were commanded him? I trow not. So likewise ye, **when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do.***

Here, we are taught to never think of ourselves as anything more than unprofitable servants.

But what about this parable?:

Matthew 25:14-30

For the kingdom of heaven is as a man travelling into a far country, who called his own servants, and delivered unto them his goods. And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey. Then he that had received the five talents went and traded with the same, and made them other five talents. And likewise he that had received two, he also gained other two. But he that had received one went and digged in the earth, and hid his lord's money. After a long time the lord of those servants cometh, and reckoneth with them. And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have gained beside them five talents more. His lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. He also that had received two talents came and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents beside them. His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. Then he which had received the one talent came and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed: And I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine. His lord answered and said unto him, Thou wicked and slothful servant, thou

*knewest that I reap where I sowed not, and gather where I have not strawed: Thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury. Take therefore the talent from him, and give it unto him which hath ten talents. 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.***

Here, the unprofitable servant is cast into hell fire. But the point is that, in Luke 17:7-10, the servant is **obeying** his master's commands, and the call is **not** to boast how wonderful he's been, but to just **consider himself** as an unprofitable servant. In Matthew 25:14-30, the servant with one talent really thinks he is all right, but he has **not obeyed** his master's commands, and so **really is** a useless, unprofitable servant.

We need to learn from later on in Matthew 25. The righteous couldn't see where they had done good works:

Matthew 25:38-39

When saw we thee a stranger, and took thee in? or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee?

But the wicked couldn't see where they hadn't done good works:

Matthew 25:44

Then shall they also answer him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?

163. Christ showing Emotion

Weeping and groaning:

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.*

Jesus was not weeping for the reason the Jews thought, namely, because He loved Lazarus. He did love him, but knew He was going to raise him from the dead shortly anyway. He wept for the same reason He groaned in spirit, namely, **because of their unbelief**. They were weeping at the dead, not understanding or believing that death is not the end of everything.

Weeping:

Luke 19:41-44

*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**. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, 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.*

Again, He weeps over the city of Jerusalem, **because of their unbelief**. They did not know the things which belonged to their peace.

Note on the other occasion when He addresses the city, there is no mention of His weeping:

Matthew 23:37-39

*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!** Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.*

Luke 13:34,35

*O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, **and ye would not!** Behold, your house is left unto you desolate: and verily I say unto you, Ye shall not see me, until the time come when ye shall say, Blessed is he that cometh in the name of the Lord.*

Anger:

Matthew 21:12,13

*And Jesus went into the temple of God, **and cast out all them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves,** And said unto them, It is written, My house shall be called the house of prayer; but ye have made it a den of thieves.*

Mark 11:15-17

*And they come to Jerusalem: and Jesus went into the temple, and **began to cast out them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves; And would not suffer that any man should carry any vessel through the temple.** And he taught, saying unto them, Is it not written, My house shall be called of all nations the house of prayer? but ye have made it a den of thieves.*

John 2:15-17 (probably a different occasion)

*And **when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables; And said unto them that sold doves, Take these things hence; make not my Father's house an house of merchandise.** And his disciples remembered that it was written, The zeal of thine house hath eaten me up.*

Christ was angry because the Temple, **the visible church had become a den of thieves**, and was no longer a house of prayer for all nations. This was both anger and zeal for the house of God.

Anger and grief:

Mark 3:1-5

*And he entered again into the synagogue; and there was a man there which had a withered hand. And they watched him, whether he would heal him on the sabbath day; that they might accuse him. And he saith unto the man which had the withered hand, Stand forth. And he saith unto them, Is it lawful to do good on the sabbath days, or to do evil? to save life, or to kill? But they held their peace. **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.*

This is anger and grief **for the hardness of heart of the people**.

Troubled:

John 11:33

*When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, **and was troubled***

This occasion was just before He raised Lazarus and was connected with His weeping and groaning because of their unbelief.

John 12:27

***Now is my soul troubled;** and what shall I say? Father, save me from this hour: but for this cause came I unto this hour.*

John 13:21

*When Jesus had thus said, **he was troubled in spirit**, and testified, and said, Verily, verily, I say unto you, that one of you shall betray me.*

These two occasions were at the supper two days before He was crucified. Christ's soul is being troubled *because of what He knew He had to go through on the cross*.

Sighing:

Mark 8:10-13

*And straightway he entered into a ship with his disciples, and came into the parts of Dalmanutha. And the Pharisees came forth, and began to question with him, seeking of him a sign from heaven, tempting him. 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.*** And he left them, and entering into the ship again departed to the other side.*

Christ was sighing because the Pharisees **ask for a sign from heaven**. As if the miracles were not enough. Christ tells them no sign will be given to the generation of the wicked. The parallel passages do not mention His sighing, but do mention “*the sign of the prophet Jonas*”:

Matthew 12:38-40

*Then certain of the scribes and of the Pharisees answered, saying, Master, we would see a sign from thee. 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: 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.***

Matthew 16:1-4

*The Pharisees also with the Sadducees came, and tempting desired him that he would shew them a sign from heaven. He answered and said unto them, *When it is evening, ye say, It will be fair weather: for the sky is red. And in the morning, It will be foul weather to day: for the sky is red and lowring. O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times? **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.*

Christ was pointing them to Scripture, where the account of Jonah being swallowed by a great fish is recorded. No other sign outside of Scripture ought to be necessary. Also, He uses the fact that Jonah was in the fish three days and three nights as a type of what was about to happen to Him.

Rejoicing:

Scripture gives us only two records of Jesus rejoicing. He was naturally “*a man of sorrows and acquainted with grief*”:

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.

The first record is:

Luke 10:21

In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight.

Christ was rejoicing that *the things of God are hidden from some and revealed to others*, as it seemed good in God’s sight so to do.

The other record of Christ rejoicing is:

Hebrews 12:2

Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.

He was rejoicing, not in anything in this world which was so cruel to Him, but *for the joy He would have afterwards*, when He would be back in glory with the Father, bringing all those He died for with Him:

1 Thessalonians 4:16,17

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.

Having Compassion:

[See also: 85. Compassion]

There are many occasions when we are told that Jesus had compassion:

Matthew 9:36-38

*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.** Then saith he unto his disciples, *The harvest truly is plenteous, but the labourers are few; pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.**

Just before the feeding of the 5,000:

Matthew 14:14

*And Jesus went forth, and saw a great multitude, and **was moved with compassion toward them, and he healed their sick.***

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.*

Just before the feeding of the 4,000:

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.*

Mark 8:2,3

***I have compassion on the multitude, because they have now been with me three days, and have nothing to eat:** and if I send them away fasting to their own houses, they will faint by the way: for divers of them came from far.*

Blind Bartemaus and his companion:

Matthew 20:34

*So **Jesus had compassion on them, and touched their eyes: and immediately their eyes received sight, and they followed him.***

A leper:

Mark 1:40,41

*And there came a leper to him, beseeching him, and kneeling down to him, and saying unto him, If thou wilt, thou canst make me clean. And **Jesus, moved with compassion, put forth his hand, and touched him, and saith unto him, I will; be thou clean.***

The demoniac in the land of the Gadarenes:

Mark 5:18,19

*And when he was come into the ship, he that had been possessed with the devil prayed him that he might be with him. 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.***

The woman of Nain:

Luke 7:12,13

*Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow: and much people of the city was with her. And **when the Lord saw her, he had compassion on her, and said unto her, Weep not.***

164. Authorship of Hebrews

The authorship of Hebrews is unknown.

Hebrews was not written by Paul, because Paul always signed his letters personally:

2 Thessalonians 3:17

*The salutation of Paul with mine own hand, **which is the token in every epistle: so I write.***

Hebrews was not written by an apostle, as the apostles are spoken of in the third person:

Hebrews 2:3,4

*How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, **and was confirmed unto us by them that heard him; God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will?***

165. Authorship of James and Jude

The traditional view is that these two letters were written by the half-brothers of our Lord:

Matthew 13:55

*Is not this the carpenter's son? is not his mother called Mary? and his brethren, **James**, and **Joses**, and **Simon**, and **Judas**?*

But that cannot be true. They didn't believe in Christ while He was alive:

John 7:5

*For **neither did his brethren believe in him.***

Although they believed in Him later:

Acts 1:14

*These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, **and with his brethren.***

So they couldn't have been true witnesses as the apostles were, the criterion for being an apostle being that they had to be a witness of Christ's ministry from John's baptism to the ascension:

Acts 1:21,22

*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.***

These letters are therefore more likely to have been written by the apostles **James son of Alphaeus** and his brother **Judas (not Iscariot)**. James and Judas (not Iscariot) were brothers:

Luke 6:14-16

*Simon, (whom he also named Peter,) and Andrew his brother, James and John, Philip and Bartholomen, Matthew and Thomas, **James the son of Alphaeus,***

*and Simon called Zelotes, And **Judas the brother of James**, and Judas Iscariot, which also was the traitor.*

Acts 1:13

*And when they were come in, they went up into an upper room, where abode both Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomen, and Matthen, **James the son of Alphaeus**, and Simon Zelotes, and **Judas the brother of James**.*

In their letters, neither James nor Jude introduces himself as an apostle:

James 1:1

***James, a servant of God and of the Lord Jesus Christ**, to the twelve tribes which are scattered abroad, greeting.*

Jude 1:1

***Jude, the servant of Jesus Christ, and brother of James**, to them that are sanctified by God the Father, and preserved in Jesus Christ, and called*

But neither does Paul in some of his epistles:

Philippians 1:1

***Paul and Timotheus, the servants of Jesus Christ**, to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons*

1 Thessalonians 1:1

***Paul, and Silvanus, and Timotheus**, unto the church of the Thessalonians which is in God the Father and in the Lord Jesus Christ: Grace be unto you, and peace, from God our Father, and the Lord Jesus Christ.*

2 Thessalonians 1:1

***Paul, and Silvanus, and Timotheus**, unto the church of the Thessalonians in God our Father and the Lord Jesus Christ*

Philemon 1:1

***Paul, a prisoner of Jesus Christ, and Timothy our brother**, unto Philemon our dearly beloved, and fellowlabourer*

But Jude does speak of the apostles in the third person:

Jude 1:17,18

*But, beloved, remember ye the words which were spoken before of **the apostles of our Lord Jesus Christ**; How that **they** told you there should be mockers in the last time, who should walk after their own ungodly lusts.*

166. Satan's Power

Satan is the primarily the accuser of the brethren:

Revelation 12:9,10

*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. And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: **for the accuser of our brethren is cast down, which accused them before our God day and night.***

Psalm 109:6

*Set thou a wicked man over him: and **let Satan stand at his right hand.***

Zechariah 3:1,2

*And he shewed me Joshua the high priest standing before the angel of the Lord, and **Satan standing at his right hand to resist him.** And the Lord said unto Satan, The Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire?*

But Satan also tempts with evil:

Matthew 4:1

*Then was Jesus led up of the Spirit into the wilderness **to be tempted of the devil.***

Acts 5:3

*But Peter said, Ananias, **why hath Satan filled thine heart to lie to the Holy Ghost,** and to keep back part of the price of the land?*

1 Corinthians 7:5

*Defraud ye not one the other, except it be with consent for a time, that ye may give yourselves to fasting and prayer; and come together again, **that Satan tempt you not for your incontinency.***

God tests us, but never tempts us with evil:

James 1:13

*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***

Satan takes away the Word from people's hearts:

Mark 4:15

*And these are they by the way side, where the word is sown; but **when they have heard, Satan cometh immediately, and taketh away the word that was sown in their hearts.***

Satan keeps unbelievers in darkness:

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.***

Satan deceives:

2 Thessalonians 2:9,10

*Even him, whose coming is **after the working of Satan with all power and signs and lying wonders, And with all deceivableness of unrighteousness in them that perish;** because they received not the love of the truth, that they might be saved.*

Revelation 20:7,8

*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.*

Satan hinders movement:

1 Thessalonians 2:18

*Wherefore we would have come unto you, even I Paul, once and again; but **Satan hindered us.***

Satan forms churches:

2 Corinthians 11:13-15

*For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for **Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works.***

Revelation 2:9

*I know thy works, and tribulation, and poverty, (but thou art rich) and I know the blasphemy of them which **say they are Jews, and are not, but are the synagogue of Satan.***

Revelation 3:9

*Behold, I will make them of **the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee.***

Satan opposed Christ in everything He did:

Matthew 16:21-23

*From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day. Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee. But he turned, and said unto Peter, **Get thee behind me, Satan: thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men.***

Luke 22:3

*Then **entered Satan into Judas surnamed Iscariot, being of the number of the twelve.***

Note in the first example, Satan *doesn't* want Christ to be killed, in the second example he *does* want Him to be killed as he actively entered Judas to betray Him. This shows that Satan did not know what Christ's mission was, he was simply opposing Him on every occasion He could.

It seems like Satan was given power to persuade David to number the people:

1 Chronicles 21:1

And Satan stood up against Israel, and provoked David to number Israel.

But no, the Lord did it:

2 Samuel 24:1

And again the anger of the Lord was kindled against Israel, and he moved David against them to say, Go, number Israel and Judah.

It seems like Satan was given power by God to afflict Job:

Job 1:12

And the Lord said unto Satan, Behold, all that he hath is in thy power; only upon himself put not forth thine hand. So Satan went forth from the presence of the Lord.

It seems like he was given power over the weather:

Job 1:19

And, behold, there came a great wind from the wilderness, and smote the four corners of the house, and it fell upon the young men, and they are dead; and I only am escaped alone to tell thee.

It seems like he was given power over illnesses:

Job 2:7

So went Satan forth from the presence of the Lord, and smote Job with sore boils from the sole of his foot unto his crown.

But no, the Lord was the source of all these things:

Job 1:16

*While he was yet speaking, there came also another, and said, **The fire of God is fallen from heaven**, and hath burned up the sheep, and the servants, and consumed them; and I only am escaped alone to tell thee.*

Job 2:3

*And the Lord said unto Satan, Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil? and still he holdeth fast his integrity, although **thou movedst me against him**, to destroy him without cause.*

Job 2:10

*But he said unto her, Thou speakest as one of the foolish women speaketh. What? **shall we receive good at the hand of God, and shall we not receive evil? In all this did not Job sin with his lips.***

So, we must realise that God is in control of absolutely everything that can possibly happen to us, and, even if we may have to go through unpleasant experiences, we should not fear Satan at all:

Luke 13:16

*And **ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath day?***

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.*

Satan can do nothing to us:

John 14:30

*Hereafter I will not talk much with you: for **the prince of this world cometh, and hath nothing in me.***

Romans 8:37-39

*Nay, **in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.***

167. Job

The key to the book of Job lies in chapter 32:

Job 32:1-5

*So these three men ceased to answer Job, **because he was righteous in his own eyes.** Then was kindled the wrath of Elihu the son of Barachel the Buzite, of the kindred of Ram: against Job was his wrath kindled, because **he justified himself rather than God.** Also against his three friends was his wrath kindled, because **they had found no answer, and yet had condemned Job.** Now Elihu had waited till Job had spoken, because they were elder than he. When Elihu saw that there was no answer in the mouth of these three men, then his wrath was kindled.*

The problem with Job was that “*he was righteous in his own eyes,*” and that “*he justified himself rather than God.*”

The three friends were correct in that they “*had condemned Job,*” but were wrong in that “*they had found no answer.*”

The book of Job is not as simple as the idea that the three friends had the wrong theology. They had **rightly** condemned Job for justifying himself.

In all of Job’s speeches between chapters 3 and 31, he uses the word “I” 233 times, and the words “me,” “my,” “mine,” and “myself” a total of 456 times. He was indeed trying to justify himself rather than God.

Elihu comes onto the scene in chapter 32, and He starts with God, not Job. And he first of all shows why God has not allowed his three friends to answer him, namely, lest they puff themselves up thinking how wise they are:

Job 32:12,13

*Yea, I attended unto you, and, behold, **there was none of you that convinced Job, or that answered his words: Lest ye should say, We have found out wisdom: God thrusteth him down, not man.***

After Elihu puts God first, and after God Himself then intervenes, Job can only say:

Job 40:3-5

Then Job answered the Lord, and said, Behold, I am vile; what shall I answer thee? I will lay mine hand upon my mouth. Once have I spoken; but I will not answer: yea, twice; but I will proceed no further.

Job 42:1-6

Then Job answered the Lord, and said, I know that thou canst do every thing, and that no thought can be withholden from thee. Who is he that hideth counsel without knowledge? therefore have I uttered that I understood not; things too wonderful for me, which I knew not. Hear, I beseech thee, and I will speak: I will demand of thee, and declare thou unto me. I have heard of thee by the hearing of the ear: but now mine eye seeth thee. Wherefore I abhor myself, and repent in dust and ashes.

God is angry with his friends because they hadn't spoken what was right:

Job 42:7

And it was so, that after the LORD had spoken these words unto Job, the LORD said to Eliphaz the Temanite, My wrath is kindled against thee, and against thy two friends: for ye have not spoken of me the thing that is right, as my servant Job hath.

But He forgives them all in the end:

Job 42:9

So Eliphaz the Temanite and Bildad the Shuhite and Zophar the Naamathite went, and did according as the LORD commanded them: the LORD also accepted Job.

168. Importunity

There are two parables in Luke's gospel that often get confused. But they teach different things:

In the first parable, a man calls on his friend at midnight, once:

Luke 11:5-8

*And he said unto them, Which of you shall have a friend, and **shall go unto him at midnight, and say unto him, Friend, lend me three loaves;** For a friend of mine in his journey is come to me, and I have nothing to set before him? And he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee. I say unto you, Though he will not rise and give him, because he is his friend, yet because of his importunity he will rise and give him as many as he needeth.*

This parable teaches us **importunity**, in other words, **impertinence**. This man strains the friendship by calling at an unearthly hour, but he feels bold enough to do so because he is a friend. This teaches us that, if we feel we can be impertinent with a friend, how much more can we come before God boldly:

Hebrews 4:16

*Let us therefore **come boldly unto the throne of grace**, that we may obtain mercy, and find grace to help in time of need.*

In the second parable, a widow persistently troubles an unjust judge to try to get him to hear her case:

Luke 18:1-8

*And he spake a parable unto them to this end, **that men ought always to pray, and not to faint;** Saying, There was in a city a judge, which feared not God, neither regarded man: And there was a widow in that city; and she came unto him, saying, Avenge me of mine adversary. And he would not for a while; but afterward he said within himself, Though I fear not God, nor regard man; Yet **because this widow troubleth me, I will avenge her, lest by her continual coming she weary me.** And the Lord said, Hear what the unjust judge saith. And shall not God avenge his own elect, which cry day and night unto*

him, though he bear long with them? I tell you that he will avenge them speedily. Nevertheless when the Son of man cometh, shall he find faith on the earth?

