

Bible Notes

Volume 1

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Bible Notes Volume 1

1. Fasting

Fasting is not in the Law of Moses. So it was never required nor compulsory for anyone. The first occurrence in the Bible is in Judges 20:

Judges 20:26

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

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

Psalms 35:13

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

Psalms 69:10

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

We are not to show the world we are fasting:

Matthew 6:16-18

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

2. Sword of the Lord

The “*Sword of the Lord*” means the plague.

1 Chronicles 21:12

Three days the sword of the LORD, even the pestilence, in the land, and the angel of the LORD destroying throughout all the coasts of Israel.

2 Kings 19:35

And it came to pass that night, that the angel of the LORD went out, and smote in the camp of the Assyrians an hundred fourscore and five thousand: and when they arose early in the morning, behold, they were all dead corpses.

Psalms 78:49,50

He cast upon them the fierceness of his anger, wrath, and indignation, and trouble, by sending evil angels among them. He made a way to his anger; he spared not their soul from death, but gave their life over to the pestilence.

3. Perfection

“*Perfection*” means maturity.

Hebrews 6:1,2

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

1 Corinthians 13:10

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

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

Psalms 139:10

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

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

2 Timothy 3:16,17

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

Scripture is given that the man of God may be “*perfect*,” i.e. mature.

1 Kings 15:3

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

1 Kings 15:14

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

2 Chronicles 16:9

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

We see in these passages that a heart described as being “*perfect*” is not one that is without sin, but one that is mature in the things of God. God shews himself strong in those whose “*hearts are perfect*.”

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

Perfect Heart

2 Kings 20:3

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

1 Chronicles 12:38

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

1 Chronicles 28:9

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

1 Chronicles 29:9

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

1 Chronicles 29:19

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

2 Chronicles 19:9

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

2 Chronicles 25:2

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

Psalm 101:2

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

Isaiah 38:3

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

4. Noah “by sevens,” “by two”

Genesis 7:2,3

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

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

“by two” is singular, i.e. one pair.

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

5. Know the Lord

Know the Lord

This phrase occurs six times in the Bible:

1 Samuel 3:7

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

Isaiah 19:21

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

Jeremiah 31:34

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

Hosea 2:20

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

Hosea 6:3

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

Hebrews 8:11

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

In all these passages, the phrase means the knowing of the Lord *savingly*. Note that in Jeremiah 31:34, the Old Covenant taught that people should “*know the Lord*.” This was their duty. Only if they embraced the New Covenant would any of them come to know God truly.

Know that I am the Lord

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

Exodus 6:7

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

Exodus 7:5

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

Exodus 14:18

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

6. Women at the Cross

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

Matthew 27:56 tells us there were:

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

Mark 15:40 tells us there were:

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

Luke 24:10 tells us there were:

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

John 19:25 tells us there were:

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

Therefore logical deduction tells us that:

(1.) Salome was Zebedee's wife (Matthew 27:56), and was Christ's mother's sister (John 19:25). Therefore when Christ committed His mother to John, John was actually His cousin, and a believer, whereas Mary's other children were not believers at this time (John 7:5), they came to believe later (Acts 1:14).

(2.) Mary the mother of James the less and Joses could have been Christ's mother as He did have brethren with those names (Matthew 13:55), but it would have been odd for the gospel writers not to say she was the mother of Christ Himself. Having said that, maybe they were trying to stop people worshipping her (although John mentions Christ's mother).

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

If "James the less" refers to the less well-known apostle James the son of Alphaeus, then Mary the mother of James the less and Joses would be Alphaeus's wife. (And Joses could be Judas (not Iscariot), who was also an apostle and James's brother (Luke 6:16)).

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

- Mary Magdalene
- Mary the mother of James the less and Joses
(these two, with Salome, (Mark 16:1), Joanna and other women (Luke 24:10) went to anoint Christ's body on the resurrection morning)
- Mary the mother of Jesus Christ
- Mary the wife of Cleopas
(these two did not go with the party to anoint Christ's body on resurrection morning).

7. Sabbaths and Holy Days

Old Testament Festival Days

From Leviticus 23 we see that:

v.2 - all these festivals are “*holy convocations*,” i.e. ordinarily, no work is to be done on them. This not working is of two distinct types: “NO WORK,” and the less strict “NO SERVILE WORK”:

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

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

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

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

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

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

Note in all this that the only extra Sabbath (over and above the weekly Sabbath) on which NO WORK at all was to be done, was the Day of Atonement. This has now been done away with since Christ has come, as He is the true atonement for His people before God the Father in heaven. Also see Leviticus 16:29; Numbers 29:7.

All other holy days in the Old Testament require doing NO SERVILE WORK, which had a less strict application, c.f. Numbers 8:25,26 - When the Levites reached the age of 50, they continued to “*minister with their brethren in the tabernacle of the congregation, to keep the charge*,” but they “*did no service*,” i.e. “*no servile work*.” Note that Deuteronomy 16:8 refers to the last day of Passover as one in which “*no work*” was to be done, but this can be interpreted by clearer passages in Scripture (i.e. Leviticus 23:8) as “*no servile work*”.

The Christian Sabbath

More and more Christians are coming to believe that Saturday is the Sabbath day for us today, having been persuaded that it was Constantine who changed the sabbath day to a

Sunday, and that the church has been worshipping on the wrong day ever since merely by tradition. That's not true, because there is Biblical warrant for the use of the first day of the week for Christian worship:

John 20:19

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

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

Acts 20:7

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

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

1 Corinthians 16:2

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

Again, it seems that they regularly met on the first day of the week.

Revelation 1:10

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

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

The Fourth Commandment states:

Exodus 20:8-11

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

The original instruction in the Ten Commandments was not to "remember the seventh day," but to "*remember the Sabbath day*," i.e. the rest day ("*Sabbath*" = "*rest*"). Immediately after this instruction, the concept of resting one day in seven is established. There is nothing magic about the seventh day (Saturday), but the concept is established here of the Lord wanting us to rest one day in seven. The sabbath rest day was thus left open for a change to the first day of the week after Christ's resurrection.