This parable teaches us **persistence**. The point the parable is teaching is “*That men ought always to pray and not to faint.*” If a widow does not give up on trying to get an unjust judge to hear her case, how much more should we not give up on God, the righteous judge of all the earth, in asking Him for all our needs, even when He appears not to answer at first.

169. Preaching in the Synagogue

Don't we think it odd that Christ, and some apostles, when they are visiting a place, are asked to speak in the synagogue straight away? We wouldn't ask a visitor, a total stranger, to speak if one turned up at our church. Unless he was very well known amongst us, and we knew for sure he wasn't a heretic.

Jesus Christ

Christ was never a rabbi. He was a carpenter by trade:

Matthew 13:55

Is not this the carpenter's son? is not his mother called Mary? and his brethren, James, and Joses, and Simon, and Judas?

Mark 6:3

Is not this the carpenter, the son of Mary, the brother of James, and Joses, and of Juda, and Simon? and are not his sisters here with us? And they were offended at him.

John 7:15

*And the Jews marvelled, saying, **How knoweth this man letters, having never learned?***

In fact Christ did not approve of the title "Rabbi," although He is our only Master. We are not to call any man "Rabbi":

Matthew 23:5-8

*But all their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments, And love the uppermost rooms at feasts, and the chief seats in the synagogues, And greetings in the markets, and to be called of men, Rabbi, Rabbi. But **be not ye called Rabbi: for one is your Master, even Christ;** and all ye are brethren.*

But Christ was called "Rabbi" on several occasions (all mentioned in John's gospel), but only because He did some teaching. He had had no education at any rabbinical school at all. He is called "Rabbi" by:

Andrew and (probably) John:

John 1:38

*Then Jesus turned, and saw them following, and saith unto them, What seek ye? They said unto him, **Rabbi, (which is to say, being interpreted, Master,) where dwellest thou?***

Nathanael:

John 1:49

*Nathanael answered and saith unto him, **Rabbi, thou art the Son of God; thou art the King of Israel.***

Nicodemus:

John 3:1,2

*There was a man of the Pharisees, named Nicodemus, a ruler of the Jews: The same came to Jesus by night, and said unto him, **Rabbi, we know that thou art a teacher come from God:** for no man can do these miracles that thou doest, except God be with him.*

The people:

John 6:25

*And when they had found him on the other side of the sea, they said unto him, **Rabbi, when camest thou hither?***

Note that John the Baptist was also called “*Rabbi*” by some of His disciples, even though he had no formal training either:

John 3:26

*And **they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizeth, and all men come to him.***

We are told generally that Christ taught in the synagogues:

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 9:35

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

Mark 1:39

*And **he preached in their synagogues throughout all Galilee, and cast out devils.***

Luke 4:14-15

*And **Jesus returned in the power of the Spirit into Galilee; and there went out a fame of him through all the region round about. And he taught in their synagogues, being glorified of all.***

[Note, He became famous. He was “glorified of all.” Maybe that’s why He often got an invitation to speak in the synagogues.]

Luke 4:44

*And **he preached in the synagogues of Galilee.***

Now let’s look at the individual occasions in the Bible where Christ speaks in a synagogue:

Christ in Nazareth:

Matthew 13:54,55

*And when he was come into his own country, **he taught them in their synagogue, insomuch that they were astonished, and said, Whence hath this man this wisdom, and these mighty works? Is not this the carpenter’s son? is not his mother called Mary? and his brethren, James, and Joses, and Simon, and Judas?***

Mark 6:2,3

And when the sabbath day was come, he began to teach in the synagogue: and many hearing him were astonished, saying, From whence hath this man these things? and what wisdom is this which is given unto him, that even such mighty works are wrought by his hands? Is not this the carpenter, the son of Mary, the brother of James, and Joses, and of Juda, and Simon? and are not his sisters here with us? And they were offended at him.

Luke 4:16-22

And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read. And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written, The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, To preach the acceptable year of the Lord. And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him. And he began to say unto them, This day is this scripture fulfilled in your ears. And all bare him witness, and wondered at the gracious words which proceeded out of his mouth. And they said, Is not this Joseph's son?

He had been brought up in Nazareth, it was His custom to go to the synagogue. They all knew who He was. But they thought He was just the carpenter's son. So why was He allowed to teach there? He stood up to read the Scriptures. But He continued after the reading, and taught them. They all "wondered at the gracious words which proceeded out of his mouth." Maybe He wasn't asked to teach, just to read. After the reading, He just taught anyway, and the people were astonished, and didn't stop Him.

Christ in Capernaum:

Mark 1:21,22

And they went into Capernaum; and straightway on the sabbath day he entered into the synagogue, and taught. And they were astonished at his doctrine: for he taught them as one that had authority, and not as the scribes.

Luke 6:6

*And it came to pass also on another sabbath, that **he entered into the synagogue and taught**; and there was a man whose right hand was withered.*

This is the occasion when Christ healed a man with a withered hand. Matthew also records this, but it doesn't record there that He taught as well:

Matthew 12:10-13

*And, behold, there was a man which had his hand withered. And they asked him, saying, Is it lawful to heal on the sabbath days? that they might accuse him. And he said unto them, What man shall there be among you, that shall have one sheep, and if it fall into a pit on the sabbath day, will he not lay hold on it, and lift it out? How much then is a man better than a sheep? Wherefore it is lawful to do well on the sabbath days. **Then saith he to the man, Stretch forth thine hand. And he stretched it forth; and it was restored whole, like as the other.***

Christ was living in Capernaum by this time, and had taught in the open. Maybe He was invited to teach in the synagogue because He had become known and was popular, although the scribes and Pharisees would not have approved.

Christ in Capernaum again:

John 6:59

These things said he in the synagogue, as he taught in Capernaum.

This is a different occasion, when He speaks of Himself being the bread of life. This was not an official meeting. We don't even know if it was on the Sabbath or not. He just happened to be there in the synagogue when He taught.

Christ in Jerusalem:

John 18:20

*Jesus answered him, I spake openly to the world; **I ever taught in the synagogue, and in the temple, whither the Jews always resort**; and in secret have I said nothing.*

Here, at His trial before the High Priest, Christ confesses that He had taught in the synagogue (presumably in Jerusalem) and in the Temple. He wouldn't have needed permission to speak in the Temple grounds, He could just set up in a corner somewhere and start speaking. The apostles did this. But we are told here that He had taught in the local synagogue as well.

The Apostles

The apostles taught in the Temple grounds as much as they could:

Acts 4:1,2

*And as **they spake unto the people**, the priests, and the captain of the temple, and the Sadducees, came upon them, Being grieved that they taught the people, and preached through Jesus the resurrection from the dead.*

Acts 5:19-21

*But **the angel of the Lord by night opened the prison doors, and brought them forth, and said, Go, stand and speak in the temple to the people all the words of this life. And when they heard that, they entered into the temple early in the morning, and taught.** But the high priest came, and they that were with him, and called the council together, and all the senate of the children of Israel, and sent to the prison to have them brought.*

Acts 5:42

*And **daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ.***

When the apostles went to a new city, they always went to the synagogue first of all, before going to the Gentiles. That was the order of things. They would preach to the Jews first, then the Gentiles:

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.***

Paul in Damascus:

Acts 9:19,20

*And when he had received meat, he was strengthened. Then was Saul certain days with the disciples which were at Damascus. And **straightway he preached Christ in the synagogues, that he is the Son of God.***

This is immediately after his conversion. The officials probably allowed him to preach because they were expecting him to come. Not knowing anything about his conversion though, they would have been mightily surprised at the content of his preaching!

Paul and Barnabas in Cyprus:

Acts 13:5

*And when they were at Salamis, **they preached the word of God in the synagogues of the Jews:** and they had also John to their minister.*

There is no mention of an invitation to speak here. By this time it is difficult to believe that they had not heard about his conversion. So maybe they simply spoke in conversation after the meeting to anyone who would hear.

Paul and Barnabas in Antioch in Pisidia:

Acts 13:14,15

*But when they departed from Perga, they came to Antioch in Pisidia, **and went into the synagogue on the sabbath day, and sat down. And after the reading of the law and the prophets the rulers of the synagogue sent unto them, saying, Ye men and brethren, if ye have any word of exhortation for the people, say on.***

Here, they were actually invited to speak by the rulers of the synagogue. This is the only invitation we know about. This is the earliest, and only, account of an apostle being *invited* to speak in the synagogue. Maybe the rulers who gave permission were secret believers. Paul preached extensively and freely here, and afterwards we are told:

Acts 13:43,44

*Now when the congregation was broken up, **many of the Jews and religious proselytes followed Paul and Barnabas: who, speaking to them, persuaded them to continue in the grace of God. And the next sabbath day came almost the whole city together to hear the word of God.***

Paul and Barnabas in Iconium:

Acts 14:1

*And it came to pass in Iconium, that **they went both together into the synagogue of the Jews, and so spake, that a great multitude both of the Jews and also of the Greeks believed.***

There is no invitation to speak mentioned here. Maybe they just spoke in conversation after the meeting. The truth still had a tremendous effect, “*a great multitude both of the Jews and also of the Greeks believed.*”

Paul and Silas in Thessalonica:

Acts 17:1,2

*Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where was a synagogue of the Jews: **And Paul, as his manner was, went in unto them, and three sabbath days reasoned with them out of the scriptures.***

This time we are told they “*reasoned*” with them. So this does not mean any kind of formal speaking. They could have just got into conversation afterwards.

Paul and Silas in Berea:

Acts 17:10,11

*And the brethren immediately sent away Paul and Silas by night unto Berea: who coming thither **went into the synagogue of the Jews.** These were more noble than those in Thessalonica, in that **they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so.***

There is no mention of being invited to speak, maybe this was in conversation afterwards. But they were more willing to receive the word and they “*searched the scriptures daily, whether those things were so.*”

Paul in Athens:

Acts 17:17

*Therefore **disputed he in the synagogue with the Jews, and with the devout persons, and in the market daily with them that met with him.***

Paul “*disputes*” in the synagogue, and in the market daily. Wherever he can find people who will listen to him, he will speak of Christ. So “*in the synagogue*” was more likely just in conversation afterwards.

Paul in Corinth:

Acts 18:4

*And **he reasoned in the synagogue every sabbath, and persuaded the Jews and the Greeks.***

Paul “*reasoned*” with them in the synagogue for a number of sabbaths. Again, this was more likely just in conversation afterwards.

Paul in Ephesus:

Acts 18:19

*And he came to Ephesus, and left them there: but **he himself entered into the synagogue, and reasoned with the Jews.***

Again, Paul “*reasoned*” with them in the synagogue, again more likely just in conversation afterwards.

Apollos in Ephesus:

Here, Apollos preached only the baptism of John:

Acts 18:25,26

*This man was instructed in the way of the Lord; and being fervent in the spirit, he spake and taught diligently the things of the Lord, knowing only the baptism of John. And **he began to speak boldly in the synagogue:** whom when Aquila and Priscilla had heard, they took him unto them, and expounded unto him the way of God more perfectly.*

Apollos was a newly converted Christian with incomplete theology in his head (although not actually incorrect). He only knew the baptism of John at this point. Yet we are told he spoke boldly in the synagogue and taught. So this again was most likely just in conversation afterwards.

Paul in Ephesus again:

Acts 19:8

And he went into the synagogue, and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God.

For three months, Paul “spake boldly,” “disputing and persuading” in the synagogue. Again, it was more likely just in conversation afterwards, rather than officially. But how can someone go to the synagogue for that length of time and be allowed to carry on teaching new things for so long? Well, they had to leave in the end:

Acts 19:9,10

But when divers were hardened, and believed not, but spake evil of that way before the multitude, he departed from them, and separated the disciples, disputing daily in the school of one Tyrannus. And this continued by the space of two years; so that all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks.

Eventually, the powers that be will throw us out:

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.

170. Son of Man

Most often, the phrase “*son of man*” simply refers to men in general:

Numbers 23:19

God is not a man, that he should lie; neither the son of man, that he should repent: bath he said, and shall he not do it? or bath he spoken, and shall he not make it good?

Job 25:6

*How much less man, that is a worm? and **the son of man, which is a worm?***

Job 35:8

*Thy wickedness may hurt a man as thou art; and **thy righteousness may profit the son of man.***

Psalms 8:4 (this is specifically referred to Christ in Hebrews 2:6)

*What is man, that thou art mindful of him? and **the son of man, that thou visitest him?***

Psalms 144:3

*Lord, what is man, that thou takest knowledge of him! or **the son of man, that thou makest account of him!***

Psalms 146:3

*Put not your trust in princes, nor in **the son of man, in whom there is no help.***

Isaiah 51:12

*I, even I, am he that comforteth you: who art thou, that thou shouldst be afraid of a man that shall die, and of **the son of man which shall be made as grass***

Isaiah 56:2

*Blessed is the man that doeth this, and **the son of man that layeth hold on it;** that keepeth the sabbath from polluting it, and keepeth his hand from doing any evil.*

Jeremiah 49:18

*As in the overthrow of Sodom and Gomorrah and the neighbour cities thereof, saith the Lord, no man shall abide there, **neither shall a son of man dwell in it.***

Jeremiah 49:33

*And Hazor shall be a dwelling for dragons, and a desolation for ever: there shall no man abide there, **nor any son of man dwell in it.***

Jeremiah 50:40

*As God overthrew Sodom and Gomorrah and the neighbour cities thereof, saith the Lord; so shall no man abide there, **neither shall any son of man dwell therein.***

Jeremiah 51:43

*Her cities are a desolation, a dry land, and a wilderness, a land wherein no man dwelleth, **neither doth any son of man pass thereby.***

In the book of Ezekiel, there are 93 references where Ezekiel is called "**Son of man.**"

Daniel 8:17

*So he came near where I stood: and when he came, I was afraid, and fell upon my face: but he said unto me, Understand, **O son of man:** for at the time of the end shall be the vision.*

There are two references to Christ as the "*Son of man*" in the Old Testament:

Psalms 80:17

*Let thy hand be upon the man of thy right hand, upon **the son of man whom thou madest strong for thyself.***

Daniel 7:13

*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.*

New Testament references all specifically referred to Christ as the “*Son of man*”:

Matthew: Christ refers to Himself as the “*Son of man*” 30 times.

Mark: Christ refers to Himself as the “*Son of man*” 14 times.

Luke: Christ refers to Himself as the “*Son of man*” 25 times.

John: Christ refers to Himself as the “*Son of man*” 11 times.

Acts 7:56

And said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God.

Hebrews 2:6 (quoting Psalm 8:4, referring it specifically to Christ)

But one in a certain place testified, saying, What is man, that thou art mindful of him? or the son of man, that thou visitest him?

Revelation 1:13

And in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle.

Revelation 14:14

And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle.

171. Sons of God

Son of God

There are many Messianic prophecies of Christ in the Old Testament, and some refer to Him as the “*Son*.” For example:

Psalm 2:12

Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him.

Isaiah 9:6

*For unto us a child is born, **unto us a son is given:** and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.*

But the actual phrase “*Son of God*” only occurs once in the Old Testament, and this is from Nebuchadnezzar:

Daniel 3:25

*He answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and **the form of the fourth is like the Son of God.***

The phrase “*Son of God*” occurs many times in the New Testament, always referring to Jesus Christ.

Just taking examples from the Gospels:

Devils knew He was the “Son of God”:

Matthew 4:3

*And when the tempter came to him, he said, **If thou be the Son of God,** command that these stones be made bread.*

Matthew 4:6

*And saith unto him, **If thou be the Son of God,** cast thyself down: for it is written, He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.*

Matthew 8:29

*And, behold, they cried out, saying, **What have we to do with thee, Jesus, thou Son of God?** art thou come hither to torment us before the time?*

Mark 3:11

*And unclean spirits, when they saw him, fell down before him, and cried, saying, **Thou art the Son of God.***

Mark 5:7

*And cried with a loud voice, and said, **What have I to do with thee, Jesus, thou Son of the most high God?** I adjure thee by God, that thou torment me not.*

Luke 4:3

*And the devil said unto him, **If thou be the Son of God,** command this stone that it be made bread.*

Luke 4:9

*And he brought him to Jerusalem, and set him on a pinnacle of the temple, and said unto him, **If thou be the Son of God,** cast thyself down from hence*

Luke 4:41

*And devils also came out of many, crying out, and saying, **Thou art Christ the Son of God.** And he rebuking them suffered them not to speak: for they knew that he was Christ.*

Luke 8:28

*When he saw Jesus, he cried out, and fell down before him, and with a loud voice said, **What have I to do with thee, Jesus, thou Son of God most high?** I beseech thee, torment me not.*

Jesus Himself said He was the “Son of God”:

Matthew 26:63,64

*But Jesus held his peace. And the high priest answered and said unto him, I adjure thee by the living God, that thou **tell us whether thou be the Christ, the Son of God.** Jesus saith unto him, **Thou hast said:** nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.*

Mark 14:61,62

*But he held his peace, and answered nothing. Again the high priest asked him, and said unto him, **Art thou the Christ, the Son of the Blessed? And Jesus said, I am:** and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.*

Luke 22:70

*Then said they all, **Art thou then the Son of God? And he said unto them, Ye say that I am.***

John 3:18

*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.***

John 5:25

*Verily, verily, I say unto you, **The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live.***

John 9:35-37

*Jesus heard that they had cast him out; and when he had found him, he said unto him, **Dost thou believe on the Son of God?** He answered and said, Who is he, Lord, that I might believe on him? And Jesus said unto him, **Thou hast both seen him, and it is he that talketh with thee.***

John 10:36

*Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because **I said, I am the Son of God?***

John 11:4

*When Jesus heard that, he said, This sickness is not unto death, but for the glory of God, **that the Son of God might be glorified thereby.***

Angels testified to Jesus Christ being the Son of God:

Luke 1:32

*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*

Luke 1:35

*And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the **Son of God.***

Men testified to Jesus Christ being the Son of God:

Matthew 14:33

*Then they that were in the ship came and worshipped him, saying, **Of a truth thou art the Son of God.***

Matthew 16:16

*And Simon Peter answered and said, **Thou art the Christ, the Son of the living God.***

Matthew 27:40

*And saying, **Thou that destroyest the temple, and buildest it in three days, save thyself. If thou be the Son of God, come down from the cross.***

Matthew 27:43

*He trusted in God; let him deliver him now, if he will have him: for **he said, I am the Son of God.***

Matthew 27:54

*Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, **Truly this was the Son of God.***

Mark 1:1

*The beginning of the gospel of **Jesus Christ, the Son of God***

Mark 15:39

*And when the centurion, which stood over against him, saw that he so cried out, and gave up the ghost, he said, **Truly this man was the Son of God.***

John 1:34

*And I saw, and bare record that **this is the Son of God.***

John 1:49

*Nathanael answered and saith unto him, Rabbi, **thou art the Son of God; thou art the King of Israel.***

John 6:69

*And **we believe and are sure that thou art that Christ, the Son of the living God.***

John 11:27

*She saith unto him, Yea, Lord: **I believe that thou art the Christ, the Son of God, which should come into the world.***

John 19:7

*The Jews answered him, We have a law, and by our law he ought to die, because **he made himself the Son of God.***

John 20:31

*But these are written, that ye might believe that **Jesus is the Christ, the Son of God;** and that believing ye might have life through his name.*

Sons of God

The phrase “*sons of God*” always refers to believers, who are adopted into God’s family:

Romans 8:14

For as many as are led by the Spirit of God, they are the sons of God.