Note the parallel passage in Deuteronomy does not mention what God did at Creation at all:

Deuteronomy 5:12-15

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

I agree that Constantine and the Roman church (especially) did a lot of damage. There is certainly no Biblical warrant for the celebration of Christmas or Easter (or any of the other dates in the church calendar), but I don't have a problem at all with the idea that the sabbath rest day changed from the seventh day to the first day of the week.

Today's Festival days condemned

Jeremiah 10:1-4

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

Proverbs 15:27

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

8. Joanna, Genealogy of Christ

The name Joanna occurs three times in the Bible:

Luke 8:3

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

Here we see that Joanna is a FEMALE name.

Luke 24:10

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

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

Luke 3:27

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

This is part of the genealogy of Christ. Note the words "*the son*" is in italics in the Authorised Version of the Bible, which means it is not in the original Greek. The inclusion of a female name here proves that some names in the genealogy were female (on occasions when there were no male heirs). Many modern Bible translations change this to *Joannas* or *Joanan*, which are men's names, but they have no warrant to do so because we can't get away from the fact that the original Greek says "*Joanna*."

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

Therefore the genealogies in both Luke 3 and Matthew 1 are of Joseph. It is popularly taught that one of these genealogies is that of Mary, but that cannot be, because, firstly, both explicitly state they are the genealogy of Joseph, and secondly, Mary was not from the line of Judah but from the Levites as she was "*cousin to Elizabeth*" (Luke 1:36), who we are told was descended from the High Priestly line (Luke 1:5 "*of the daughters of Aaron*").

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

Luke 2:4-5

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

Mary cannot be of the line of Judah, because the prophesy of Jeremiah 22:30 could not then be fulfilled:

Jeremiah 22:30

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

This is similar to the prophecy given to Hezekiah that his line will be made eunuchs:

Isaiah 39:7

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

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

(1.) Luke 8:20

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

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

(2.) John 19:27

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

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

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

9. Child

There are several words for child in the New Testament:

Brephos

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

Luke 1:41

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

Luke 2:12

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

Nepios

This is another word for "*babe*," But this tends to refer to immaturity:

Matthew 11:25

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

Hebrews 5:13

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

Paidion

This is usually translated “*child*”.

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

Luke 2:17

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

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

Luke 2:21

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

Matthew 19:13-14

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

Unusually, the adult Christ is referred to as God’s “*child*” (as opposed to the usual, “*Son.*”):

Acts 3:26

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

Acts 4:27

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

Acts 4:30

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

Pais

This refers to a slightly older child, an adolescent:

Luke 2:42-43

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

Teknon

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

Luke 2:48

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

John 11:52

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

2 Peter 2:14

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

10. The Gospel

What is "The Gospel"? If you look at most Evangelical churches today, you would think it is: "Jesus loves you. He loves you so much that He died for you. Don't spurn His love for you, come to Him."

This is not "The Gospel." In the Bible, "The Gospel" is as follows:

The Gospel in Matthew

Matthew 3:2

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

Matthew 3:7-8

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

Matthew 4:17

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

Matthew 4:23

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

Matthew 9:13

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

Matthew 10:7

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

Matthew 11:28-30

Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.

Matthew 12:35-37

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

Matthew 12:50

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

Matthew 16:24-25

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

Matthew 18:3

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

Matthew 19:16-17

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

Matthew 19:28-29

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

Matthew 24:14

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

Matthew 28:19-20

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

The Gospel in Acts

Acts 2:21

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

Acts 2:38-39

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

Acts 2:40

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

Acts 3:19

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

Acts 4:12

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

Acts 8:22

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

Acts 8:37

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

Acts 9:20

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

Acts 10:42-43

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

Acts 13:38-39

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

Acts 14:15

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

Acts 15:11

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

Acts 16:31

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

Acts 17:3

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

Acts 17:30-31

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

Acts 19:4

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

Acts 20:21

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

Acts 20:24

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

Acts 24:24-25

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

Acts 26:18

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

Acts 26:20

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

The Gospel in the Old Testament

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

Romans 3:20

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

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

Romans 3:29,30

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

1 Peter 4:6

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

Adam:

Genesis 3:15

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

Noah:

1 Peter 3:18-20

For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit: by which also he went and preached unto the spirits in prison; which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water.

Abraham:

Galatians 3:8

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

Moses:

1 Corinthians 10:1-4

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

Hebrews 4:2

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

David:

2 Samuel 7:12-16

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

1 Chronicles 17:11-14

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

Isaiah:

Many passages in Isaiah, especially chapter 53.

Isaiah 7:14

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

11. No Pleasure / Grieve

No pleasure

This is equivalent to God's anger.

Ezekiel 33:11

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

In this verse we may be inclined to think that the opposite of God's pleasure is His sadness at the death of the wicked. But:

- (1) God can never be "sad", He performs ALL his works.
- (2) The opposite of "pleasure" is "anger".

Psalms 5:4,5

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

Malachi 1:10

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

Hebrews 10:38,39

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

Grieve

This is also equivalent to God's anger:

Genesis 6:6

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

Judges 10:16

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

1 Samuel 20:34

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

1 Chronicles 4:10

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

Psalms 78:40

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

Psalms 95:10

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

Psalms 112:10

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

Isaiah 58:3

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

Lamentations 3:33

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

Ephesians 4:30

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

James 5:9

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

God cannot be “saddened,” as He is never sad or frustrated at anything. Rather when the Bible talks about God being “*grieved*” it means “*angered*”:

Mark 3:5

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

12. God as Justified and Sanctified

Justification

In the following passages God (or Christ) is said to be “*justified*.” It cannot be that He is *made* just, as God is just already. It must mean the opposite of “condemned,” i.e. *declared* just.

Psalms 51:4

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

Isaiah 5:23

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

Men cannot do this except by declaration.

Sanctification

In the following passages God (or Christ) is said to be “*sanctified*.” Therefore it cannot mean every day in every way He is getting better and better, because God cannot get better. It must mean a “*setting apart*” more and more from the world. In this sense our sanctification is progressive, i.e. more and more being set apart from the world. In God’s case it is a declaration of His already being set apart from it.

John 17:19

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

Isaiah 5:16

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

13. Jewish New Year

The law stated that the beginning of the year was in the spring:

Exodus 12:2

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

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

Leviticus 25:9,10

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

14. Psalm Titles

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

Firstly, from the fact that many Psalms have titles "A Psalm" or "A Song," that the Book of Psalms is what is referred to in the phrase "*Psalms, Hymns and Spiritual Songs*" mentioned in Ephesians 5:19 and Colossians 3:16.

Secondly, we encounter quite a few psalms with the title "*To the Chief Musician.*" This does not necessarily mean someone playing a musical instrument, this could simply mean the cantor, to use the language of the synagogue, i.e. the man who leads the singing.

Thirdly, there are some Hebrew words in the titles which are not directly translated. There are only two of these, namely "*Maschil*" and "*Michtam.*" These purely indicate the mood of the psalm, and therefore the type of tune to sing. i.e. "*Maschil*" means "song of contemplation" and "*Michtam*" is an uncertain term, but indicates the mood of the psalm.

Fourthly, we may encounter Hebrewisms, which occur in the titles of some of the psalms. In some modern translations, these are translated as, for example, "*on stringed instruments*" and "*on the flute*" etc. I tabulate all of these below, indicating which psalm they belong to and the usual translation:

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

Upon Nehiloth [*For flutes*] Psalm 5

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

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

Upon Muthlabben [*dying*] Psalm 9

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

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

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

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

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

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

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

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

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

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

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

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

15. Paul’s Infirmary

Paul had an infirmity in the flesh:

2 Corinthians 12:7-9

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

2 Corinthians 10:1

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

It was connected with his eyesight:

Galatians 4:13-15

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

It was connected with his speech:

2 Corinthians 10:10

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

1 Corinthians 2:3-5

And I was with you in weakness, and in fear, and in much trembling. And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: that your faith should not stand in the wisdom of men, but in the power of God.

2 Corinthians 11:6

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

It was connected with his whole body:

2 Corinthians 10:10

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

16. Specially

This could also mean "namely":

Deuteronomy 4:10

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

Acts 25:26

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

1 Timothy 4:10

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

1 Timothy 5:8

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

Titus 1:10

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

Philemon v.16

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

17. Wise in Your Own Conceit

This phrase means not knowing the wisdom of God, but thinking you have our own wisdom.

Proverbs 18:11

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

Proverbs 26:5

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

Proverbs 26:12

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

Proverbs 26:16

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

Proverbs 28:11

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

Romans 11:25

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

Romans 12:16

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

18. Prayer for Others is Effectual

James 5:15,16

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

The prayer of faith of the elders shall save (note not necessarily “heal”) the sick.

1 John 5:16

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

Matthew 9:2

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

Mark 2:5

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

Luke 5:20

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

Note it was when Christ saw THEIR faith that He healed the paralytic.

John 20:23

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

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

19. Generation

Many people believe that everything foretold by Christ in Matthew 24 took place before AD 70 when Jerusalem was destroyed. This bases itself solely upon one particular interpretation of the word “*generation*”:

Matthew 24:34

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

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

The other interpretation of the word "generation" is to mean "family line" or "set of people" - i.e. meaning either one particular family tree (e.g. Matthew 1:1) or numbers of families **in parallel**, e.g. in the phrases "generation of the righteous" and "generation of the wicked."

Take all instances of the word "generation" in the New Testament:

All where "generation" ONLY means twenty or forty years:

Luke 1:50

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

Acts 13:36

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

Hebrews 3:10

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

All where "generation" could mean either "twenty or forty years" OR "set of people":

Matthew 11:16

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

Matthew 12:39

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

Matthew 12:41,42

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

Matthew 12:45

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

Matthew 16:4

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

Matthew 17:17

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

Matthew 23:36

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

Matthew 24:34

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

Mark 8:12

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

Mark 8:38

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

Mark 9:19

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

Mark 13:30

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

Luke 7:31

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

Luke 9:41

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

Luke 11:29-32

And when the people were gathered thick together, he began to say, This is an evil generation: they seek a sign; and there shall no sign be given it, but the sign of Jonas the prophet For as Jonas was a sign unto the Ninevites, so shall also the Son of man be to this generation. The queen of the south shall rise up in the judgment with the men of this generation, and condemn them: for she came from the utmost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here. The men of Nineve shall rise up in the judgment with this generation, and shall condemn it: for they repented at the preaching of Jonas; and, behold, a greater than Jonas is here.

Luke 11:50

That the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation; from the blood of Abel unto the blood of Zacharias, which

perished between the altar and the temple: verily I say unto you, It shall be required of this generation.

Luke 17:25

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

Luke 21:32

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

Acts 2:40

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

All where “*generation*” ONLY means “set of people” or “family line”:

Matthew 1:1

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

Matthew 3:7

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

Matthew 12:34

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

Matthew 23:33

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

Luke 3:7

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

Luke 16:8

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

Acts 8:33

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

1 Peter 2:9

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

We see that a vast majority of these occurrences of the word “*generation*” in the Bible could have either interpretation put on it, including the disputed Matthew 24:34. However, we also have some occurrences where the word can ONLY mean “set of people,” and so

Matthew 24:34 cannot be used to assert that all the events of Matthew 24 have occurred before AD 70, when the Temple in Jerusalem was destroyed.

In all three gospels, the phrase is used in conjunction with the idea that God's Word will not pass away. Therefore it cannot mean "until AD 70," but must mean that "*the generation of the righteous*" will always exist on the earth for as long as God's Word is here (i.e. until Christ comes again).

Three references exist in the Old Testament to "*a thousand generations*":

Deuteronomy 7:9

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

1Chronicles 16:15

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

Psalms 105:8

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

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

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

Genesis 2:4

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

Genesis 6:9

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

Note the plural.

Genesis 25:13

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

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

Leviticus 3:17

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

Numbers 15:23

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

Note the plural.