Galatians 4:5,6

...that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.

The phrase “*sons of God*” **never** refers to angelic beings:

Hebrews 1:5,14

For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be

to me a Son?... Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?

In Genesis:

Genesis 6:2

*That **the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose.***

Genesis 6:4

*There were giants in the earth in those days; and also after that, when **the sons of God came in unto the daughters of men,** and they bare children to them, the same became mighty men which were of old, men of renown.*

Here, the “sons of God” refer to believers, and the “daughters of men” refer to unbelievers. Just because “giants” are mentioned, this does not refer to fantastical beings created by the union of angels and men. That cannot be, because angels cannot reproduce:

Matthew 22:30

*For in the resurrection **they neither marry, nor are given in marriage, but are as the angels of God in heaven.***

In Job:

Job 1:6,7

*Now there was a day when **the sons of God came to present themselves before the Lord,** and Satan came also among them. And **the LORD said unto Satan, Whence comest thou?** Then Satan answered the LORD, and said, From going to and fro in the earth, and from walking up and down in it.*

Job 2:1,2

*Again there was a day when **the sons of God came to present themselves before the Lord,** and Satan came also among them to present himself before the Lord. And **the LORD said unto Satan, From whence comest thou?** And Satan answered the LORD, and said, From going to and fro in the earth, and from walking up and down in it.*

Here, the “*sons of God*” are presenting themselves before the Lord. Satan is the accuser of the brethren. He decides to present himself too, to accuse them of all their sins. He had not been invited, because the Lord asks, “*From whence comes thou?*” The “*sons of God*” must be men and not angels, because Satan cannot accuse elect angels because they are without sin, and he would never accuse his own demons.

Job 38:7

*When the morning stars sang together, and **all the sons of God** shouted for joy?*

In this verse, the phrase “*sons of God*” does not refer to angels. Angels are otherwise known as “*hosts of heaven*” or “*angels of God*”:

2 Chronicles 18:18

*Again he said, Therefore hear the word of the LORD; I saw the LORD sitting upon his throne, and all **the host of heaven** standing on his right hand and on his left.*

John 1:51

*And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and **the angels of God** ascending and descending upon the Son of man.*

In the New Testament:

John 1:12

*But as many as received him, **to them gave he power to become the sons of God**, even to them that believe on his name.*

Romans 8:14

*For **as many as are led by the Spirit of God, they are the sons of God.***

Romans 8:19

*For the earnest expectation of the creature waiteth for **the manifestation of the sons of God.***

Philippians 2:15

*That ye may be blameless and harmless, **the sons of God**, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world.*

1 John 3:1,2

*Behold, what manner of love the Father hath bestowed upon us, **that we should be called the sons of God**: therefore the world knoweth us not, because it knew him not. 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.*

Children of God

All verses mentioning the phrase “children of God” refer to believers:

Matthew 5:9

*Blessed are the peacemakers: for **they shall be called the children of God**.*

Luke 20:36

*Neither can they die any more: for they are equal unto the angels; and **are the children of God, being the children of the resurrection**.*

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.*

Romans 8:16

*The Spirit itself beareth witness with our spirit, that **we are the children of God**.*

Romans 8:21

*Because the creature itself also shall be delivered from the bondage of corruption into **the glorious liberty of the children 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**.*

Galatians 3:26

For ye are all the children of God by faith in Christ Jesus.

1 John 3:10

In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother.

1 John 5:2

By this we know that we love the children of God, when we love God, and keep his commandments.

172. The Soul

We are made of “soul” and “body”:

Isaiah 10:18

*And shall consume the glory of his forest, and of his fruitful field, **both soul and body**: and they shall be as when a standardbearer fainteth.*

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.***

The “soul” departs from the “body” at death:

Genesis 35:18

*And it came to pass, **as her soul was in departing, (for she died)** that she called his name Benoni: but his father called him Benjamin.*

1 Kings 17:21,22

*And he stretched himself upon the child three times, and cried unto the Lord, and said, O Lord my God, I pray thee, **let this child's soul come into him again.** And the Lord heard the voice of Elijah; and **the soul of the child came into him again, and he revived.***

Psalms 30:3

*O Lord, **thou hast brought up my soul from the grave: thou hast kept me alive, that I should not go down to the pit.***

Ecclesiastes 12:7

Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it.

Luke 12:20

*But God said unto him, Thou fool, **this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided?***

Living Soul

A “soul” becomes a “living soul” [Hebrew: “*chay nephesh*”] when it is united with a “body”:

Genesis 2:7

*And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a **living soul**.*

Genesis 19:20

*Behold now, this city is near to flee unto, and it is a little one: Ob, let me escape thither, (is it not a little one?) and **my soul shall live**.*

Job 12:10

*In whose hand is the **soul** of every **living thing**, and the breath of all mankind.*

Job 33:30

*To bring back his **soul** from the pit, to be enlightened with the light of the **living**.*

Psalms 56:13

*For thou hast delivered my **soul** from death: wilt not thou deliver my feet from falling, that I may walk before God in the light of the **living**?*

1 Corinthians 15:45

*And so it is written, The first man Adam was made a **living soul**; the last Adam was made a quickening spirit.*

Revelation 16:3

*And the second angel poured out his vial upon the sea; and it became as the blood of a dead man: and every **living soul** died in the sea.*

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.*

Living Creature:

The same Hebrew phrase “*chay nephesh*” is used for both “living soul,” when relating to men, and “living creature,” when relating to animals:

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.*

Genesis 1:24

*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.*

Genesis 2:19

*And out of the ground the LORD God formed every beast of the field, and every fowl of the air; and brought them unto Adam to see what he would call them: and whatsoever Adam called every **living creature**, that was the name thereof.*

Genesis 9:10-17

*And with every **living creature** that is with you, of the fowl, of the cattle, and of every beast of the earth with you; from all that go out of the ark, to every beast of the earth. And I will establish my covenant with you; neither shall all flesh be cut off any more by the waters of a flood; neither shall there any more be a flood to destroy the earth. And God said, This is the token of the covenant which I make between me and you and every **living creature** that is with you, for perpetual generations: I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth. And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud: And I will remember my covenant, which is between me and you and every **living creature** of all flesh; and the waters shall no more become a flood to destroy all flesh. And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every **living creature** of all flesh that is upon the earth. And God said unto Noah, This is the token of the covenant, which I have established between me and all flesh that is upon the earth.*

Leviticus 11:46

*This is the law of the beasts, and of the fowl, and of every **living creature** that moveth in the waters, and of every creature that creepeth upon the earth*

So, animals seem to have “souls”. But there is no mention in Scripture about them having “spirits.”

Difference between Soul and Spirit

Men seem to have “spirits” as well as “souls.” Often, “soul” and “spirit” appear to be interchangeable. But there is a difference, in a similar way to “joints and marrow” being almost alike, but different. The difference between “soul” and “spirit” can only be discerned by the word of God:

Job 12:10

*In whose hand is the **soul** [nephesh] of every **living thing** [chay], and the **breath** [ruach] of all **mankind** [ish].*

1 Corinthians 15:45

*And so it is written, **The first man Adam was made a living soul; the last Adam was made a quickening spirit.***

1 Thessalonians 5:23

*And the very God of peace sanctify you wholly; and I pray God **your whole spirit and soul and body** be preserved blameless unto the coming of our Lord Jesus Christ.*

Hebrews 4:12

*For the word of God is quick, and powerful, and sharper than any twoedged sword, **piercing even to the dividing asunder of soul and spirit, and of the joints and marrow**, and is a discerner of the thoughts and intents of the heart.*

The Spirits of Angels:

The four “living creatures” in Ezekiel’s vision are only described as “chay,” which means “living.” They are not described as “nephesh,” which means “soul.” However, we read that they have a “spirit,” which is in the “wheels.” These creatures are identified as “cherubim” in Ezekiel 10:

Ezekiel 1:5,13-15,19-22

*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.... As for the likeness of the **living creatures**, their appearance was like burning coals of fire, and like the appearance of lamps: it went up and down among the **living creatures**; and the fire was bright, and out of the fire went forth lightning.... And the **living creatures** ran and returned as the appearance of a flash of lightning. Now as I beheld the **living creatures**, behold one wheel upon the earth by the **living creatures**, with his four faces.... And when the **living creatures** went, the wheels went by them: and when the **living creatures** were lifted up from the earth, the wheels were lifted up. Whithersoever the spirit was to go, they went, thither was their spirit to go; and the wheels were lifted up over against them: for **the spirit [ruach] of the living creature was in the wheels**. When those went, these went; and when those stood, these stood; and when those were lifted up from the earth, the wheels were lifted up over against them: for **the spirit [ruach] of the living creature was in the wheels**. And the likeness of the firmament upon the heads of the **living creature** was as the colour of the terrible crystal, stretched forth over their heads above.*

Ezekiel 3:13

*I heard also the noise of the wings of the **living creatures** that touched one another, and the noise of the wheels over against them, and a noise of a great rushing.*

Ezekiel 10:15,17,20

*And **the cherubims** were lifted up. This is the **living creature** that I saw by the river of Chebar.... When they stood, these stood; and when they were lifted up, these lifted up themselves also: for the spirit of the **living creature** was in them.... 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**.*

So, from all this, we may conclude that:

- animals have “souls” [*nephesb*], but don’t have “spirits” [*ruach*]
- men have both “souls” [*nephesb*] and “spirits” [*ruach*]
- angels don’t have “souls” [*nephesb*], but only have “spirits” [*ruach*]

Having said that:

Breath of life:

Where the phrase “breath of life” is used, “*ruach chay*” seems interchangeable with “*neshama chay*.”

Genesis 2:7

*And the LORD God formed man of the dust of the ground, and breathed into his nostrils the **breath of life** [neshama chay]; and man became a **living soul** [chay nephesh].*

Genesis 6:17

*And, behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein is the **breath of life** [ruach chay], from under heaven; and every thing that is in the earth shall die.*

Genesis 7:15

*And they went in unto Noah into the ark, two and two of all flesh, wherein is the **breath of life** [ruach chay].*

Genesis 7:22

*All in whose nostrils was the **breath of life** [neshama chay], of all that was in the dry land, died.*

Job 33:4

*The **Spirit** [ruach] **of God** hath made me, and the **breath** [neshama] **of the Almighty** hath given me **life** [chayah].*

God is said to have a “soul”:

God is said to have a “soul.” But this is probably an anthropomorphism, God accommodating Himself to our way of thinking, like saying He has “hands”:

Leviticus 26:11,12

*And I will set my tabernacle among you: and **my soul shall not abhor you**.
And I will walk among you, and will be your God, and ye shall be my people.*

Leviticus 26:30

*And I will destroy your high places, and cut down your images, and cast your carcasses upon the carcasses of your idols, and **my soul shall abhor you.***

Psalms 11:5

*The Lord trieth the righteous: but the wicked and him that loveth violence **his soul hateth.***

Isaiah 1:14

*Your new moons and your appointed feasts **my soul hateth:** they are a trouble unto me; I am weary to bear them.*

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.*

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 6:8

*Be thou instructed, O Jerusalem, **lest my soul depart from thee;** lest I make thee desolate, a land not inhabited.*

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 32:41

*Yea, I will rejoice over them to do them good, and I will plant them in this land assuredly **with my whole heart and with my whole soul.***

Matthew 12:18

*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.*

Hebrews 10:38

*Now the just shall live by faith: but **if any man draw back, my soul shall have no pleasure in him.***

Other Interesting Places where “Spirit” is Mentioned

Job 32:8

*But **there is a spirit in man:** and the inspiration of the Almighty giveth them understanding.*

Ecclesiastes 3:19-21

*For that which befalleth the sons of men befalleth beasts; even one thing befalleth them: **as the one dieth, so dieth the other; yea, they have all one breath;** so that a man hath no preeminence above a beast: for all is vanity. All go unto one place; all are of the dust, and all turn to dust again. **Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth?***

Zechariah 12:1

*The burden of the word of the LORD for Israel, saith the LORD, which stretcheth forth the heavens, and layeth the foundation of the earth, **and formeth the spirit of man within him.***

Galatians 6:18

*Brethren, **the grace of our Lord Jesus Christ be with your spirit.** Amen.*

Ephesians 4:23

*And **be renewed in the spirit of your mind***

173. Eternally Begotten

The phrase “*eternally begotten*” does not appear in Scripture. It only appears in some creeds and confessions:

Westminster Confession of Faith 2:3:

*III. In the unity of the Godhead there be three persons, of one substance, power, and eternity; God the Father, God the Son, and God the Holy Ghost¹. The Father is of none, neither begotten, nor proceeding; **the Son is eternally begotten of the Father²**; the Holy Ghost eternally proceeding from the Father and the Son³.*

¹ I John 5:7; Matthew 3:16,17; Matthew 28:19; 2 Corinthians 13:14.

² John 1:14,18.

³ John 15:26; Galatians 4:6.

The supposed “proof text” given here is:

John 1:14,18

*And the Word was made flesh, and dwelt among us, (and we beheld his glory, **the glory as of the only begotten of the Father,**) full of grace and truth.... No man hath seen God at any time; **the only begotten Son, which is in the bosom of the Father,** he hath declared him.*

These verses call Christ the “*only begotten*” and says nothing about His having been “*begotten*” from eternity.

The Nicene Creed uses the phrase “*begotten of the Father before all worlds,*” and the Athanasian Creed uses a similar phrase, “*begotten before the worlds.*”

Scripture never uses the phrase “*eternally begotten.*” Scripture uses the phrase “*only begotten*”:

John 1:14

*And the Word was made flesh, and dwelt among us, (and we beheld his glory, **the glory as of the only begotten of the Father,**) full of grace and truth.*

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.*

John 3:16

*For God so loved the world, that **he gave his only begotten Son**, that whosoever believeth in him should not perish, but have everlasting life.*

John 3:18

*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**.*

1 John 4:9

*In this was manifested the love of God toward us, because that **God sent his only begotten Son into the world**, that we might live through him.*

The word “begotten” also occurs three times in the New Testament as a quote:

Acts 13:33

*God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, **Thou art my Son, this day have I begotten thee**.*

Hebrews 1:5

*For unto which of the angels said he at any time, **Thou art my Son, this day have I begotten thee?** And again, I will be to him a Father, and he shall be to me a Son?*

Hebrews 5:5

*So also Christ glorified not himself to be made an high priest; but he that said unto him, **Thou art my Son, to day have I begotten thee**.*

These are all quotes from Psalm 2:7:

Psalm 2:7

Thou art my Son, this day have I begotten thee.

Christ is also called the “*first begotten*”:

Hebrews 1:6

*And again, when he bringeth in **the firstbegotten** into the world, he saith, And let all the angels of God worship him.*

Revelation 1:5

*And from Jesus Christ, who is the faithful witness, and **the first begotten of the dead**, and the prince of the kings of the earth.*

However, this merely means that he is the:

Romans 8:29

*...**firstborn among many brethren**....*

Christ has “*many brethren*” in the sense that we are all adopted sons of God.

The phrase “*eternally begotten*” is a creedal statement only, and not Scriptural.

Christ was from all eternity with the Father as part of the Trinity of Persons in the Godhead:

Proverbs 8:22,23

The LORD possessed me in the beginning of his way, before his works of old. I was set up from everlasting, from the beginning, or ever the earth was.

Proverbs 8:29,30

*When he gave to the sea his decree, that the waters should not pass his commandment: **when he appointed the foundations of the earth: Then I was by him, as one brought up with him:** and I was daily his delight, rejoicing always before him*

John 1:1,2

In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God.

John 17:5

*And now, O Father, glorify thou me with thine own self with the glory **which I had with thee before the world was.***

Ephesians 1:4

*According as **he hath chosen us in him before the foundation of the world,** that we should be holy and without blame before him in love*

2 Timothy 1:9

*Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us **in Christ Jesus before the world began***

1 Peter 1:20

*Who verily **was foreordained before the foundation of the world,** but was manifest in these last times for you*

But Christ was “begotten” in time:

Galatians 4:4,5

***But when the fulness of the time was come, God sent forth his Son,** made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons.*

Luke 1:35

*The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also **that holy thing which shall be born of thee shall be called the Son of God.***

John 1:14

*...**the Word was made flesh, and dwelt among us...***

Before this time, Christ did not have a human nature. From eternity, the decree was there that He should, in the fulness of time, come into the world as a man to redeem His people, but He did not actually take on a human nature until the time of His conception. There was one specific day on which He was begotten:

Psalm 2:7

*I will declare the decree: the LORD hath said unto me, Thou art my Son; **this day** have I begotten thee.*

The phrase “*eternally begotten*” is, in any case, an oxymoron.

Eternal Procession of the Spirit

I have a similar problem with the eternal procession of the Spirit. The Westminster Confession’s supposed “proof texts” for this are as follows:

John 15:26

*But when the Comforter is come, **whom I will send unto you** from the Father, even **the Spirit of truth, which proceedeth from the Father**, he shall testify of me.*

Galatians 4:6

*And because ye are sons, **God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.***

These verses only speak about the procession from the Father and the Son, and nothing to do with eternity. In fact, Christ in John 15:26 says “*I will send unto you....*” This is in the future tense, in other words the Spirit has not yet proceeded from Him, but will at a time in the future (although the Holy Spirit has always been working).

In eternity past, Christ and the Holy Spirit were part of the Godhead. No subordination or confusion. Christ was always going to be begotten, and the Holy Spirit was always going to proceed from the Father and the Son, but these things occurred ***in time*** as and when they were decreed that they should happen by the Father.

174. Loathing Self

Only true believers in the Lord know what it is to loathe themselves and truly mourn over their sins. This is a mark of grace, and it's what we all need to do:

Ezekiel 6:9

*And they that escape of you shall remember me among the nations whither they shall be carried captives, because I am broken with their whorish heart, which hath departed from me, and with their eyes, which go a whoring after their idols: **and they shall lothe themselves for the evils which they have committed in all their abominations.***

Ezekiel 7:16

*But they that escape of them shall escape, and shall be on the mountains like doves of the valleys, **all of them mourning, every one for his iniquity.***

Ezekiel 20:43

*And there shall ye remember your ways, and all your doings, wherein ye have been defiled; **and ye shall lothe yourselves in your own sight for all your evils that ye have committed.***

Ezekiel 36:31

*Then shall ye remember your own evil ways, and your doings that were not good, **and shall lothe yourselves in your own sight for your iniquities and for your abominations.***

Matthew 5:4

Blessed are they that mourn: for they shall be comforted.

James 4:9,10

Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and your joy to heaviness. Humble yourselves in the sight of the Lord, and he shall lift you up.

175. Demon Possession

1. Demon Possession is a real phenomenon

Some people try to limit demon possession by saying that it is a very, very rare phenomenon, and was only more manifest around the time Christ was on the earth, because He was the coming Saviour and the devil was more active then.

But that's not true. People who have that view have usually never come across it in real life. Demon possession has occurred throughout history, and still occurs today.

It is more overtly manifested in places like Africa and Asia, where evil spirits are openly worshipped. The evil faces and forms of statues in Voodoo, Hindu and Buddhist temples are obviously demonic in origin. Anyone bowing down to such things for any length of time will surely be affected in some way by them eventually.

In the West, demon possession tends to be hidden from view, because it is treated as a psychological illness, lumped together by doctors as a "mental health" issue. Ordinary mental health issues can be dealt with, but demon-possession is completely different. When we come across it, the difference will be obvious. But most cases of demon possession in the West will be safely locked away from view.

2. Real Christians cannot be demon-possessed

Real Christians have the Holy Spirit inside them, possessing them. They can no longer be possessed by demons any more, although they can be attacked by them externally.

So anyone who calls himself a Christian and at the same time thinks he is possessed by a demonic spirit (as opposed to simply being attacked externally by one), is either mistaken about being possessed, or isn't a true born-again Christian in his heart and hasn't got the Holy Spirit within him.

3. Men do not have the power to cast out demons

We do not have the power to cast out demons today, and should never believe that we do have. Don't mess with demons, we don't know what we're doing, and they are much more powerful than we are. We shouldn't even try to be a conduit for God to cast them out. It's dangerous. Keep away.

There are NO instructions for us as to how to cast out demons in the Bible, so we shouldn't think we can ever have the ability or power to do so. To take a few examples of Christ and the apostles casting out demons, and to turn that into a manual as to how we can do the same, is a wrong use of Scripture.

The power to cast out demons was one of the signs and wonders, not a spiritual gift (i.e. it's not in 1 Corinthians 12 or 14 or other passages on the spiritual gifts). So it was a power which only Christ had, and those to whom Christ would give it temporarily, notably:

(a.) The twelve (Matthew 10, Mark 3:14,15, Luke 9:1-10):

Notice that the disciples who were given this power included Judas Iscariot.

Matthew 10:1,8

*And when he had called unto him his twelve disciples, **he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease.... Heal the sick, cleanse the lepers, raise the dead, **cast out devils:** freely ye have received, freely give.***

This power ceased after that one particular campaign:

Mark 9:17,18

*And one of the multitude answered and said, Master, I have brought unto thee my son, which hath a dumb spirit; And wheresoever he taketh him, he teareth him: and he foameth, and gnaseth with his teeth, and pineth away: and **I spake to thy disciples that they should cast him out; and they could not.***

The disciples couldn't cast this demon out, not because they lacked faith, but because the power from the earlier campaign, which they still thought they had, had ceased.

(b.) The seventy (Luke 10:1-20):

Luke 10:17

*And the seventy returned again with joy, saying, **Lord, even the devils are subject unto us through thy name.***

This also was just for one particular campaign. The Lord warns them not to rejoice in the fact they had been given such power:

Luke 10:19,20

*Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you. **Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven.***

(c.) The apostles (Acts 1:8):

Power was given to the apostles for a short time after Christ's ascension, to prove that they were the witnesses He had chosen:

Acts 1:8

*But **ye shall receive power, after that the Holy Ghost is come upon you:** and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.*

Acts 8:7

*For **unclean spirits, crying with loud voice, came out of many that were possessed with them:** and many taken with palsies, and that were lame, were healed.*

Acts 16:18

*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.***

This power ceased after a time. Later on in his ministry, Paul couldn't even heal his friend:

2 Timothy 4:20

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

People who claim to have a “deliverance” ministry, are no different from exorcists. We are warned about them:

Acts 19:13-17

*Then certain of the vagabond Jews, exorcists, took upon them to call over them which had evil spirits the name of the Lord Jesus, saying, We adjure you by Jesus whom Paul preacheth. And there were seven sons of one Sceva, a Jew, and chief of the priests, which did so. And the evil spirit answered and said, Jesus I know, and Paul I know; but who are ye? And **the man in whom the evil spirit was leaped on them, and overcame them, and prevailed against them, so that they fled out of that house naked and wounded.** And this was known to all the Jews and Greeks also dwelling at Ephesus; and **fear fell on them all, and the name of the Lord Jesus was magnified.***

These exorcists were unbelievers, trying to cast out evil spirits using the name of the Lord Jesus. They ended up being overtaken themselves by the evil spirits. That should warn all of us off trying such things ourselves. “*The name of the Lord Jesus was magnified*” after the exorcists were exposed as not being able to cast demons out at all.

If an exorcist seems to succeed, it's only because the demon has left voluntarily and temporarily. It will be back again soon enough, maybe with others. We're warned about this too:

Luke 11:24-26

When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, I will return unto my house whence I came out. And when he cometh, he findeth it swept and garnished. Then goeth he, and taketh to him 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.

4. In cases of demon possession, we pray to God to cast them out

Christ could cast demons out, we can't. The only way we can get demons removed from anyone is to call on God in prayer to remove them:

Mark 9:25-29

*When Jesus saw that the people came running together, **he rebuked the foul spirit, saying unto him, Thou dumb and deaf spirit, I charge thee, come out of him, and enter no more into him.** And the spirit cried, and rent him sore, and came out of him: and he was as one dead; insomuch that many said, He is dead. But Jesus took him by the hand, and lifted him up; and he arose. And when he was come into the house, **his disciples asked him privately, Why could not we cast him out? And he said unto them, This kind can come forth by nothing, but by prayer and fasting.***

176. Sodomites

Sodom in Scripture is given an example of a very wicked city:

Genesis 13:13

*But **the men of Sodom were wicked and sinners before the Lord exceedingly.***

Genesis 18:20

*And the Lord said, Because **the cry of Sodom and Gomorrah is great, and because their sin is very grievous;***

Genesis 18:26,32

*And the Lord said, **If I find in Sodom fifty righteous within the city, then I will spare all the place for their sakes....** And he [Abraham] said, Oh let not the Lord be angry, and I will speak yet but this once: Peradventure ten shall be found there. And he said, **I will not destroy it for ten's sake.***

What were the sins of Sodom? Homosexuality was only one of them:

Genesis 19:4,5

*But before they lay down, the men of the city, even the men of Sodom, compassed the house round, both old and young, all the people from every quarter: And they called unto Lot, and said unto him, Where are **the men** which came in to thee this night? bring them out unto us, **that we may know them.***

Their sin also consisted in many other things:

Jeremiah 23:14

*I have seen also in the prophets of Jerusalem an horrible thing: **they commit adultery, and walk in lies: they strengthen also the hands of evildoers, that none doth return from his wickedness: they are all of them unto me as Sodom, and the inhabitants thereof as Gomorrah.***

Ezekiel 16:49,50

*Behold, this was the iniquity of thy sister Sodom, **pride, fulness of bread, and abundance of idleness** was in her and in her daughters, **neither did she strengthen the hand of the poor and needy.** And they were haughty,*

and committed abomination before me: therefore I took them away as I saw good.

2 Peter 2:6-8

*And turning the cities of Sodom and Gomorrha into ashes condemned them with an overthrow, making them an ensample unto those that after should **live ungodly**; And delivered just Lot, vexed with the **filthy conversation** of the wicked: (For that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their **unlawful deeds**)*

Jude 1:7

*Even as Sodom and Gomorrha, and the cities about them in like manner, **giving themselves over to fornication, and going after strange flesh**, are set forth for an example, suffering the vengeance of eternal fire.*

Sodomite

This is the Hebrew word “*qodesh*.” It occurs in:

Deuteronomy 23:17

*There shall be no whore of the daughters of Israel, nor **a sodomite** of the sons of Israel.*

1 Kings 14:24

*And there were also **sodomites** in the land: and they did according to all the abominations of the nations which the LORD cast out before the children of Israel.*

1 Kings 15:12

*And he took away **the sodomites** out of the land, and removed all the idols that his fathers had made.*

1 Kings 22:46

*And the remnant of **the sodomites**, which remained in the days of his father Asa, he took out of the land.*

2 Kings 23:7

*And he brake down the houses of **the sodomites**, that were by the house of the LORD, where the women wove hangings for the grove.*

Job 36:14

*They die in youth, and their life is among **the unclean** [qodesh].*

Effeminate

This is the Greek word “*malakos*”:

1 Corinthians 6:9,10

*Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, **nor effeminate**, nor abusers of themselves with mankind, Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.*

In the Authorised Version of the Bible, it also occurs as “soft” in:

Matthew 11:8

*But what went ye out for to see? A man clothed in **soft** raiment? behold, they that wear **soft** clothing are in kings’ houses.*

Luke 7:25

*But what went ye out for to see? A man clothed in **soft** raiment? Behold, they which are gorgeously appavelled, and live delicately, are in kings’ courts.*

Abusers of Themselves with Mankind

This is the word “*arsenokoites*.”

1 Corinthians 6:9,10

*Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, **nor abusers of themselves with mankind**, Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.*

1 Timothy 1:9-11

*Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers, For whoremongers, **for them that defile themselves with mankind**, for menstealers, for liars, for perjured*

*persons, and if there be any other thing that is contrary to sound doctrine;
According to the glorious gospel of the blessed God, which was committed to my
trust.*

177. Our Families

All earthly families will be split between those who believe in Christ and those who don't. We should neither worship nor trust in our earthly families, but the Lord alone:

Psalm 27:10

When my father and my mother forsake me, then the Lord will take me up.

Families will be split:

Jeremiah 9:4,5

Take ye heed every one of his neighbour, and trust ye not in any brother: for every brother will utterly supplant, and every neighbour will walk with slanders. And they will deceive every one his neighbour, and will not speak the truth: they have taught their tongue to speak lies, and weary themselves to commit iniquity.

Jeremiah 12:6

For even thy brethren, and the house of thy father, even they have dealt treacherously with thee; yea, they have called a multitude after thee: believe them not, though they speak fair words unto thee.

Micah 7:5,6

Trust ye not in a friend, put ye not confidence in a guide: keep the doors of thy mouth from her that lieth in thy bosom. For the son dishonoureth the father, the daughter riseth up against her mother, the daughter in law against her mother in law; a man's enemies are the men of his own house.

Matthew 10:34-37

Think not that I am come to send peace on earth: I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law. And a man's foes shall be they of his own household. 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.

Luke 12:51-53

Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division: For from henceforth there shall be five in one house divided, three against two, and two against three. The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother in law against her daughter in law, and the daughter in law against her mother in law.

Christ's home town was offended at Him:

Matthew 12:46-50

*While he yet talked to the people, behold, his mother and his brethren stood without, desiring to speak with him. Then one said unto him, Behold, thy mother and thy brethren stand without, desiring to speak with thee. But he answered and said unto him that told him, **Who is my mother? and who are my brethren? And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren! For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.***

Matthew 13:57

*And they were offended in him. But Jesus said unto them, **A prophet is not without honour, save in his own country, and in his own house.***

Mark 3:31-35

*There came then his brethren and his mother, and, standing without, sent unto him, calling him. And the multitude sat about him, and they said unto him, Behold, thy mother and thy brethren without seek for thee. And he answered them, saying, **Who is my mother, or my brethren? And he looked round about on them which sat about him, and said, Behold my mother and my brethren! For whosoever shall do the will of God, the same is my brother, and my sister, and mother.***

Mark 6:4

*But Jesus said unto them, **A prophet is not without honour, but in his own country, and among his own kin, and in his own house.***

Leaving house for Christ's sake:

Mark 10:29,30

*And Jesus answered and said, Verily I say unto you, **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.***

Luke 18:29,30

*And he said unto them, Verily I say unto you, **There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, Who shall not receive manifold more in this present time, and in the world to come life everlasting.***

Blessed are ye when men shall hate you:

Luke 6:22

Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake.

Let the dead bury their dead:

Luke 9:59-62

*And he said unto another, Follow me. But he said, Lord, suffer me first to go and bury my father. Jesus said unto him, **Let the dead bury their dead: but go thou and preach the kingdom of God.** And another also said, Lord, I will follow thee; but let me first go bid them farewell, which are at home at my house. And Jesus said unto him, **No man, having put his hand to the plough, and looking back, is fit for the kingdom of God.***

We must hate unbelievers in our families:

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.

1 Samuel 2:29

*Wherefore kick ye at my sacrifice and at mine offering, which I have commanded in my habitation; and **honourest thy sons above me**, to make yourselves fat with the chiefest of all the offerings of Israel my people?*

Our families will betray us to death:

Matthew 10:21

*And the **brother shall deliver up the brother to death, and the father the child: and the children shall rise up against their parents, and cause them to be put to death.***

Mark 13:12

*Now the **brother shall betray the brother to death, and the father the son; and children shall rise up against their parents, and shall cause them to be put to death.***

Luke 21:16

And ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends; and some of you shall they cause to be put to death.

178. Circumcision of the Heart

The Jews trusted in the fact they had been physical circumcised. But the Lord tells us that physical circumcision avails nothing, it is the spiritual circumcision of the heart that counts:

Deuteronomy 10:16

Circumcise therefore the foreskin of your heart, and be no more stiffnecked.

Deuteronomy 30:6

And the LORD thy God will circumcise thine heart, and the heart of thy seed, to love the LORD thy God with all thine heart, and with all thy soul, that thou mayest live.

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.

Joel 2:13

And rend your heart, and not your garments, and turn unto the LORD your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil.

Romans 2:29

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.

179. Privily

The word “*privily*” in the Authorised Version of the Bible is employed for several words in the original Hebrew and Greek:

Old Testament

Judges 9:31

*And he sent messengers unto Abimelech **privily** [tormâh = deceitfully], saying, Behold, Gaal the son of Ebed and his brethren be come to Shechem; and, behold, they fortify the city against thee.*

1 Samuel 24:4

*And the men of David said unto him, Behold the day of which the LORD said unto thee, Behold, I will deliver thine enemy into thine hand, that thou mayest do to him as it shall seem good unto thee. Then David arose, and cut off the skirt of Saul's robe **privily** [lat = secretly].*

Psalms 10:8

*He sitteth in the lurking places of the villages; in the secret places doth he murder the innocent: his eyes are **privily set** [tsaphan = hidden] against the poor.*

Psalms 11:2

*For, lo, the wicked bend their bow, they make ready their arrow upon the string, that they may **privily** [ophel bemo = with darkness] shoot at the upright in heart.*

Psalms 31:4

*Pull me out of the net that they have laid **privily** [taman = hide] for me: for thou art my strength.*

Psalms 64:5

*They encourage themselves in an evil matter: they commune of laying snares **privily** [taman = hide]; they say, Who shall see them?*

Psalms 101:5

*Whoso **privily** [sêther = covering] slandereth his neighbour, him will I cut off: him that hath an high look and a proud heart will not I suffer.*

Psalm 142:3

*When my spirit was overwhelmed within me, then thou knewest my path. In the way wherein I walked have they **privily** [taman = hide] laid a snare for me.*

Proverbs 1:11

*If they say, Come with us, let us lay wait for blood, let us lurk **privily** [tsaphan = hidden] for the innocent without cause*

Proverbs 1:18

*And they lay wait for their own blood; they lurk **privily** [tsaphan = hidden] for their own lives.*

New Testament

Matthew 1:19

*Then Joseph her husband, being a just man, and not willing to make her a public example, was minded to put her away **privily** [lathra = secretly].*

Matthew 2:7

*Then Herod, when he had **privily** [lathra = secretly] called the wise men, enquired of them diligently what time the star appeared.*

Acts 16:37

*But Paul said unto them, They have beaten us openly uncondemned, being Romans, and have cast us into prison; and now do they thrust us out **privily** [lathra = secretly]? nay verily; but let them come themselves and fetch us out.*

Galatians 2:4

*And that because of false brethren unawares brought in, who came in **privily** [pareiserchomai = enter unawares] to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage*

2 Peter 2:1

*But there were false prophets also among the people, even as there shall be false teachers among you, who **privily** [pareisagō = bring in secretly] shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction.*

180. Unbelievers Prophesying from the Lord

Matthew 7:22,23

*Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never **knew** you: depart from me, ye that work iniquity.*

This verse *could* be teaching that these false prophets just *think* they are prophesying and doing wonderful works from the Lord, but they aren't really. That's a possible interpretation. But there are examples in Scripture of known unbelievers really and truly prophesying from the Lord, the Lord speaking with them:

Laban:

Genesis 31:24

And God came to Laban the Syrian in a dream by night, and said unto him, Take heed that thou speak not to Jacob either good or bad.