Psalm 14:5

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

Psalm 22:30

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

Psalm 24:6

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

Psalm 49:19

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

Psalm 73:15

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

Psalm 78:4-6

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

Psalm 112:2

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

Proverbs 30:11-14

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

Isaiah 41:4

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

Isaiah 53:8

Who shall declare his generation?

Isaiah 58:12

Thou shalt raise up the foundations of many generations.

Jeremiah 7:29

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

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

Acts 17:28,29

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

Revelation 22:16

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

20. The Unforgivable Sin

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

Matthew 12:31-32

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

Mark 3:29

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

Luke 12:10

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

And it is also called “*the sin unto death*”:

John 5:16,17

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

But what is this sin?

Suicide

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

Matthew 12:32

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

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

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

Jeremiah 7:16

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

Jeremiah 11:14

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

Jeremiah 14:11

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

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

Psalms 18:41

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

God hardens hearts and fills up people’s sins to the uttermost, but they still continue living for a time:

Exodus 14:4

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

1 Thessalonians 2:16

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

Unbelief

So is the unforgivable sin, unbelief?

No, otherwise none of us can be saved. We all still have much unbelief in our hearts, even if we’ve been born again:

Mark 9:24

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

Matthew 17:19-21

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

Mark 16:14

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

1 Timothy 1:13

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

Ignorant Sins

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

Romans 4:15

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

Romans 5:13

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

Romans 7:7-9

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

Romans 8:7

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

But, this is not so:

Romans 5:14, 20-21

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

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

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

Acts 3:17

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

Acts 17:30

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

Men in their natural state are willingly ignorant:

Romans 10:3

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

1 Corinthians 14:38

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

Ephesians 4:18

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

1 Peter 1:14

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

1 Peter 2:15

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

2 Peter 3:5

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

Worship can be ignorant:

Acts 17:23

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

Presumptuous Sins

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

Numbers 15:24-31

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

Deuteronomy 17:12

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

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

2 Samuel 11:2-4

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

Psalms 51:4

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

Hypocrisy

This is the unforgivable sin.

Christ's main enemies were the hypocrites in the church. They claimed to know God but in their hearts they despised Him:

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

Woe unto you, scribes and Pharisees, hypocrites!

Matthew 23:33

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

Matthew 24:51

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

Titus 1:16

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

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

Hebrews 6:4-6, 9

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

2 Peter 2:20-22

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

Hebrews 10:26-29, 39

For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. He that despised Moses' law died without mercy under two or three witnesses: of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?..... But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul.

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

Matthew 21:25-26

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

John 11:49-50

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

Mark 12:12

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

Luke 22:2

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

21. Democracy

Genesis 11:6

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

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

Numbers 16:1-3

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

250 of the congregation exalt themselves above God's chosen leaders Moses and Aaron.

Judges 9 - First of all (v.6):

v.6

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

vv. 22,23

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

v.26

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

(and subsequently ousted Abimelech from power).

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

1 Kings 12:16

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

2 Chronicles 10:16

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

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

Daniel 2:41-43

And whereas thou sawest the feet and toes, part of potters' clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay. And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken. And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay.

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

Hosea 6:9

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

The priests murder "by consent."

Matthew 27:15-26

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

saying, I am innocent of the blood of this just person: see ye to it. Then answered all the people, and said, His blood be on us, and on our children. Then released he Barabbas unto them: and when he had scourged Jesus, he delivered him to be crucified.

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

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

Acts 1:15-26

And in those days Peter stood up in the midst of the disciples, and said, (the number of names together were about an hundred and twenty,) Men and brethren, this scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus. For he was numbered with us, and had obtained part of this ministry. Now this man purchased a field with the reward of iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out. And it was known unto all the dwellers at Jerusalem; insomuch as that field is called in their proper tongue, Aceldama, that is to say, The field of blood. For it is written in the book of Psalms, Let his habitation be desolate, and let no man dwell therein: and his bishoprick let another take. Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us, Beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection. And they appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias. And they prayed, and said, Thou, Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen, That he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place. And they gave forth their lots; and the lot fell upon Matthias; and he was numbered with the eleven apostles.

It is commonly thought that the disciples voted on who should replace Judas, but this was not the case. They realised that the qualifications for an apostle was someone who had (vv. 21,22) *"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 picked two men who qualified for the shortlist according to this principle. Then, after prayer, they cast lots (v.26). This way, there is no arguing, no political factions forming (which may foment hatred later on, and cause power struggles), and no-one can complain. Ideally, in church decision-making, we should try to get a unanimous decision wherever possible, and only after much prayer. If this is not possible, the last resort must be the lot (again, after prayer), which is still far preferable than giving in to the will of a majority. The result of the lot will make sure that God's providence will prevail (for good or ill, as He sees fit) rather than the will of men.

Acts 27:12

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

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

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

The Fallacy of Democracy

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

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

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

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

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

If the Bible teaches nothing else, it teaches us that if people are allowed to choose their own way, they will apostatise from God and set up their own false, self-exalting philosophy instead. The truly Christian form of government is not to make our decisions dependent solely on the will of the majority. This simply encourages political manoeuvring, with the most persuasive always getting their way. Rather, our way should be to continually seek the mind of the Lord in prayer and supplication, humbling ourselves before Him, and not making our decisions until we have clear light on the matter. Let us away with man and his reason and decision-making. Instead, let us, “*denying ungodliness and worldly lusts,*” live

“soberly, righteously, and godly, in this present world; looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.” (Titus 2:12-14).

22. The Field is the World

Matthew 13:38

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

This verse is often quoted to try to prove that the visible church is only made up of the elect.

However:

(1.) The people are the seed, not the field.

(2.) Note v. 41:

Matthew 13:41

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

The people are gathered “*out of his kingdom,*” i.e. out of the visible church.

23. Faith

Thy Faith Hath Made Thee Whole / Saved Thee

In the teachings of Jesus, whenever we come across the phrase “*Thy faith hath made thee whole*” or “*Thy faith hath saved thee*” (they are both the same in the Greek), it means that the person has been truly saved to eternal life, as well as being healed:

Matthew 9:22

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

Mark 5:34

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

Luke 8:48

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

The woman who touched Christ’s garment.

Mark 10:52

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

Luke 18:42,43

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

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

Luke 7:50

And he said to the woman, Thy faith hath saved thee; go in peace.

The woman who anointed Christ’s feet with oil. Her “*sins were forgiven*” (v.49).

Luke 17:19

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

Nine lepers were healed, but only one “*made whole.*”

The Prayer of Faith

James 5:15

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

"The prayer of faith shall save the sick."

This is not about physical healing, because it goes on to say:

"...and the Lord shall raise him up; and if he have committed sins they shall be forgiven him."

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

No Faith / Unbelief

Hebrews 11:6

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

We must have some faith to please God at all. Most passages which talk about unbelief relate to unbelievers:

Matthew 13:58; John 5:44; Romans 3:3; 4:20; 11:20,23,30,32; 1 Timothy 1:13; Hebrews 3:12,19; 4:6,11

But some passages refer to believers:

Mark 4:40

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

Note the equivalent passage in Matthew 8:26 says “*little faith.*”

Mark 16:14

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

John 20:27

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

Little Faith

More passages refer to believers as having “*little faith*”:

Matthew 6:30

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

Luke 12:28

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

Matthew 8:26

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

Matthew 14:31

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

Matthew 16:8

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

Great Faith

Some believers are said to have “*great faith*”:

The centurion:

Matthew 8:10

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

The Syrophenician woman:

Matthew 15:28

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

Stephen:

Acts 6:8

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

Barnabas:

Acts 11:24

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

Abraham:

Romans 4:20

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

All Faith

One passage talks about “*all faith*”:

1 Corinthians 13:2

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

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

So when we come to a passage where Christ refers to “*faith as a grain of mustard seed*” making nothing impossible for us in prayer, he is referring to the fact that we don’t even have that amount of faith, and never will have. This answers the disciples’ request in Luke 17:5 to “*Increase our faith.*” They wanted to boast about their faith. But our faith is only ever so small, it never even reaches the size of a mustard seed. That should stop us from boasting about it.

Matthew 17:19,20

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

Luke 17:5,6

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

Christ also mentioned faith that moves mountains after he withered the fig tree:

Matthew 21:21

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

Mark 11:23

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

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

Mark 9:24

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

24. All Israel Shall be Saved

Romans 11:26

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

Note it does not say “and then all Israel shall be saved.” Therefore this means all the elect shall be saved **in the aforesaid manner** (i.e. “so”). i.e. All true believers, both Jews and Gentiles, are termed here “all Israel.”

Note also in 10:1 Paul prays for the salvation of the Jews in particular, so he could not have believed that God still had a purpose for them, otherwise he would have had no need to pray for them in this way.

Other verses also clearly indicate that all the promises made to the Jews in the Old Testament were only ever meant to be fulfilled in those who are the true “*Israel of God*,” (Galatians 6:16), i.e. those in whom God has changed their hearts and made them a “*new creature*” (v.15), whether Jew or Gentile. The promises were never for the reprobate (Jew or Gentile), but only ever for true believers.

Isaiah 9:7

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

Christ shall sit *“upon the throne of David,”* and *“of the increase of his government and peace there shall be no end.”*

Hosea 1:10

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

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

Luke 19:9

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

Salvation is equivalent to becoming a *“son of Abraham.”*

Acts 15:16

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

The *“tabernacle of David”* being rebuilt is specifically said to mean the Gentiles coming into the church (v.17).

Romans 2:28,29

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

Galatians 6:15,16

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

See also:

1 Corinthians 10:1-5

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

Hebrews 4:2

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

1 Corinthians 12:13

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

Ephesians 2:8,9

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

Galatians 3:28,29

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

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.

Ephesians 3:6

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

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.

Galatians 5:6

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

1 Corinthians 1:24

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

1 Corinthians 7:19

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

Genesis 15:6

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

1 Peter 3:19,20

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

25. The White Horse in the book of Revelation

Revelation 6:2

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

There is a dispute as to whether this is Christ or not. It isn't, because Christ is never spoken of as having a bow. This is a type of false Christ. Christ does ride a white horse, but He has a sharp two-edged sword coming out of His mouth:

Revelation 19:11-15

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

26. Fullness / Times of the Gentiles

The "*Times of the Gentiles*" refers to the time between Christ's two comings, culminating in their "*fullness*" at the end of that time period.

Ephesians 2:11-13

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

This is as opposed to the time when they were "*aliens from the commonwealth*" and only the Jews were the visible church.

Romans 11:25,26

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

"Blindness in part is happened to Israel until the fulness of the Gentiles be come in. And so (i.e. "in this manner," not "then") all Israel shall be saved," i.e. God's way of working is by saving mainly Jews first, followed (after Christ has been to earth the first time) by mainly Gentiles.

Luke 21:24

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

Jerusalem “*shall be trodded down of the Gentiles, until the times of the Gentiles be fulfilled.*” Immediately after this, the signs of the end will appear. Therefore the “*times of the Gentiles*” continues from AD 70 (when the Temple in Jerusalem was destroyed) until Christ’s second coming, after which the world as we know it will end.

Daniel 9:27

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

The “*abomination of desolation*” sits in the church “*until the consummation, and that determined shall be poured upon the desolate.*”

Daniel 11:36

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

Note “*till the indignation be accomplished.*”

Ephesians 1:10

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

The “*dispensation of the fulness of times*” is at the end of the gospel age.

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.

The “*great tribulation*” is the gospel age. Cf. Matthew 24:29; Mark 13:24; Luke 21:25.

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.

The heavens receive Christ “*until the times of restitution of all things.*”

Revelation 11:2

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.

The temple being given to the Gentiles to tread underfoot are the “*forty two months*” of the gospel age in which the two witnesses (the witness of the apostles and prophets, i.e. the Bible, and the Holy Spirit) prophesy (v.3).