Balaam:

Balaam *seemed* to have a relationship with the Lord:

Numbers 22:9-12

And God came unto Balaam, and said, What men are these with thee? And Balaam said unto God, Balak the son of Zippor, king of Moab, hath sent unto me, saying, Behold, there is a people come out of Egypt, which covereth the face of the earth: come now, curse me them; peradventure I shall be able to overcome them, and drive them out. And God said unto Balaam, Thou shalt not go with them; thou shalt not curse the people: for they are blessed.

The second time Balaam spoke with the Lord, he disobeyed. The Lord told him that he could go *if* the men come to call. They didn't come to call, but he went anyway, because he loved the reward of unrighteousness:

Numbers 22:20,21

*And **God came unto Balaam at night, and said unto him, If the men come to call thee, rise up, and go with them; but yet the word which I shall say unto thee, that shalt thou do. And Balaam rose up in the morning, and saddled his ass, and went with the princes of Moab.***

Whenever Balaam opened his mouth, the Lord would not curse, but only bless the Israelites:

Numbers 23:11,12

*And Balak said unto Balaam, **What hast thou done unto me? I took thee to curse mine enemies, and, behold, thou hast blessed them altogether. And he answered and said, Must I not take heed to speak that which the Lord hath put in my mouth?***

Numbers 23:25,26

*And Balak said unto Balaam, **Neither curse them at all, nor bless them at all. But Balaam answered and said unto Balak, Told not I thee, saying, All that the Lord speaketh, that I must do?***

Numbers 24:13

*If Balak would give me his house full of silver and gold, **I cannot go beyond the commandment of the Lord, to do either good or bad of mine own mind; but what the Lord saith, that will I speak?***

But, despite the Lord speaking with him and restraining his tongue so he couldn't curse the Israelites, Balaam still tried to do everything possible to get the Israelites to sin, and he died an unbeliever:

Numbers 31:15,16

*And Moses said unto them, **Have ye saved all the women alive? Behold, these caused the children of Israel, through the counsel of Balaam, to commit trespass against the Lord in the matter of Peor, and there was a plague among the congregation of the Lord.***

2 Peter 2:15,16

*Which have forsaken the right way, and are gone astray, **following the way of Balaam the son of Bosor, who loved the wages of unrighteousness; But was rebuked for his iniquity: the dumb ass speaking with man's voice forbad the madness of the prophet.***

Jude 1:11

*Woe unto them! for they have gone in the way of Cain, and **ran greedily after the error of Balaam for reward**, and perished in the gainsaying of Core.*

Revelation 2:14

*But I have a few things against thee, because **thou hast there them that hold the doctrine of Balaam, who taught Balac to cast a stumblingblock before the children of Israel, to eat things sacrificed unto idols, and to commit fornication.***

Balaam's ass:

Even Balaam's ass prophesied from the Lord:

Numbers 22:28-30

*And **the Lord opened the mouth of the ass, and she said unto Balaam**, What have I done unto thee, that thou hast smitten me these three times? And Balaam said unto the ass, Because thou hast mocked me: I would there were a sword in mine hand, for now would I kill thee. **And the ass said unto Balaam**, Am not I thine ass, upon which thou hast ridden ever since I was thine unto this day? was I ever wont to do so unto thee? And he said, Nay.*

Saul:

1 Samuel 10:5,6

*After that thou shalt come to the hill of God, where is the garrison of the Philistines: and it shall come to pass, when thou art come thither to the city, that thou shalt meet a company of prophets coming down from the high place with a psaltery, and a tabret, and a pipe, and a harp, before them; and they shall prophesy: **And the Spirit of the Lord will come upon thee, and thou shalt prophesy with them**, and shalt be turned into another man.*

1 Samuel 10:9-11

*And it was so, that when he had turned his back to go from Samuel, God gave him another heart: and all those signs came to pass that day. And when they came thither to the hill, behold, a company of prophets met him; and **the Spirit of God came upon him, and he prophesied among them**. And it came to pass, when all that knew him beforetime saw that, behold, he prophesied among the*

prophets, then the people said one to another, What is this that is come unto the son of Kish? Is Saul also among the prophets?

Even with an evil spirit (from God) he prophesied:

1 Samuel 18:10

*And it came to pass on the morrow, that **the evil spirit from God came upon Saul, and he prophesied in the midst of the house:** and David played with his hand, as at other times: and there was a javelin in Saul's hand.*

This caused him to go naked:

1 Samuel 19:23,24

*And he went thither to Naioth in Ramah: and **the Spirit of God was upon him also, and he went on, and prophesied, until he came to Naioth in Ramah. And he stripped off his clothes also, and prophesied before Samuel in like manner, and lay down naked all that day and all that night.** Wherefore they say, Is Saul also among the prophets?*

Necho, King of Egypt:

2 Chronicles 35:20-22

*After all this, when Josiah had prepared the temple, Necho king of Egypt came up to fight against Carchemish by Euphrates: and Josiah went out against him. But he sent ambassadors to him, saying, What have I to do with thee, thou king of Judah? I come not against thee this day, but against the house wherewith I have war: **for God commanded me to make haste: forbear thee from meddling with God, who is with me, that he destroy thee not.** Nevertheless Josiah would not turn his face from him, but disguised himself, that he might fight with him, and **hearkened not unto the words of Necho from the mouth of God,** and came to fight in the valley of Megiddo.*

Caiaphas the High Priest:

John 11:49-52

*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. And **this spake he***

not of himself: but being high priest that year, he prophesied that Jesus should die for that nation; And not for that nation only, but that also he should gather together in one the children of God that were scattered abroad.

181. Cities of Refuge

The concept of having cities of refuge where the manslayer could flee to, is given in full in Numbers 35 and Deuteronomy 19:1-13. Both passages tell us that three of these cities of refuge are to be in the land east of the Jordan river and three cities in the land west of the river, in Canaan, but neither passage names exactly which cities they are. The only full list of all six cities of refuge is in Joshua 20:

Joshua 20:7-9

*And they appointed **Kedesh in Galilee in mount Naphtali, and Shechem in mount Ephraim, and Kirjatharba, which is Hebron, in the mountain of Judah.** And on the other side Jordan by Jericho eastward, they assigned **Bezer in the wilderness upon the plain out of the tribe of Reuben, and Ramoth in Gilead out of the tribe of Gad, and Golan in Bashan out of the tribe of Manasseh.** These were the cities appointed for all the children of Israel, and for the stranger that sojourneth among them, that whosoever killeth any person at unawares might flee thither, and not die by the hand of the avenger of blood, until he stood before the congregation.*

182. Shiloh

Shiloh was the place God set the tabernacle at first, after the Israelites had entered the promised land:

Joshua 18:1

And the whole congregation of the children of Israel assembled together at Shiloh, and set up the tabernacle of the congregation there. And the land was subdued before them.

The tabernacle there became known as the “house of God”:

Judges 18:31

And they set them up Micah's graven image, which he made, all the time that the house of God was in Shiloh.

Elkanah and Hannah worshipped there every year. Eli and his two sons were priests there, and Samuel as a boy ministered there:

1 Samuel 1:3

And this man went up out of his city yearly to worship and to sacrifice unto the Lord of hosts in Shiloh. And the two sons of Eli, Hophni and Phinehas, the priests of the Lord, were there.

1 Samuel 3:21

And the Lord appeared again in Shiloh: for the Lord revealed himself to Samuel in Shiloh by the word of the Lord.

The ark of God was there until the Philistines captured it:

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.

The priesthood continued in Shiloh without the ark, at least until Eli's great-grandsons' days:

1 Samuel 14:3

And Ahiah, the son of Ahitub, Ichabod's brother, the son of Phinehas, the son of Eli, the Lord's priest in Shiloh, wearing an ephod. And the people knew not that Jonathan was gone.

At some point, the tabernacle in Shiloh was destroyed:

Psalm 78:59-61

When God heard this, he was wroth, and greatly abhorred Israel: So that he forsook the tabernacle of Shiloh, the tent which he placed among men; And delivered his strength into captivity, and his glory into the enemy's hand.

Jeremiah 7:12

But go ye now unto my place which was in Shiloh, where I set my name at the first, and see what I did to it for the wickedness of my people Israel.

Jeremiah 26:6

Then will I make this house like Shiloh, and will make this city a curse to all the nations of the earth.

Jeremiah 26:9

*Why hast thou prophesied in the name of the Lord, saying, **This house shall be like Shiloh, and this city shall be desolate without an inhabitant?** And all the people were gathered against Jeremiah in the house of the Lord.*

The priests ended up in Nob, which became known as the “city of the priests.” Saul destroyed them all except Abiathar:

1 Samuel 22:19,20

And Nob, the city of the priests, smote he with the edge of the sword, both men and women, children and sucklings, and oxen, and asses, and sheep, with the edge of the sword. And one of the sons of Ahimelech the son of Ahitub, named Abiathar, escaped, and fled after David.

Shiloh has always been a name for the Lord Jesus Christ:

Genesis 49:10

*The sceptre shall not depart from Judah, nor a lawgiver from between his feet, **until Shiloh come**; and unto him shall the gathering of the people be.*

183. Dayspring / Day Star / Morning Star

Dayspring

Judges 19:25

*But the men would not hearken to him: so the man took his concubine, and brought her forth unto them; and they knew her, and abused her all the night until the morning: and **when the day began to spring**, they let her go.*

Job 38:12

*Hast thou commanded the morning since thy days; and **caused the dayspring to know his place***

In both of the above cases, the Hebrew word for “dayspring” refers to the dawn.

Luke 1:78,79

*Through the tender mercy of our God; whereby **the dayspring from on high hath visited us**, To give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace.*

Here, the Greek word for “dayspring” is the word for “east,” i.e. the place of the sun rising.

Day Star

Isaiah 14:12

*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!*

Here, the word “Lucifer” is the Hebrew word “*heylel*,” which only occurs here in the Old Testament and means “day star,” or “morning star.” In the Authorised version of the Bible it has inexplicably been translated into the Latin “*Lucifer*,” which is

literally “*light carrier*,” speaking sarcastically of the king of Babylon.

2 Peter 1:19

*We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto **a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts***

Here, “*day star*” is the Greek word “*phosphoros*,” which only occurs here in the New Testament and means “*light bearer*,” with reference to the “*morning star*.”

Morning Star

Revelation 2:28

And I will give him the morning [proinos = dawn] star.

This is a promise from Christ to His people.

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 [orthrinos = early] star.

Christ Himself is the “*morning star*.”

184. Samuel

Was Samuel a Priest?

Samuel was a judge and prophet. We are told Samuel's father, Elkanah, was an Ephrathite, of Mount Ephraim:

1 Samuel 1:1

*Now there was a certain man of Ramathaim^{zophim}, of mount Ephraim, and his name was **Elkanah, the son of Jeroham, the son of Elihu, the son of Tohu, the son of Zuph**, an Ephrathite*

Although his ancestry contains similar names in the genealogy of a Levite Elkanah:

1 Chronicles 6:33-38

*And these are they that waited with their children. Of the sons of the Kohathites: Heman a singer, **the son of Joel, the son of Shemuel, The son of Elkanah, the son of Jeroham, the son of Eliel, the son of Toah, The son of Zuph**, the son of Elkanah, the son of Mahath, the son of Amasai, The son of Elkanah, the son of Joel, the son of Azariab, the son of Zephaniab, The son of Tabath, the son of Assir, the son of Ebiasaph, the son of Korah, The son of Izhar, the son of Kohath, the son of Levi, the son of Israel.*

The same chapter also mentions another genealogy containing a Samuel, son of Elkanah, as a descendant of Kohath. Is this the same one as in vv.33-38?

1 Chronicles 6:22-28

The sons of Kohath;** Amminadab his son, Korah his son, Assir his son, Elkanah his son, and Ebiasaph his son, and Assir his son, Tabath his son, Uriel his son, Uzziab his son, and Shaul his son. And the sons of Elkanah; Amasai, and Ahimoth. As for Elkanah: the sons of Elkanah; Zophai his son, and Nahath his son, Eliab his son, Jeroham his son, **Elkanah his son. And the sons of Samuel; the firstborn Vashni, and Abiah.

In this list, Samuel's first son has a different name, so this could be another Samuel.

Samuel's sons were Joel and Abiah:

1 Samuel 8:1,2

*And it came to pass, when Samuel was old, that he made his sons judges over Israel. Now **the name of his firstborn was Joel; and the name of his second, Abiah:** they were judges in Beersheba.*

As a child, Samuel wore an ephod, but this would not have been right under the Mosaic law, where priests didn't take up office until they were 25 years old. It may have been a peculiar practice at the time, not in keeping with the law:

1 Samuel 2:18

*But **Samuel ministered before the Lord, being a child, girded with a linen ephod.***

We're told that Moses and Aaron were priests, but not Samuel:

Psalms 99:6

***Moses and Aaron among his priests, and Samuel among them that call upon his name;** they called upon the Lord, and he answered them.*

But as an adult Samuel offered sacrifices, and the Lord did not rebuke him but was pleased with him:

1 Samuel 7:9

*And **Samuel took a sucking lamb, and offered it for a burnt offering wholly unto the Lord:** and Samuel cried unto the Lord for Israel; **and the Lord heard him.***

1 Samuel 10:8

*And thou shalt go down before me to Gilgal; and, behold, **I will come down unto thee, to offer burnt offerings, and to sacrifice sacrifices of peace offerings:** seven days shalt thou tarry, till I come to thee, and shew thee what thou shalt do.*

Samuel as a type of Christ

1 Samuel 2:26

And the child Samuel grew on, and was in favour both with the Lord, and also with men.

Luke 2:52

And Jesus increased in wisdom and stature, and in favour with God and man.

“Forty Years” in 2 Samuel 15:7

2 Samuel 15:7-9

*And it came to pass **after forty years**, that Absalom said unto the king, I pray thee, let me go and pay my vow, which I have vowed unto the Lord, in Hebron. For thy servant vowed a vow while I abode at Gesbur in Syria, saying, If the Lord shall bring me again indeed to Jerusalem, then I will serve the Lord. And the king said unto him, Go in peace. So he arose, and went to Hebron.*

This can't mean forty years after Absalom had begun to influence people, because the whole reign of David was only forty years. I think this refers to forty years of the monarchy, including Saul's reign. We don't know exactly how long Saul reigned, 32 years has been suggested, which makes this a reasonable explanation for the phrase “*forty years.*”

Some people say that the text is corrupt here, and it really means four years. But, had Absalom really been influencing the people for a whole four years without the conspiracy being found out?

185. Just Men

Scripture tells us:

Ecclesiastes 7:20

*For **there is not a just man upon earth, that doeth good, and sinneth not.***

The only truly “just” man that ever lived was Christ:

Matthew 27:19

*When he was set down on the judgment seat, his wife sent unto him, saying, Have thou nothing to do with **that just man [Christ]**: for I have suffered many things this day in a dream because of him.*

Matthew 27:24

*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 [Christ]**: see ye to it.*

But a few other individuals are called “just” in the Bible. These are those who have put their trust in this Saviour and been changed in their hearts:

Genesis 6:9

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

Job 1:1

*There was a man in the land of Uz, whose name was Job; and **that man was perfect and upright, and one that feared God, and eschewed evil.***

Matthew 1:19

*Then Joseph her husband, **being a just man, and not willing to make her a public example, was minded to put her away privily.***

Mark 6:20

*For Herod feared John, knowing that **he was a just man and an holy**, and observed him; and when he heard him, he did many things, and heard him gladly.*

Luke 1:5,6

*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. And **they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless.***

Luke 2:25

*And, behold, there was a man in Jerusalem, whose name was Simeon; and **the same man was just and devout**, waiting for the consolation of Israel: and the Holy Ghost was upon him.*

Luke 23:50

*And, behold, there was a man named Joseph, a counsellor; and **he was a good man, and a just***

Acts 10:1,2

*There was a certain man in Caesarea called Cornelius, a centurion of the band called the Italian band, **A devout man, and one that feared God with all his house**, which gave much alms to the people, and prayed to God alway.*

186. Calculating Time in the New Testament

Matthew, Mark and Luke tell us that on the cross, there was darkness from the sixth hour to the ninth hour:

Matthew 27:45

*Now **from the sixth hour there was darkness over all the land unto the ninth hour.***

Mark 15:33

*And **when the sixth hour was come, there was darkness over the whole land until the ninth hour.***

Luke 23:44

*And **it was about the sixth hour, and there was a darkness over all the earth until the ninth hour.***

This is usually thought of as being from midday to 3pm, in which case this method of calculating time starts the day at 6am.

Mark tells us that Christ was put on the cross three hours earlier at the third hour, or 9am:

Mark 15:25

*And **it was the third hour, and they crucified him.***

There is also a parable in Matthew's gospel which backs up the idea that the day started at 6am and finished at 6pm:

Matthew 20:1-8,12

*For the kingdom of heaven is like unto a man that is an householder, which went out **early in the morning** to hire labourers into his vineyard. And when he had agreed with the labourers for a penny a day, he sent them into his vineyard. And he went out **about the third hour**, and saw others standing idle in the marketplace, and said unto them; Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way. Again he went out **about the sixth and ninth hour**, and did likewise. And **about the eleventh hour** he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle? They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard; and whatsoever is right, that shall ye receive. So when even was*

*come, the lord of the vineyard saith unto his steward, Call the labourers, and give them their hire, beginning from the last unto the first.... Saying, **These last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day.***

But John's gospel must calculate time differently. Here, we are told that Pilate handed Jesus over to be crucified at about the sixth hour:

John 19:14

*And it was the preparation of the passover, and **about the sixth hour: and he saith unto the Jews, Behold your King!***

This could not have been midday, because Mark tells us He was put on the cross at the third hour, 9am. So John must be calculating time differently, namely from midnight to midnight. This would mean that Pilate handed Jesus over at 6am. Then three hours later, at 9am, He was crucified.

Let's look at other passages in John to confirm his method of calculating time:

John 1:39

*He saith unto them, Come and see. They came and saw where he dwelt, **and abode with him that day: for it was about the tenth hour.***

The disciples spent the day with Jesus. So the tenth hour must have been 10am, otherwise it would be 4pm, which is hardly spending a day with Him, as the day is almost gone by then.

John 4:6

*Now Jacob's well was there. Jesus therefore, being wearied with his journey, sat thus on the well: **and it was about the sixth hour.***

This could be midday at the heat of the day, but is more likely to be 6pm, just as it was getting cooler. Nobody would be out getting water at midday, it's too hot.

John 4:52

*Then enquired he of them the hour when he began to amend. And they said unto him, **Yesterday at the seventh hour the fever left him.***

Christ was in Cana and the nobleman had a sick son in Capernaum:

John 4:46

*So **Jesus came again into Cana of Galilee, where he made the water wine. And there was a certain nobleman, whose son was sick at Capernaum.***

Christ healed the sick son remotely and the nobleman returned. He arrived the day after, and was told the son began to amend “*yesterday at the seventh hour.*” This must have been 7pm, with the nobleman travelling throughout the night. If it was only 1pm, he would have been able to get back to Capernaum the same day.

Let’s look at other passages in Acts to confirm Luke’s method of calculating time:

The Day of Pentecost:

Acts 2:15

*For these are not drunken, as ye suppose, seeing **it is but the third hour of the day.***

This would be 9am, which would make sense. It’s unusual to be drunk at such an early hour. It really can’t mean 3am or 3pm, when it’s not so unusual to be drunk.

The Healing of the Paralytic by The Beautiful Gate:

Acts 3:1

*Now Peter and John went up together into the temple at **the hour of prayer, being the ninth hour.***

This would be 3pm, which was the hour of prayer. This is confirmed by the fact that after Peter had spoken to them, the priests, captains of

the Temple and Sadducees came upon them, by which time it was evening:

Acts 4:3

*And they laid hands on them, and put them in hold unto the next day: for **it was now eventide.***

Cornelius:

Acts 10:3

He saw in a vision evidently about the ninth hour of the day an angel of God coming in to him, and saying unto him, Cornelius.

This would be 3pm. Cornelius then sent messengers out who arrived in Joppa the next day:

Acts 10:9

*On the morrow, as they went on their journey, and drew nigh unto the city, **Peter went up upon the housetop to pray about the sixth hour***

Peter was hungry, so it makes sense that this is midday.

Acts 10:30

*And Cornelius said, **Four days ago I was fasting until this hour; and at the ninth hour I prayed in my house, and, behold, a man stood before me in bright clothing***

“Four days ago” means that it took two days for the men to travel in each direction from Caesarea to Joppa and back. This is about right.

Cornelius had been fasting all day, up until 3pm, which was his time of prayer.

Taking Paul to Caesarea:

Acts 23:23

*And he called unto him two centurions, saying, Make ready two hundred soldiers to go to Caesarea, and horsemen threescore and ten, and spearmen two hundred, **at the third hour of the night***

This would be 9pm. They took Paul by night as far as Antipatris:

Acts 23:31

*Then the soldiers, as it was commanded them, took Paul, and **brought him by night to Antipatris.***

Notice also we have an hour “*of the night*” here. 6am to 6pm would be hours of the day, 6pm to 6am would be hours of the night.

Paul’s Sermon in Troas:

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 term “*midnight*” occurs in various places throughout Scripture, although not in John’s gospel, and it is exactly that – midway between 6pm and 6am.

So Matthew, Mark and Luke calculate time by starting the day at 6am, John starts the day at midnight.

187. Joses

Christ had a half brother of this name:

Matthew 13:55

*Is not this the carpenter's son? is not his mother called Mary? and his brethren, James, **and Joses**, and Simon, and Judas?*

Mark 6:3

*Is not this the carpenter, the son of Mary, the brother of James, **and Joses**, and of Juda, and Simon? and are not his sisters here with us? And they were offended at him.*

There was also a Joses, whose mother was called Mary, and who had a brother called James the Less:

Matthew 27:56

*Among which was Mary Magdalene, and **Mary the mother of James and Joses**, and the mother of Zebedee's children.*

Mark 15:40

*There were also women looking on afar off: among whom was Mary Magdalene, and **Mary the mother of James the less and of Joses**, and Salome*

If “*James the Less*” refers to the lesser known of the two apostles with the same name, then their father was ***Alphaeus***:

Acts 1:13

*And when they were come in, they went up into an upper room, where abode both Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomen, and Matthew, **James the son of Alphaeus**, and Simon Zelotes, and **Judas the brother of James**.*

In Mark 15:47, Mary is simply referred to as the mother of Joses:

Mark 15:47

*And Mary Magdalene and **Mary the mother of Joses** beheld where he was laid.*

Why is Josès mentioned here, and not James the Less or Judas (not Iscariot), who were, after all, apostles? Because Josès became more important as Barnabas:

Acts 4:36

*And **Josès, who by the apostles was surnamed Barnabas,** (which is, being interpreted, The son of consolation,) a Levite, and of the country of Cyprus*

John Mark was Barnabas' sister's son:

Colossians 4:10

*Aristarchus my fellowprisoner saluteth you, and **Marcus, sister's son to Barnabas,** (touching whom ye received commandments: if he come unto you, receive him)*

Whose mother was also called Mary:

Acts 12:12

*And when he had considered the thing, he came to the house of **Mary the mother of John, whose surname was Mark;** where many were gathered together praying.*

So it seems to be that Alphaeus and Mary were parents to James the Less, Judas (not Iscariot) (both of whom were apostles), Josès (Barnabas) and Mary, whose son was John Mark.

188. Authorship of Luke and Acts

We are never told in the narrative who the author of (what we call) “Luke’s Gospel” and the book of Acts are. We know they must have been the same person. This is shown by the two introductions:

Luke 1:1-4

*Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us, Even as they delivered them unto us, which from the beginning were eyewitnesses, and ministers of the word; It seemed good to me also, having had perfect understanding of all things from the very first, **to write unto thee in order, most excellent Theophilus,** That thou mightest know the certainty of those things, wherein thou hast been instructed.*

Acts 1:1-3

The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach, Until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen: To whom also he shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God

The author of “Luke’s gospel” and Acts was writing to a man named Theophilus. Theophilus appears to be a Gentile, because many Jewish customs are explained in the text, which would not have been necessary if the recipient was familiar with them. If the author was a Gentile himself (we don’t know if he was or not), these would be the only books in the Bible written by a Gentile. We don’t know if Luke was a Gentile or not.

The introduction of “Luke’s gospel” tells us that the writer was *not* an eyewitness from the beginning of Christ’s ministry, because he speaks of getting his information from those who were:

Luke 1:2,3

*Even as **they** delivered them unto us, which **from the beginning were eyewitnesses, and ministers of the word;** It seemed good to me also, having*

*had perfect understanding of all things **from the very first**, to write unto thee in order, most excellent Theophilus,*

When the eleven were choosing a replacement apostle for Judas, the criterion was that they should have been an eyewitness from the baptism of John to the ascension:

Acts 1:21,22

*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.***

Only two names were put forward:

Acts 1:23

*And they appointed two, Joseph called Barsabas, who was surnamed **Justus, and Matthias.***

So, the author of Luke's gospel could *not* have been Barsabbas, Matthias, or indeed any of the other apostles, because the author was not an eyewitness and an apostle had to be.

Luke's name occurs three times in the Bible, as a companion of Paul. His name does not appear in the book of Acts at all:

Colossians 4:14

Luke, the beloved physician, and Demas, greet you.

2 Timothy 4:11

Only Luke is with me. Take Mark, and bring him with thee: for he is profitable to me for the ministry.

Philemon 1:23,24

*There salute thee Epaphras, my fellowprisoner in Christ Jesus; Marcus, Aristarchus, Demas, **Lucas, my fellowlabourers.***

This last reference gives the names of Paul's companions in prison in Rome.

Some passages in Acts are in the first person plural, so the author of Acts (and therefore Luke's gospel) must have been with the party on those occasions. To prove authorship, we need to prove who these "we" passages in Acts relate to. I don't think we can do this definitively, but they may well have been in this group mentioned in Philemon.

It can't have been Aristarchus, because he is mentioned as a third party:

Acts 27:2

*And entering into a ship of Adramyttium, **we** launched, meaning to sail by the coasts of Asia; one **Aristarchus**, a Macedonian of Thessalonica, being with **us**.*

It can't have been Demas because he left them altogether:

2 Timothy 4:10

*For **Demas** hath forsaken me, having loved this present world, and is departed unto Thessalonica; Crescens to Galatia, Titus unto Dalmatia.*

Which leaves Epaphras, Mark or Luke as author.

189. Offices in the Church

There are only two offices in the church:

A Bishop, or Overseer [episkopos], is an office:

Philippians 1:1

*Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the **bishops [episkopos] and deacons [diakonos]***

1 Timothy 3:1,2

*This is a true saying, If a man desire the **office of a bishop [episkopos]**, he desireth a good work. A **bishop [episkopos]** then must be blameless...*

A “*bishop*,” or “*overseer*,” oversees a congregation.

A “*bishop*” ***must be male***, because we’re told:

1 Timothy 2:12

But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence.

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*

A Deacon [diakonos] is also an office:

1 Timothy 3:10

*And let these also first be proved; then let them use the **office of a deacon [diakonos]**, being found blameless.*

1 Timothy 3:13

*For they that have used the **office of a deacon [diakonos]** will purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus.*

Deacons deal with the everyday running of a congregation.

Romans 16:1

*I commend unto you Phebe our sister, which is a **servant [diakonos]** of the church which is at Cenchrea*

It is sometimes argued from this verse that women can hold office as deacons, but it rather means that Phoebe was a “*servant*” of the church, and does not describe her as holding any office. We are told elsewhere that a “*deacon*” must be male:

1 Timothy 3:12

*Let the deacons be **the husbands of one wife, ruling** their children and their own houses well.*

And we see that a “*deacon*” is a **ruling** office, because we’re told here that they must be seen to **rule** their own houses well before being chosen to office.

An Elder, or Presbyter, [presbuteros] is NOT an office:

Nowhere in Scripture is “*elder*” described as an office. It is simply a term for the more mature members of a congregation, just as in the Old Testament, the elders of a tribe or nation were the older ones. We all automatically grow into the position of elder over time, we’re not specifically chosen to it as an office by anyone:

Acts 11:30

*Which also they did, and sent it to the **elders [presbuteros]** by the hands of Barnabas and Saul.*

Acts 15:2

*When therefore Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and **elders [presbuteros]** about this question.*

Acts 15:4

*And when they were come to Jerusalem, they were received of the church, and of the apostles and **elders [presbuteros]**, and they declared all things that God had done with them.*

Notice here that “*the church*” is a wider body than just a group of elders.

Acts 15:6

*And the apostles and **elders [presbuteros]** came together for to consider of this matter.*

Acts 15:22,23

*Then pleased it the apostles and **elders [presbuteros]**, with the whole church, to send chosen men of their own company to Antioch with Paul and Barnabas; namely, Judas surnamed Barsabas, and Silas, chief men among the brethren: And they wrote letters by them after this manner; The apostles and **elders [presbuteros]** and brethren send greeting unto the brethren which are of the Gentiles in Antioch and Syria and Cilicia*

Acts 16:4

*And as they went through the cities, they delivered them the decrees for to keep, that were ordained of the apostles and **elders [presbuteros]** which were at Jerusalem.*

Acts 21:18

*And the day following Paul went in with us unto James; and all the **elders [presbuteros]** were present.*

1 Timothy 5:1,2

*Rebuke not an **elder [presbuteros]**, but intreat him as a father; and the younger men as brethren; The **elder women [presbuteros]** as mothers; the younger as sisters, with all purity.*

Notice here that “*mothers*” are mentioned. And the phrase “*elder women*” is the same word used for the men, namely, “*presbuteros.*” So, “*elders*” can be **male or female**. It is not an office, and so not a ruling position, so women can be “*elders.*”

1 Timothy 5:19

*Against an **elder [presbuteros]** receive not an accusation, but before two or three witnesses.*

James 5:14

*Is any sick among you? let him call for the **elders [presbuteros] of the church**; and let them pray over him, anointing him with oil in the name of the Lord*

1 Peter 5:1

*The **elders [presbuteros]** which are among you I exhort, who am also an **elder [presbuteros]**, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed*

Notice here, Paul calls himself an “elder.” But he wasn’t elected to an office in any congregation. He was an “elder” simply by reason of his age and maturity in the faith.

2 John 1:1

*The **elder [presbuteros]** unto the elect lady and her children, whom I love in the truth; and not I only, but also all they that have known the truth*

3 John 1:1

*The **elder [presbuteros]** unto the wellbeloved Gaius, whom I love in the truth.*

If John is the author of both these letters, then he refers to himself as “the elder,” emphasising his age rather than his apostleship.

Places where older people are specifically meant, and therefore cannot be an office:

Titus 2:2,3

*That the **aged men [presbutes]** be sober, grave, temperate, sound in faith, in charity, in patience. The **aged women [presbutis]** likewise, that they be in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things*

Philemon 1:9

*Yet for love’s sake I rather beseech thee, being such an one as Paul **the aged [presbutes]**, and now also a prisoner of Jesus Christ.*

Hebrews 11:1,2

*Now faith is the substance of things hoped for, the evidence of things not seen. For by it **the elders [presbuteros]** obtained a good report.*

1 Peter 5:5

*Likewise, ye younger, submit yourselves unto the **elder [presbuteros]**. Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble.*

Objections:

(1.) There are references to ordaining elders:

Acts 14:23

*And when they had **ordained them elders [presbuteros] in every church**, and had prayed with fasting, they commended them to the Lord, on whom they believed.*

Titus 1:5-7

*For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and **ordain elders [presbuteros] in every city**, as I had appointed thee: If any be blameless, the husband of one wife, having faithful children not accused of riot or unruly. **For a bishop [episkopos] must be blameless....***

In these verses, to “ordain elders” does NOT mean that from the members of the congregation, we should ordain some to the office of elder, because “elder” is not an office. If it was, “elder” and “bishop” would be interchangeable. That is not the case. Why would the Holy Spirit have used two words for the same thing? What these passages are saying is that, from the “elders” – the older, more mature male members of the congregation – some are to be ordained as “bishops,” or overseers.

(2.) There is a reference to elders ruling:

1 Timothy 5:17

*Let the **elders [presbuteros] that rule well** be counted worthy of double honour, especially they who labour in the word and doctrine.*

But this again does not imply an office. Elders, the more mature members of a congregation, whether bishops, deacons or neither, generally rule in the congregation. And notice, “*they who labour in the word and doctrine,*” are not limited to the “*bishop*” only, but can be any male elder. In fact, we are told that **all** servants of the Lord must be “*apt to teach*”:

1 Timothy 3:2

*A **bishop [episkopos]** then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, **apt to teach***

2 Timothy 2:24

*And the **servant [doulos = slave]** of the Lord must not strive; but be gentle unto all men, **apt to teach, patient***

(3.) There is a reference to elders “*taking the **oversight [episkopeo]** thereof*”:

1 Peter 5:1-5

*The **elders [presbuteros]** which are among you I exhort, who am also an **elder [presbuteros]**, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: Feed the flock of God which is among you, taking the **oversight [episkopeo]** thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; Neither as being lords over God’s heritage, but being ensamples to the flock. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away. Likewise, **ye younger, submit yourselves unto the elder...***

But again this does not imply an office. “Elder” is compared with “*younger*” (v.5). All elders should take oversight of younger Christians. But there will be some who are called to the specific office of “*bishop*,” or “*overseer*” in each congregation.

(4.) There is a reference to elders being “*overseers*”:

Acts 20:17,28

*And from Miletus he sent to Ephesus, and called the **elders [presbuteros]** of the church.... Take heed therefore unto yourselves, and to all the flock, over the*

*which the Holy Ghost hath made you **overseers [episkopos]**, to feed the church of God, which he hath purchased with his own blood.*

But this again does not mean that all “elders” are “bishops.” Elders, the more mature believers, have general oversight over a congregation, so they all rule, or “oversee” the younger, less mature ones. The specific office of “bishop” is not in view here.

(5.) There is a reference to a “presbytery,” a plurality of “elders”:

1 Timothy 4:14

*Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the **presbytery [presbuterion]**.*

But this again does not imply an office. The “presbytery” is made up of the elders of a congregation. The older members of the church are given the name “presbytery,” and lay hands on younger members as they prophesy over them.

(6.) There are also references to those who “have the rule over you,” without specifying who these are:

Hebrews 13:7

*Remember them which **have the rule over you [hegeomai]**, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation.*

Hebrews 13:17

*Obeys them that **have the rule over you [hegeomai]**, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you.*

Hebrews 13:24

*Salute all them that **have the rule over you [hegeomai]**, and all the saints. They of Italy salute you.*

They include elders:

1 Timothy 5:17

*Let the **elders [presbuteros] that rule [proistemi]** well be counted worthy of double honour, especially they who labour in the word and doctrine.*

They include bishops:

1 Timothy 3:1,5

*This is a true saying, If a man desire the office of a **bishop [episkopos]**, he desireth a good work.... (For if a man know not how to **rule [proistemi]** his own house, how shall he take care of the church of God?)*

All are servants:

Mark 10:42-45

*But Jesus called them to him, and saith unto them, Ye know that they which are accounted to **rule [archo]** over the Gentiles exercise lordship over them; and their great ones exercise authority upon them. But so shall it not be among you: but whosoever will be great among you, shall be your **minister [diakonos]**: And whosoever of you will be the chiefest, shall be **servant [doulos = slave]** of all. For even the Son of man came not to **be ministered unto [diakoneo]**, but to **minister [diakoneo]**, and to give his life a ransom for many.*

Christ is our chief Bishop:

1 Peter 2:25

*For ye were as sheep going astray; but are now returned unto **the Shepherd and Bishop [episkopos] of your souls.***

190. Principalities and Powers

In certain places in Scripture, spiritual powers are spoken of as “*principalities and powers*.” We know very little about these, and shouldn’t try to find out more than is revealed. Some are good, some are evil. Some passages refer to both:

Good:

Titus 3:1

*Put them in mind to **be subject to principalities and powers**, to obey magistrates, to be ready to every good work*

Evil:

Ephesians 6:12

*For **we wrestle not against flesh and blood, but against principalities, against powers**, against the rulers of the darkness of this world, against spiritual wickedness in high places.*

Colossians 2:15

*And **having spoiled principalities and powers**, he made a shew of them openly, triumphing over them in it.*

Both:

Romans 8:38,39

*For I am persuaded, that neither death, nor life, nor angels, **nor principalities, nor powers**, nor things present, nor things to come, Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.*

Ephesians 3:10

*To the intent that now unto **the principalities and powers in heavenly places** might be known by the church the manifold wisdom of God*

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*

Christ is Head over them all:

Ephesians 1:20,21

*Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, **Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come***

Colossians 2:10

*And ye are complete in **him, which is the head of all principality and power***

“Guardian” Angels:

The phrase “guardian angels” does not occur in Scripture. But some Scriptures seem to suggest that all believers, as individuals, have “guardian angels” in heaven looking after them on earth:

Sometimes singular:

Matthew 18:10

*Take heed that ye despise not one of these little ones; for I say unto you, That **in heaven their angels do always behold the face of my Father** which is in heaven.*

Psalms 34:7

The angel of the LORD encampeth round about them that fear him, and delivereth them.