27. Abomination that causes Desolation

This is alluded to five times in the Bible:

Matthew 24:15 and Mark 13:14; cf. Luke 21:20

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

Daniel 8:13

The “*transgression of desolation*” stands in the holy place after the daily sacrifice had been taken away (v. 11). When the “*transgressors are come to the full*” (v. 23), a “*king of fierce countenance*” shall be revealed in the church. He shall reign in the visible church and the true believers will go underground “*until the indignation be overpast*” (Isaiah 26:20).

Daniel 9:26,27

1. “*Messiah the Prince*” (v.25) (“*Prince of Princes*” 8:25) will be cut off but not for Himself.

2. The people of the “*prince that shall come*” (i.e. Romans) will destroy the city and the sanctuary (v.26) The end of it shall be with a flood (“*the sea*” is equivalent to the nations, i.e. men exalting themselves) and “*unto the end of the war desolations are determined.*”

3. The “*prince that shall come*” “*shall confirm the covenant with many for one week*” - i.e. he “*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.*” (2 Thessalonians 2:4). In the middle of that week he will make an end of sacrifice and offering.

4. At the same time “*for the overspreading of abominations he shall make it desolate, even to the consummation, and that determined shall be poured upon the desolate.*” So most of the visible church will be ruled by a “*vile person*” right up until the end of the age when Christ will come again “*and then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming.*” (2 Thessalonians 2:8).

Daniel 11:31

...they shall pollute the sanctuary of strength, and shall take away the daily sacrifice and they shall place the abomination that maketh desolate.

Daniel 12:11

The “*abomination that maketh desolate*” is set up after the daily sacrifice is taken away and stays in place until Christ comes again.

28. Knowledge and Wisdom

1 Corinthians 1:18-29

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

The above passage seems to imply that believers have a different kind of logic to unbelievers, and that this is the reason that unbelievers can't understand them. But this is not what it is saying at all. We understand the meaning of this text by realising that we are here talking about wisdom, as opposed to knowledge. It is very important to make sure we can distinguish between the two.

Wisdom is the application of knowledge. Both originate with the Lord:

Psalms 111:10

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

Proverbs 1:7

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

Proverbs 9:10

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

The believer and the unbeliever alike get their knowledge from the Bible. It's their application of that knowledge, their “*wisdom*,” that's completely different. The worldly-wisdom of the unbeliever is totally opposite to the wisdom that the Holy Ghost puts in the believer's heart upon regeneration.

1 Corinthians 8:1

knowledge puffeth up, but charity edifieth.

Many people believe this verse teaches that it's wrong to study doctrine. But the verse really means that knowledge can puff up if used wrongly, i.e. if we use the worldly-wisdom of the unregenerate heart. If used rightly, i.e. in the right application of knowledge, i.e. charity (Greek "agape"), it edifies. Only the true believer can love (Greek "agape"), as it is a fruit of the Spirit (Galatians 5:22). The unbeliever can't do this. This shows the difference in the application of knowledge (i.e. wisdom) between the believer and the unbeliever. Both have the same knowledge, but the application is totally different.

Let's take another example, the doctrine of election. It is possible for the unbeliever, by unaided reason alone, to come to a knowledge of the truth of this doctrine. It's possible to be a five-point Calvinist and still go to hell.

The true believer by the Holy Spirit within him, can also come to a knowledge of this truth:

John 16:13

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

1 John 2:27

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

So the believer can learn the same doctrine. But their application of the truth is totally different. An unbeliever who comes to the truth about the doctrine of election will end up being very proud of himself, just like the orthodox Jew, who despises Gentiles and thinks of himself as so superior. But the true believer who comes to a knowledge of the very same truth, will be humbled to the dust by it. "Why me, and not my neighbour?" It's a source of humility to the believer, not pride. It is this application of the truth, i.e. this wisdom, that the unbeliever can't understand, because:

1 Corinthians 2:14

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

29. Gaius

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

Gaius of Macedonia

Acts 19:29

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

Aristarchus was from Thessalonica in Macedonia.

Gaius of Derbe

Acts 20:4

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

Gaius of Corinth

Romans 16:23

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

We assume this Gaius was from Corinth, because Erastus was chamberlain of Corinth:

2 Timothy 4:20

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

Other references to a Gaius

1 Corinthians 1:14

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

3 John 1:1

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

We can't tell which Gaius these refer to.

30. Sheol

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

This is a place where unbelievers' souls go after death, waiting for the resurrection of the body. (Believers go to "*Paradise*"). In the Authorised Version of the Bible, it is translated: 31 times as "*hell*," 31 times as "*grave*," 3 times as "*the pit*."

It is spoken of as though it were the state after death of all men (which of course it is of all men by nature):

Genesis 37:35

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

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

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

Job 21:13

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

Job 24:19

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

Psalms 9:17

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

Psalms 49:14

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

Proverbs 5:5

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

Proverbs 7:27

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

Proverbs 9:18

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

Isaiah 5:14

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

Isaiah 14:9,11,15

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

Isaiah 28:15,18

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

covenant with death shall be disannulled, and your agreement with hell shall not stand; when the overflowing scourge shall pass through, then ye shall be trodden down by it.

Isaiah 38:18

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

Isaiah 57:9

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

Ezekiel 31:15-17

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

Ezekiel 32:21,27

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

Believers will NOT go there:

Psalm 16:10

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

This is "Hades" when quoted in Acts 2:27.

Psalm 49:15

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

Psalm 86:13

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

Proverbs 15:24

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

Proverbs 23:14

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

God is there:

Psalm 139:8

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

Proverbs 15:11

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

Hosea 13:14

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

Amos 9:2

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

It is a place of burning:

Deuteronomy 32:22

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

Isaiah 33:14

The sinners in Zion are afraid; fearfulness hath surprised the hypocrites. Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings?

Isaiah 66:24

And they shall go forth, and look upon the carcasses of the men that have transgressed against me: for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh.

31. Hades

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

This is a place where unbelievers' souls go after death, waiting for the resurrection of the body. (Believers go to *"Paradise"*). In the Authorised Version of the Bible, it is translated 10 times as *"hell,"* 1 time as *"grave"* (1 Corinthians 15:55, quoting Hosea 13:14).

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

Revelation 6:8

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

“Hades” follows death on the pale horse.

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

Matthew 11:23

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

Luke 10:15

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

Luke 16:23,24

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

Notice here that it is a place of torment and flames.

Believers will NOT go there:

Matthew 16:18

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

Acts 2:27 (quoting Psalm 16:10)

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

Note Christ’s soul went there (Acts 2:31) but was not left there.

God is there:

Revelation 1:18

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

Christ has “the keys of Hades and death”.

It is a place of burning:

Luke 16:23,24

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

"Hades" will be cast into the Lake of Fire at the end of time, i.e. it is only a holding place for the souls of men before their being reunited with their bodies (c.f. "Tartarus" as a holding place for fallen angels (2 Peter 2:4)). Once the resurrection has taken place, there will be no more need of it as the permanent places for soul and body united will be used instead, i.e. "Heaven" for believers and the "Lake of Fire" (i.e. "Gehenna") for everyone else:

Revelation 20:13,14

And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death.

32. Tartarus

"Tartarus" (Greek) is equivalent to "The Bottomless Pit" or "The Deep."

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

In the Authorised Version of the Bible, it occurs once and is translated as "hell":

2 Peter 2:4

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

Two times the same place is referred to as "The Deep":

Luke 8:31

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

The demons cry not to be cast into the deep (lit. "abyss") - i.e. this is Tartarus, the holding place of demons (fallen angels).

Romans 10:7

Or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.)

"Who shall descend into the deep" (lit. "abyss") (translated "sea" in the original Deuteronomy 30:13). This is contrasted to "heaven" (v.6), and is said to be like bringing "Christ up from the dead" - i.e. it is not a place mere men go to, only spirits can enter there.

Seven times the same place is referred to as "The Bottomless Pit":

Revelation 9:1,2,11

And the fifth angel sounded, and I saw a star fall from heaven unto the earth: and to him was given the key of the bottomless pit. And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were

darkened by reason of the smoke of the pit.... And they had a king over them, which is the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon.

The star fallen to earth (i.e. Satan) was given the key to the “*Bottomless Pit*.” This is the place of chained fallen angels. Their power was let loose (under God’s providential control) for “*five months*” as a part of God’s judgment. “*Abaddon*” or “*Apollyon*” is the head of these angels (v.11).

Revelation 11:7

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

The beast ascends out of the “*Bottomless Pit*.”

Revelation 17:8

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

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

Revelation 20:1-3

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

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

33. Gehenna

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

This is the final destination of all men and angels after the Judgment Day.

There are 12 references in the Authorised Version of the Bible, all in the New Testament (as it is a Greek word), and all translated “*hell*.” This is the final destination for men whose souls have been reunited to their bodies and for angels, after Judgment Day.

Matthew 5:22

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

Matthew 5:29,30

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

Note “cast” into “hell.” “Gehenna” is a place where people are physically cast (after judgment), i.e. the “Lake of Fire.”

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.

God destroys both body and soul in “Gehenna,” i.e. the place for reunited souls and bodies.

Matthew 18:9

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

Matthew 23:15

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

Matthew 23:33

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

Mark 9:43-48

And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched: Where their worm dieth not, and the fire is not quenched. And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched: Where their worm dieth not, and the fire is not quenched. And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire: Where their worm dieth not, and the fire is not quenched.

Luke 12:5

But I will forewarn you whom ye shall fear: Fear him, which after he hath killed hath power to cast into hell; yea, I say unto you, Fear him.

After God hath killed, He hath power to cast into “hell.”

James 3:6

And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell.

Note that all except the last reference are the words of Christ.

Note also that an emphasis on *fire* and on *casting* indicates that “*Gehenna*” is a final destination.

c.f. Matthew 13:40-42

As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth.

It is eternal:

Psalm 83:17

Let them be confounded and troubled for ever; yea, let them be put to shame, and perish.

Note that the word “*perish*” just means perish from existence in this world. It does not mean complete annihilation, but rather confounding and trouble for ever.

It is also called “*The Second Death*”:

Revelation 2:11

He that hath an ear, let him hear what the Spirit saith unto the churches; He that overcometh shall not be hurt of the second death.

Revelation 20:6,14

Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.... And death and hell were cast into the lake of fire. This is the second death.

Note that to avoid the “*Second Death*,” you have to take part in the “*first resurrection*.”

Revelation 21:8

But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death.

The following expressions also refer to this “*Second Death*”:

Taste of death

Matthew 16:28

Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom.

Mark 9:1

And he said unto them, Verily I say unto you, That there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power.

Luke 9:27

But I tell you of a truth, there be some standing here, which shall not taste of death, till they see the kingdom of God.

These passages *may* refer only to physical death, depending on when one regards the “*kingdom of God*” as coming - whether it came within the lifetimes of those hearing these words, or whether it is still to come at Christ’s second coming. If the latter, these passages must therefore only refer to men never “*tasting*” of spiritual death.

John 8:52

Then said the Jews unto him, Now we know that thou hast a devil. Abraham is dead, and the prophets; and thou sayest, If a man keep my saying, he shall never taste of death.

John 11:25,26

Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die. Believest thou this?

All men still die physically in this life (the “*first death*”). So in these passages, to “*taste of death*” and to “*never die*” must refer only to a spiritual death, i.e. the “*Second Death*.”

Hebrews 2:9

But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man.

We see here that Christ has “*tasted death*” in the place of those who will never have to, i.e. the true believers, the elect. This must therefore only refer to a spiritual death.

Corruption

Psalms 16:10

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

Psalms 49:9

That he should still live for ever, and not see corruption.

Acts 2:27

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

Acts 2:31

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

Acts 13:35

Wherefore he saith also in another psalm, Thou shalt not suffer thine Holy One to see corruption.

In all the above, Christ is referred to, but Psalm 49:9 refers to anyone, so long as a ransom is found. Hence we see that this also refers only to spiritual death.