Sometimes plural:

Psalms 91:11

*For **he shall give his angels charge over thee, to keep thee in all thy ways.***

Hebrews 1:14

Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?

Other References to Spiritual Powers:

Daniel 3:28

*Then Nebuchadnezzar spake, and said, Blessed be the God of Shadrach, Mesbach, and Abed-nego, who hath sent **his angel**, and delivered his servants that trusted in him, and have changed the king's word, and yielded their bodies, that they might not serve nor worship any god, except their own God.*

Daniel 10:13, 20 - 11:1

*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.... Then said he, Knowest thou wherefore I come unto thee? and now will I return to fight with **the prince of Persia**: and when I am gone forth, lo, **the prince of Grecia** shall come. 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.*

Revelation 1:20 - 2:1

*The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are **the angels of the seven churches**: and the seven candlesticks which thou sawest are the seven churches. **Unto the angel of the church of Ephesus** write; These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks.... [the messages are for “the angel” for each of the seven churches].*

191. Aristarchus

Aristarchus was a Macedonian from Thessalonica:

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.*

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.*

Acts 27:2

*And entering into a ship of Adramyttium, we launched, meaning to sail by the coasts of Asia; **one Aristarchus, a Macedonian of Thessalonica**, being with us.*

He was a fellow labourer and fellow prisoner with Paul:

Colossians 4:10

***Aristarchus my fellowprisoner** saluteth you, and Marcus, sister's son to Barnabas, (touching whom ye received commandments: if he come unto you, receive him)*

Philemon 1:23,24

*There salute thee Epaphras, my fellowprisoner in Christ Jesus; Marcus, **Aristarchus**, Demas, Lucas, **my fellowlabourers**.*

192. Sound Doctrine

“*Sound doctrine*” in Scripture does not just mean sound theology in the mind, but means sound practical Christian living:

1 Timothy 1:8-10

*But we know that the law is good, if a man use it lawfully; Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers, For whoremongers, for them that defile themselves with mankind, for menstealers, for liars, for perjured persons, and if there be any other thing that is contrary to **sound doctrine***

1 Timothy 6:3-5

*If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the **doctrine which is according to godliness**; He is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself.*

2 Timothy 4:3,4

*For the time will come when they will not endure **sound doctrine**; but after their own lusts shall they heap to themselves teachers, having itching ears; And they shall turn away their ears from the truth, and shall be turned unto fables.*

Titus 1:6-11

*If any be blameless, the husband of one wife, having faithful children not accused of riot or unruly. For a bishop must be blameless, as the steward of God; not selfwilled, not soon angry, not given to wine, no striker, not given to filthy lucre; But a lover of hospitality, a lover of good men, sober, just, holy, temperate; Holding fast the faithful word as he hath been taught, that he may be able by **sound doctrine** both to exhort and to convince the gainsayers.*

Titus 2

*But speak thou the things which become **sound doctrine**: That the aged men be sober, grave, temperate, sound in faith, in charity, in patience. The aged women likewise, that they be in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things; That they may teach the young women to be sober, to love their husbands, to love their children, To be discreet, chaste, keepers at*

home, good, obedient to their own husbands, that the word of God be not blasphemed. Young men likewise exhort to be sober minded. In all things shewing thyself a pattern of good works: in doctrine shewing uncorruptness, gravity, sincerity, Sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you. Exhort servants to be obedient unto their own masters, and to please them well in all things; not answering again; Not purloining, but shewing all good fidelity; that they may adorn the doctrine of God our Saviour in all things. For the grace of God that bringeth salvation hath appeared to all men, Teaching us that, denying ungodliness and worldly lusts, we should 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. These things speak, and exhort, and rebuke with all authority. Let no man despise thee.

193. Sermons on the Mount and the Plain

There are two similar, but different, sermons given by Christ which may be confused as the same, but they are not. One is in Matthew 5:1-7:27, the other in Luke 6:17-49:

Matthew 5:1,2

*And seeing the multitudes, **he went up into a mountain: and when he was set, his disciples came unto him: And he opened his mouth, and taught them, saying***

Luke 6:17-20

*And he came down with them, and **stood in the plain**, and the company of his disciples, and a great multitude of people out of all Judaea and Jerusalem, and from the sea coast of Tyre and Sidon, which came to hear him, and to be healed of their diseases; And they that were vexed with unclean spirits: and they were healed. And the whole multitude sought to touch him: for there went virtue out of him, and healed them all. And he lifted up his eyes on his disciples, and said, Blessed be ye poor: for yours is the kingdom of God.*

Matthew's account was on a mountain, and Christ sat to speak. Only the disciples were there at first (although the multitudes came later, and were there at the end). Luke's account was in the plain, and Christ stood to speak. The multitudes were already there wanting healing, although Christ's words were only specifically to the disciples.

The "Blessed are..." statements in Matthew are all blessings, and there are nine of them. The ones in Luke are four, and each has its corresponding opposite woe.

Both events took place near Capernaum:

Matthew 8:5

*And **when Jesus was entered into Capernaum**, there came unto him a centurion, beseeching him*

Luke 7:1

*Now **when he had ended all his sayings in the audience of the people, he entered into Capernaum.***

194. Blind Men Healed

[See also: 224. Christ Using Spit]

Several occurrences of Christ healing blind people are mentioned in Scripture, with several different methods of healing:

The healing of two blind men:

Matthew 9:27-31

*And when Jesus departed thence, **two blind men** followed him, crying, and saying, Thou Son of David, have mercy on us. And when he was come into the house, the blind men came to him: and Jesus saith unto them, Believe ye that I am able to do this? They said unto him, Yea, Lord. **Then touched he their eyes, saying, According to your faith be it unto you. And their eyes were opened;** and Jesus straightly charged them, saying, See that no man know it. But they, when they were departed, spread abroad his fame in all that country.*

A demon-possessed, blind and dumb man:

Matthew 12:22

*Then was brought unto him **one possessed with a devil, blind, and dumb:** and he healed him, insomuch that the blind and dumb both spake and saw.*

Blind Bartimaeus:

Matthew 20:29-34

*And as they departed from Jericho, a great multitude followed him. And, behold, **two blind men sitting by the way side**, when they heard that Jesus passed by, cried out, saying, Have mercy on us, O Lord, thou Son of David. And the multitude rebuked them, because they should hold their peace: but they cried the more, saying, Have mercy on us, O Lord, thou Son of David. And **Jesus stood still, and called them, and said, What will ye that I shall do unto you? They say unto him, Lord, that our eyes may be opened. So Jesus had compassion on them, and touched their eyes: and immediately their eyes received sight, and they followed him.***

Mark 10:46-52

*And they came to Jericho: and as he went out of Jericho with his disciples and a great number of people, **blind Bartimaeus, the son of Timaeus, sat by the highway side begging.** And when he heard that it was Jesus of Nazareth, he began to cry out, and say, Jesus, thou Son of David, have mercy on me. And many charged him that he should hold his peace: but he cried the more a great deal, Thou Son of David, have mercy on me. And Jesus stood still, and commanded him to be called. And they call the blind man, saying unto him, Be of good comfort, rise; he calleth thee. And he, casting away his garment, rose, and came to Jesus. And **Jesus answered and said unto him, What wilt thou that I should do unto thee? The blind man said unto him, Lord, that I might receive my sight. 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 18:35-43

*And it came to pass, that as he was come nigh unto Jericho, **a certain blind man sat by the way side begging:** And hearing the multitude pass by, he asked what it meant. And they told him, that Jesus of Nazareth passeth by. And he cried, saying, Jesus, thou Son of David, have mercy on me. And they which went before rebuked him, that he should hold his peace: but he cried so much the more, Thou Son of David, have mercy on me. And Jesus stood, and commanded him to be brought unto him: and when he was come near, **he asked him, Saying, What wilt thou that I shall do unto thee? And he said, Lord, that I may receive my sight. 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.***

A two-stage healing in Bethsaida:

Mark 8:22-26

*And he cometh to Bethsaida; and they bring a blind man unto him, and besought him to touch him. And **he took the blind man by the hand, and led him out of the town; and when he had spit on his eyes, and put his hands upon him, he asked him if he saw ought. And he looked up, and said, I see men as trees, walking. After that he put his hands again upon his eyes, and made him look up: and he was restored, and saw every man clearly.** And he sent him away to his house, saying, Neither go into the town, nor tell it to any in the town.*

The Man Born Blind:

John 9

And as Jesus passed by, he saw a man which was blind from his birth. And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind? Jesus answered, Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him. I must work the works of him that sent me, while it is day: the night cometh, when no man can work. As long as I am in the world, I am the light of the world. When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay, And said unto him, Go, wash in the pool of Siloam, (which is by interpretation, Sent.) He went his way therefore, and washed, and came seeing. The neighbours therefore, and they which before had seen him that he was blind, said, Is not this he that sat and begged? Some said, This is he: others said, He is like him: but he said, I am he. Therefore said they unto him, How were thine eyes opened? He answered and said, A man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash: and I went and washed, and I received sight. Then said they unto him, Where is he? He said, I know not. They brought to the Pharisees him that aforetime was blind. And it was the sabbath day when Jesus made the clay, and opened his eyes. Then again the Pharisees also asked him how he had received his sight. He said unto them, He put clay upon mine eyes, and I washed, and do see. Therefore said some of the Pharisees, This man is not of God, because he keepeth not the sabbath day. Others said, How can a man that is a sinner do such miracles? And there was a division among them. They say unto the blind man again, What sayest thou of him, that he hath opened thine eyes? He said, He is a prophet. But the Jews did not believe concerning him, that he had been blind, and received his sight, until they called the parents of him that had received his sight. And they asked them, saying, Is this your son, who ye say was born blind? how then doth he now see? His parents answered them and said, We know that this is our son, and that he was born blind: But by what means he now seeth, we know not; or who hath opened his eyes, we know not: he is of age; ask him: he shall speak for himself. These words spake his parents, because they feared the Jews: for the Jews had agreed already, that if any man did confess that he was Christ, he should be put out of the synagogue. Therefore said his parents, He is of age; ask him. Then again called they the man that was blind, and said unto him, Give God the praise: we know that this man is a sinner. He answered and said, Whether he be a sinner or no, I know not: one thing I know, that, whereas I was blind, now I see. Then said they to him again, What did he to thee? how opened he thine eyes? He answered them, I have told you already, and ye did not hear: wherefore would ye

hear it again? will ye also be his disciples? Then they reviled him, and said, Thou art his disciple; but we are Moses' disciples. We know that God spake unto Moses: as for this fellow, we know not from whence he is. The man answered and said unto them, Why herein is a marvellous thing, that ye know not from whence he is, and yet he hath opened mine eyes. Now we know that God beareth not sinners: but if any man be a worshipper of God, and doeth his will, him he beareth. Since the world began was it not heard that any man opened the eyes of one that was born blind. If this man were not of God, he could do nothing. They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us? And they cast him out. Jesus heard that they had cast him out; and when he had found him, he said unto him, Dost thou believe on the Son of God? He answered and said, Who is he, Lord, that I might believe on him? And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee. And he said, Lord, I believe. And he worshipped him. And Jesus said, For judgment I am come into this world, that they which see not might see; and that they which see might be made blind. And some of the Pharisees which were with him heard these words, and said unto him, Are we blind also? Jesus said unto them, If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth.

Miscellaneous healings:

Matthew 15:30,31

*And great multitudes came unto him, having with them those that were lame, blind, dumb, maimed, and many others, and cast them down at Jesus' feet; and he healed them: Insomuch that the multitude wondered, when they saw the dumb to speak, the maimed to be whole, the lame to walk, and **the blind to see**: and they glorified the God of Israel.*

Matthew 21:14

And the blind and the lame came to him in the temple; and he healed them.

Luke 7:21

*And in that same hour he cured many of their infirmities and plagues, and of evil spirits; and **unto many that were blind he gave sight.***

Why Different Methods to do the Same Thing?

There must be a purpose behind Christ using different methods to do the same thing. Each one of these methods must be teaching us something about our spiritual blindness.

Only Christ can give us spiritual light. That's the first thing:

Ephesians 5:14

*Awake thou that sleepest, and arise from the dead, and **Christ shall give thee light.***

With **Bartimaeus** this was instantaneous. Suddenly he's alive. We're all born spiritually blind. And when Christ comes into our lives, He makes us see. Suddenly light. The Bible comes alive. The things of God become a reality. We suddenly see the truth.

The two-stage healing in Bethesda is in two parts for a purpose. When we become a Christian, we see spiritual light for the first time, and it's wonderful. But we don't see clearly straight away. We only see men as trees walking. All things have become new, but we don't see them clearly yet. Only when we continue to look up to Christ, do things become clearer.

With **the man born blind**, after he was anointed with the clay he was still blind for a while, and he had to obey Christ and go to the pool of Siloam to wash. This teaches us obedience. Yes, Christ is the only one that can give us light, but we need to change. We need to become obedient to Him. After He has changed us, we might still be in the dark for a while, until we learn some obedience. Even if what He tells us to do seems strange, we still need to obey Him to see clearly.

So the three different methods are teaching us different things about spiritual life.

With both the man born blind and the man in Bethsaida, Christ used His spit. Isn't that strange? What gives us spiritual light? The Word of God, the words of Christ, from His mouth:

Psalm 119:130

The entrance of thy words giveth light; it giveth understanding unto the simple.

That's the picture. If we want spiritual light, we must come to Jesus Christ. Not me, not Mohammed, not Buddha, but Jesus Christ. His words are living and powerful:

Psalm 19:7

The law of the Lord is perfect, converting the soul.

Hebrews 4:12

For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.

195. The Twelve Disciples

Complete lists:

Matthew 10:2-4

*Now the names of the twelve apostles are these; The first, Simon, who is called Peter, and Andrew his brother; James the son of Zebedee, and John his brother; Philip, and Bartholomen; Thomas, and Matthew the publican; **James the son of Alphaeus, and Lebbaeus, whose surname was Thaddaeus; Simon the Canaanite, and Judas Iscariot, who also betrayed him.***

Mark 3:16-19

*And Simon he surnamed Peter; And James the son of Zebedee, and John the brother of James; and he surnamed them Boanerges, which is, The sons of thunder: And Andrew, and Philip, and Bartholomen, and Matthew, and Thomas, and **James the son of Alphaeus, and Thaddaeus, and Simon the Canaanite, And Judas Iscariot, which also betrayed him: and they went into an house.***

Luke 6:13-16

*And when it was day, he called unto him his disciples: and of them he chose twelve, whom also he named apostles; Simon, (whom he also named Peter,) and Andrew his brother, James and John, Philip and Bartholomen, Matthew and Thomas, **James the son of Alphaeus, and Simon called Zelotes, And Judas the brother of James, and Judas Iscariot, which also was the traitor.***

Acts 1:13

*And when they were come in, they went up into an upper room, where abode both Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomen, and Matthew, **James the son of Alphaeus, and Simon Zelotes, and Judas the brother of James.***

Notes:

(1.) Judas Iscariot is missing in the list in Acts, because he is not with them any more.

(2.) Matthew and Mark call Simon “*Simon the Canaanite,*” Luke calls him “*Simon Zelotes.*”

(3.) Matthew mentions “*Lebbaeus, whose surname was Thaddaeus,*” Mark calls him simply “*Thaddeus,*” and Luke calls him “*Judas the brother of James.*” He is obviously the one whom John calls “*Judas (not Iscariot),*” who is the brother of “*James son of Alphaeus*”:

John 14:22

Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world?

(4.) John also speaks of a Nathanael:

John 1:45-49

Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph. And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see. Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile! Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig tree, I saw thee. Nathanael answered and saith unto him, Rabbi, thou art the Son of God; thou art the King of Israel.

John 21:2

There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the sons of Zebedee, and two other of his disciples.

The best we can guess is that this is “*Bartholomen.*”

Incomplete lists:

John 21:2

There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the sons of Zebedee, and two other of his disciples.

John 1:40-45

One of the two which heard John speak, and followed him, was Andrew, Simon Peter's brother. He first findeth his own brother Simon, and saith unto him, We have found the Messias, which is, being interpreted, the Christ. And he brought him

to Jesus. And when Jesus beheld him, he said, Thou art Simon the son of Jona: thou shalt be called Cephas, which is by interpretation, A stone. The day following Jesus would go forth into Galilee, and findeth **Philip**, and saith unto him, Follow me. Now Philip was of Bethsaida, the city of Andrew and Peter. Philip findeth **Nathanael**, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph.

Choosing Matthias was not a Mistake:

In finding a successor for Judas Iscariot, the eleven apostles got together a shortlist of two. The replacement apostle needed to have been with Christ all the time, from the baptism of John right up to the ascension:

Acts 1:21,22

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.

They then prayed, then cast lots, Matthias being the one chosen as the replacement:

Acts 1:26

And they gave forth their lots; and the lot fell upon Matthias; and he was numbered with the eleven apostles.

Some say that choosing Matthias as a twelfth apostle in place of Judas was man's choice not God's, God overruling the decision by raising up Paul. But that's not true. Matthias was the twelfth apostle. Paul was chosen as a thirteenth "*as of one born out of due time*":

1 Corinthians 15:5-8

And that he was seen of Cephas, then of the twelve: After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep. After that, he was seen of James; then of all the apostles. And last of all he was seen of me also, as of one born out of due time.

This parallels the patriarchs, of whom there were always only officially twelve, but God didn't give the Levites an inheritance, and instead split the tribe of Joseph into two to keep the number twelve, but in actual fact there were thirteen.

This verse in 1 Corinthians occurred during the forty days between Christ's resurrection and His ascension. Surely then there were only eleven apostles, as Judas had left and Matthias had not been chosen yet. However, Matthias, and not Paul, would have been there, albeit before his official election to the office of apostle.

And they are called "*the twelve*" again later on in Acts, long before Paul came on the scene:

Acts 6:2

*Then **the twelve** called the multitude of the disciples unto them, and said, It is not reason that we should leave the word of God, and serve tables.*

Matthew:

In the account of Matthew's calling, Matthew calls himself "*Matthben,*" but Mark and Luke call him "*Levi.*" After his conversion, he wanted to be known by his new name:

Matthew 9:9,10

*And as Jesus passed forth from thence, he saw a man, named **Matthew**, sitting at the receipt of custom: and he saith unto him, Follow me. And he arose, and followed him. And it came to pass, as Jesus sat at meat in the house, behold, many publicans and sinners came and sat down with him and his disciples.*

Mark 2:14,15

*And as he passed by, he saw **Levi the son of Alphaeus** sitting at the receipt of custom, and said unto him, Follow me. And he arose and followed him. And it came to pass, that, as Jesus sat at meat in his house, many publicans and sinners sat also together with Jesus and his disciples: for there were many, and they followed him.*

Luke 5:27-29

*And after these things he went forth, and saw a publican, named **Levi**, sitting at the receipt of custom: and he said unto him, Follow me. And he left all, rose up, and followed him. And Levi made him a great feast in his own house: and there was a great company of publicans and of others that sat down with them.*

In the lists of apostles however, both Mark and Luke use the name "Matthem."

196. Chronology of the Patriarchs

Abraham was 100 when he had Isaac:

Genesis 21:5

And Abraham was an hundred years old, when his son Isaac was born unto him.

Abraham was 175 when he died:

Genesis 25:7

And these are the days of the years of Abraham's life which he lived, an hundred threescore and fifteen years.

Isaac was 40 when he married Rebekah:

Genesis 25:20

And Isaac was forty years old when he took Rebekah to wife, the daughter of Bethuel the Syrian of Padanaram, the sister to Laban the Syrian.

– Therefore Abraham was 140 when Isaac married Rebekah.

Isaac was 60 when Jacob was born:

Genesis 25:26

And after that came his brother out, and his hand took hold on Esau's heel; and his name was called Jacob: and Isaac was threescore years old when she bare them.

– Therefore Abraham was 160 when Jacob was born.

– Therefore Isaac was 75 and Jacob was 15 when Abraham died.

Isaac was 180 when he died:

Genesis 35:28

And the days of Isaac were an hundred and fourscore years.

– Therefore Jacob was 120 when Isaac died.

Joseph was 17 when he was sold by his brothers into Egypt:

Genesis 37:2

*These are the generations of Jacob. **Joseph, being seventeen years old**, was feeding the flock with his brethren; and the lad was with the sons of Bilhah, and with the sons of Zilpah, his father's wives: and Joseph brought unto his father their evil report.*

Joseph was 30 when he was released from prison:

Genesis 41:46

*And **Joseph was thirty years old when he stood before Pharaoh king of Egypt**. And Joseph went out from the presence of Pharaoh, and went throughout all the land of Egypt.*

– *Then there were seven years of plenty and two years of famine before Jacob was reunited with Joseph, therefore Joseph was 39 when this happened.*

Jacob was 130 when they all went to Egypt:

Genesis 47:9

*And **Jacob said unto Pharaoh, The days of the years of my pilgrimage are an hundred and thirty years: few and evil have the days of the years of my life been, and have not attained unto the days of the years of the life of my fathers in the days of their pilgrimage.***

– *Therefore Joseph was born when Jacob was 91.*

Jacob was 147 when he died:

Genesis 47:28

*And **Jacob lived in the land of Egypt seventeen years: so the whole age of Jacob was an hundred forty and seven years.***

– *Therefore Joseph was 56 when Jacob died.*

Joseph was 110 when he died:

Genesis 50:26

*So **Joseph died, being an hundred and ten years old:** and they embalmed him, and he was put in a coffin in Egypt.*

197. Christ Learning

God became flesh. He became a babe in the form of Jesus Christ. So He had to grow. So He had to learn:

Hebrews 5:8,9

Though he were a Son, yet learned he obedience by the things which he suffered; And being made perfect, he became the author of eternal salvation unto all them that obey him

Luke 2:40

And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him.

Luke 2:52

And Jesus increased in wisdom and stature, and in favour with God and man.

He didn't waste His time learning rubbish though. By the time He was twelve, He was astonishing the doctors in the Temple:

Luke 2:42,46,47

And when he was twelve years old, they went up to Jerusalem after the custom of the feast.... And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions. And all that heard him were astonished at his understanding and answers.

198. Pride is Vanity

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.***

God Resisteth the Proud:

Job 40:12-14

Look on every one that is proud, and bring him low; and tread down the wicked in their place. Hide them in the dust together; and bind their faces in secret. Then will I also confess unto thee that thine own right hand can save thee.

Psalms 138:6

Though the Lord be high, yet hath he respect unto the lowly: but the proud he knoweth afar off.

James 4:6

But he giveth more grace. Wherefore he saith, God resisteth the proud, but giveth grace unto the humble.

1 Peter 5:5-7

Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for 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: Casting all your care upon him; for he careth for you.

Pride is Vanity:

1 Samuel 12:21

And turn ye not aside: for then should ye go after vain things, which cannot profit nor deliver; for they are vain.

2 Kings 18:20

Thou sayest, (but they are but vain words,) I have counsel and strength for the war. Now on whom dost thou trust, that thou rebellest against me?

Psalm 2:1

*Why do **the heathen rage, and the people imagine a vain thing?***

Psalm 4:2

*O ye sons of men, **how long will ye turn my glory into shame? how long will ye love vanity, and seek after leasing? Selah.***

Psalm 10:6,7

***He hath said in his heart, I shall not be moved: for I shall never be in adversity.** His mouth is full of cursing and deceit and fraud: under his tongue is mischief and vanity.*

Psalm 12:2,3

***They speak vanity every one with his neighbour: with flattering lips and with a double heart do they speak.** The LORD shall cut off all flattering lips, and the tongue that speaketh proud things*

Psalm 33:17

An horse is a vain thing for safety: neither shall he deliver any by his great strength.

Psalm 39:4,5

***Lord, make me to know mine end, and the measure of my days, what it is; that I may know how frail I am.** Behold, thou hast made my days as an handbreadth; and mine age is as nothing before thee: **verily every man at his best state is altogether vanity.** Selah.*

Psalm 39:11

***When thou with rebukes dost correct man for iniquity, thou makest his beauty to consume away like a moth: surely every man is vanity.** Selah.*

Psalm 62:9

Surely men of low degree are vanity, and men of high degree are a lie: to be laid in the balance, they are altogether lighter than vanity.

Psalm 78:32,33

For all this they sinned still, and believed not for his wondrous works. Therefore their days did he consume in vanity, and their years in trouble.

Psalm 94:11

The LORD knoweth the thoughts of man, that they are vanity.

Psalm 127:1,2

Except the LORD build the house, they labour in vain that build it: except the LORD keep the city, the watchman waketh but in vain. It is vain for you to rise up early, to sit up late, to eat the bread of sorrows: for so he giveth his beloved sleep.

Psalm 144:4,8

Man is like to vanity: his days are as a shadow that passeth away.... Whose mouth speaketh vanity, and their right hand is a right hand of falsehood.

Proverbs 21:6

The getting of treasures by a lying tongue is a vanity tossed to and fro of them that seek death.

Proverbs 22:8

He that soweth iniquity shall reap vanity: and the rod of his anger shall fail.

Proverbs 31:30

Favour is deceitful, and beauty is vain: but a woman that feareth the LORD, she shall be praised.

Ecclesiastes 1:14

I have seen all the works that are done under the sun; and, behold, all is vanity and vexation of spirit.

Ecclesiastes 5:7

For in the multitude of dreams and many words there are also divers vanities: but fear thou God.

Isaiah 5:18

Woe unto them that draw iniquity with cords of vanity, and sin as it were with a cart rope

Isaiah 40:17

All nations before him are as nothing; and they are counted to him less than nothing, and vanity.

Jeremiah 4:30

*And when thou art spoiled, what wilt thou do? **Though thou clothest thyself with crimson, though thou deckest thee with ornaments of gold, though thou rentest thy face with painting, in vain shalt thou make thyself fair; thy lovers will despise thee, they will seek thy life.***

Jeremiah 10:3

*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.*

Ezekiel 13:8

*Therefore thus saith the Lord GOD; Because **ye have spoken vanity**, and seen lies, therefore, behold, I am against you, saith the Lord GOD.*

Matthew 6:7

*But when ye pray, **use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking.***

Mark 7:7

*Howbeit **in vain do they worship me, teaching for doctrines the commandments of men.***

1 Corinthians 3:20

*And again, The Lord knoweth **the thoughts of the wise, that they are vain.***

Colossians 2:18

*Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, **vainly puffed up by his fleshly mind***

1 Timothy 1:6,7

*From which some having swerved have turned aside unto **vain jangling; Desiring to be teachers of the law;** understanding neither what they say, nor whereof they affirm.*

1 Timothy 6:20,21

*O Timothy, keep that which is committed to thy trust, avoiding profane and **vain babblings, and oppositions of science falsely so called: Which some professing have erred concerning the faith.** Grace be with thee. Amen.*

2 Timothy 2:16

*But shun **profane and vain babblings:** for they will increase unto more ungodliness.*

Titus 1:10

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

James 1:26

*If any man among you **seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain.***

1 Peter 1:18

*Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from **your vain conversation received by tradition from your fathers***

2 Peter 2:18

*For when **they speak great swelling words of vanity,** they allure through the lusts of the flesh, through much wantonness, those that were clean escaped from them who live in error.*

199. Ignorance “Having no Sin”

Nobody can say they have no sin:

Ecclesiastes 7:20

For there is not a just man upon earth, that doeth good, and sinneth not.

Romans 3:23

For all have sinned, and come short of the glory of God

1 John 1:8

If we say that we have no sin, we deceive ourselves, and the truth is not in us.

But there are some verses which speak of some people having no sin:

(1.) John 9:39-41

*And Jesus said, For judgment I am come into this world, that they which see not might see; and that they which see might be made blind. And some of the Pharisees which were with him heard these words, and said unto him, Are we blind also? Jesus said unto them, **If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth.***

We are all arrogant enough to think we can “see” spiritually. We are all like the Pharisees. And, like the Pharisees, we are really altogether blind to spiritual things. We can’t really “see” at all. Our arrogance in itself is a sin. We’re convinced that “we see” when we don’t, therefore our sin remaineth. We need to be humbled by the Lord in order for us to have our sin forgiven. Only then can we begin to “see” properly, when we forsake our arrogance, realise our blindness by nature, and trust in the Lord to reveal spiritual things to us.

(2.) John 15:22-24

If I had not come and spoken unto them, they had not had sin: but now they have no cloke for their sin. He that hateth me hateth my Father also. If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father.

Christ spoke to them and performed miracles before them, and they still didn't "see." He says that if He hadn't done these things before them, they "*had not had sin.*" That doesn't mean they would have been sinless altogether, that is impossible, for all men are sinners. It simply means they would have been less culpable for their sin, more sin now being held against them because they have seen and heard Him and rejected Him. The more we know of the Law and of Christ, the more we are culpable:

Luke 12:47,48

*And that servant, **which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes.** For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more.*

But we still deserve punishment for our sin, because none of us have any excuse for it:

Romans 1:19,20

*Because **that which may be known of God is manifest in them; for God hath shewed it unto them. 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***

(3.) Romans 7:7-12

*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.** And the commandment, which was ordained to life, I found to be unto death. For sin, taking occasion by the commandment, deceived me, and by it slew me. Wherefore the law is holy, and the commandment holy, and just, and good.*

Here, Paul is saying that before he came across the Law, he was "alive," and "sin was dead" in him. In other words, breaking the law didn't used

to bother him, because he didn't realise he was doing it. But when the seriousness of breaking it came to his attention, sin "*revived*." Notice, it "*revived*," showing that it was always there really, but just didn't bother him before. Now it does. Now, he has "*died*," he is no longer "*alive*," because he can't do the things he used to do any more.

Now Christ has changed him, he now wants to do good, but finds it impossible in himself to do so:

Romans 7:22,23

For I delight in the law of God after the inward man: But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.

He now sees how wretched he is in this condition. But Christ delivers him from it:

Romans 7:24,25

O wretched man that I am! who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin.

Other verses speak of being "*ignorant*" of sin:

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

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.

In all these cases, ignorance and unbelief are not unforgivable sins, we are all born into such a condition. The wonderful thing is that mercy can still be obtained through Jesus Christ.

Anyone who is ignorant of the law is still a law-breaker:

Romans 2:12

*For as many as **have sinned without law** shall also perish without law: and as many as **have sinned in the law** shall be judged by the law*

But their culpability is less:

Romans 5:12-14

*Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that **all have sinned**: (For until the law sin was in the world: but sin is not imputed when there is no law. 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.*

Cannot sin

There are some verses which apply only to Christians, stating that they "cannot sin":

1 John 3:6

Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither known him.

1 John 3:9

*Whosoever is born of God **doth not commit sin**; for his seed remaineth in him: and **he cannot sin**, because he is born of God.*

1 John 5:18

*We know that whosoever is born of God **sinneth not**; but he that is begotten of God keepeth himself, and that wicked one toucheth him not.*

This doesn't mean Christians can never sin, we are all sinners still until the day we die, as Paul found out (Romans 7:24,25 above). This means

that, only as much as we “*abide in Him,*” so much we cannot sin. None of us can do this perfectly by any means, we all fall so far short.

200. Madness

True Christian behaviour being thought mad:

Elisha's servant:

2 Kings 9:11

*Then Jehu came forth to the servants of his lord: and one said unto him, Is all well? **wherefore came this mad fellow to thee?** And he said unto them, Ye know the man, and his communication.*

Jesus Christ:

John 10:19-21

*There was a division therefore again among the Jews for these sayings. And **many of them said, He hath a devil, and is mad;** why hear ye him? Others said, These are not the words of him that hath a devil. Can a devil open the eyes of the blind?*

Rhoda:

Acts 12:13-15

*And as Peter knocked at the door of the gate, a damsel came to hearken, named Rhoda. And when she knew Peter's voice, she opened not the gate for gladness, but ran in, and told how Peter stood before the gate. And **they said unto her, Thou art mad.** But she constantly affirmed that it was even so. Then said they, It is his angel.*

Paul:

Acts 26:24,25

*And as he thus spake for himself, Festus said with a loud voice, **Paul, thou art beside thyself; much learning doth make thee mad.** But he said, I am not mad, most noble Festus; but speak forth the words of truth and soberness.*

True examples of mad behaviour:

The church behaving badly:

1 Corinthians 14:23-25

If therefore the whole church be come together into one place, and all speak with tongues, and there come in those that are unlearned, or unbelievers, will they not say that ye are mad? But if all prophesy, and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all: And thus are the secrets of his heart made manifest; and so falling down on his face he will worship God, and report that God is in you of a truth.

Madness because of judgment:

Deuteronomy 28:33,34

*The fruit of thy land, and all thy labours, shall a nation which thou knowest not eat up; and thou shalt be only oppressed and crushed away: So that **thou shalt be mad for the sight of thine eyes which thou shalt see.***

David feigning madness:

1 Samuel 21:13-15

And he changed his behaviour before them, and feigned himself mad in their hands, and scrabbled on the doors of the gate, and let his spittle fall down upon his beard. Then said Achish unto his servants, Lo, ye see the man is mad: wherefore then have ye brought him to me? Have I need of mad men, that ye have brought this fellow to play the mad man in my presence? shall this fellow come into my house?

Saul before conversion:

Acts 26:11

And I punished them oft in every synagogue, and compelled them to blaspheme; and being exceedingly mad against them, I persecuted them even unto strange cities.

Other occurrences of “mad”:

Psalm 102:8

*Mine enemies reproach me all the day; and **they that are mad against me are sworn against me.***

Proverbs 26:18,19

As a mad man who casteth firebrands, arrows, and death, So is the man that deceiveth his neighbour, and saith, Am not I in sport?

Ecclesiastes 2:2

***I said of laughter, It is mad:** and of mirth, What doeth it?*

Ecclesiastes 7:7

*Surely **oppression maketh a wise man mad;** and a gift destroyeth the heart.*

Isaiah 44:24,25

*Thus saith the Lord, thy redeemer, and he that formed thee from the womb, I am the Lord that maketh all things; that stretcheth forth the heavens alone; that spreadeth abroad the earth by myself; That frustrateth the tokens of the liars, and **maketh diviners mad;** that turneth wise men backward, and maketh their knowledge foolish*

Jeremiah 25:16

*And **they shall drink, and be moved, and be mad,** because of the sword that I will send among them.*

Jeremiah 29:26

*The Lord hath made thee priest in the stead of Jehoiada the priest, that ye should be officers in the house of the Lord, **for every man that is mad, and maketh himself a prophet,** that thou shouldest put him in prison, and in the stocks.*

Jeremiah 50:38

*A drought is upon her waters; and they shall be dried up: for it is the land of graven images, and **they are mad upon their idols.***

Jeremiah 51:7

*Babylon hath been a golden cup in the Lord's hand, that made all the earth drunken: the nations have drunken of her wine; therefore **the nations are mad.***

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.*

Other occurrences of “madness”:

Deuteronomy 28:28

The Lord shall smite thee with madness, and blindness, and astonishment of heart

Ecclesiastes 1:17

*And I gave my heart to know wisdom, and **to know madness** and folly: I perceived that this also is vexation of spirit.*

Ecclesiastes 2:12

*And I turned myself to behold wisdom, **and madness**, and folly: for what can the man do that cometh after the king? even that which hath been already done.*

Ecclesiastes 7:25

*I applied mine heart to know, and to search, and to seek out wisdom, and the reason of things, and to know the wickedness of folly, even of foolishness **and madness***

Ecclesiastes 9:3

*This is an evil among all things that are done under the sun, that there is one event unto all: yea, also the heart of the sons of men is full of evil, and **madness is in their heart while they live**, and after that they go to the dead.*

Ecclesiastes 10:13

*The beginning of the words of his mouth is foolishness: and **the end of his talk is mischievous madness.***

Zechariah 12:4

*In that day, saith the Lord, **I will smite every horse with astonishment, and his rider with madness**: and I will open mine eyes upon the house of Judah, and will smite every horse of the people with blindness.*

Luke 6:11

*And **they were filled with madness**; and communed one with another what they might do to Jesus.*

2 Peter 2:16

*But was rebuked for his iniquity; the dumb ass speaking with man's voice forbad **the madness of the prophet**.*

End of Volume Two