Death shall feed on them

Psalm 49:14

Like sheep they are laid in the grave; death shall feed on them; and the upright shall have dominion over them in the morning; and their beauty shall consume in the grave from their dwelling. But God will redeem my soul from the power of the grave: for he shall receive me. Selah.

34. Paradise

“Paradise” is equivalent to “Abraham’s bosom” or “The Third Heaven.”

This is the place where the souls of believers go after death, waiting for the resurrection of the body. It is the equivalent of “Sheol” or “Hades” for unbelievers.

There are 3 references:

Luke 23:43

And Jesus said unto him, Verily I say unto thee, Today shalt thou be with me in paradise.

This is a reference to the souls of the repentant thief and Christ, as they were shortly to be leaving their bodies. Note that the entry into “Paradise” was “Today.” In the original Greek the comma is (as in English) between “thee” and “today,” so we have no warrant for believing in soul-sleep until the Judgment, which would require the comma after the “today” in order for that to be a possible meaning.

2 Corinthians 12:4

How that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter.

Paul was caught up in his spirit into “Paradise” to hear unutterable things. Referred to as “The Third Heaven” in v.1.

Revelation 2:7

He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.

Luke 16:22

And it came to pass, that the beggar died, and was carried by the angels into Abraham’s bosom: the rich man also died, and was buried.

Here it is referred to as “Abraham’s bosom.”

35. Whirlwind

God answered Job out of a whirlwind:

Job 38:1

Then the Lord answered Job out of the whirlwind, and said,

Job 40:6

Then answered the Lord unto Job out of the whirlwind, and said,

But He didn't answer Elijah out of a whirlwind:

1 Kings 19:11-12

And he said, Go forth, and stand upon the mount before the Lord. And, behold, the Lord passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the Lord; but the Lord was not in the wind: and after the wind an earthquake; but the Lord was not in the earthquake: And after the earthquake a fire; but the Lord was not in the fire: and after the fire a still small voice.

But Elijah was taken up to heaven in one:

2 Kings 2:1

And it came to pass, when the Lord would take up Elijah into heaven by a whirlwind, that Elijah went with Elisha from Gilgal.

2 Kings 2:11

And it came to pass, as they still went on, and talked, that, behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven.

The whirlwind is the way God takes away people for judgment:

Psalms 58:9

Before your pots can feel the thorns, he shall take them away as with a whirlwind, both living, and in his wrath.

Proverbs 1:27-28

When your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you. Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me:

Proverbs 10:25

As the whirlwind passeth, so is the wicked no more: but the righteous is an everlasting foundation.

Isaiah 17:13

The nations shall rush like the rushing of many waters: but God shall rebuke them, and they shall flee far off, and shall be chased as the chaff of the mountains before the wind, and like a rolling thing before the whirlwind.

Isaiah 40:24

Yea, they shall not be planted; yea, they shall not be sown: yea, their stock shall not take root in the earth: and he shall also blow upon them, and they shall wither, and the whirlwind shall take them away as stubble.

Isaiah 41:16

Thou shalt fan them, and the wind shall carry them away, and the whirlwind shall scatter them: and thou shalt rejoice in the Lord, and shalt glory in the Holy One of Israel.

Isaiah 66:15

For, behold, the Lord will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire.

Jeremiah 4:13

Behold, he shall come up as clouds, and his chariots shall be as a whirlwind: his horses are swifter than eagles. Woe unto us! for we are spoiled.

Jeremiah 23:19

Behold, a whirlwind of the Lord is gone forth in fury, even a grievous whirlwind: it shall fall grievously upon the head of the wicked.

Jeremiah 25:32-33

Thus saith the Lord of hosts, Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth. And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth: they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground.

Jeremiah 30:23

Behold, the whirlwind of the Lord goeth forth with fury, a continuing whirlwind: it shall fall with pain upon the head of the wicked.

Ezekiel 1:4

And I looked, and, behold, a whirlwind came out of the north, a great cloud, and a fire infolding itself, and a brightness was about it, and out of the midst thereof as the colour of amber, out of the midst of the fire.

Hosea 8:7

For they have sown the wind, and they shall reap the whirlwind: it hath no stalk: the bud shall yield no meal: if so be it yield, the strangers shall swallow it up.

Hosea 13:3

Therefore they shall be as the morning cloud, and as the early dew that passeth away, as the chaff that is driven with the whirlwind out of the floor, and as the smoke out of the chimney.

Amos 1:14-15

But I will kindle a fire in the wall of Rabbah, and it shall devour the palaces thereof, with shouting in the day of battle, with a tempest in the day of the whirlwind: And their king shall go into captivity, he and his princes together, saith the Lord.

Nahum 1:3

The Lord is slow to anger, and great in power, and will not at all acquit the wicked: the Lord hath his way in the whirlwind and in the storm, and the clouds are the dust of his feet.

Zechariah 7:14

But I scattered them with a whirlwind among all the nations whom they knew not. Thus the land was desolate after them, that no man passed through nor returned: for they laid the pleasant land desolate.

36. Land of the North

The “*Land of the North*” refers to the direction from which most of Israel and Judah’s enemies came from. The Assyrians and Babylonians would come into Israel from this direction.

Babylon is equivalent to Satan’s kingdom or “*Gog and Magog.*” All invade from “*the North.*”

Jeremiah 3:18

In those days the house of Judah shall walk with the house of Israel, and they shall come together out of the land of the north to the land that I have given for an inheritance unto your fathers.

Jeremiah 16:15

But, The LORD liveth, that brought up the children of Israel from the land of the north, and from all the lands whither he had driven them: and I will bring them again into their land that I gave unto their fathers.

Zechariah 2:6

Ho, ho, come forth, and flee from the land of the north, saith the LORD: for I have spread you abroad as the four winds of the heaven, saith the LORD.

Jeremiah 1:13-15

And the word of the LORD came unto me the second time, saying, What seest thou? And I said, I see a seething pot; and the face thereof is toward the north. Then the LORD said unto me, Out of the north an evil shall break forth upon all the inhabitants of the land. For, lo, I will call all the families of the kingdoms of the north, saith the LORD; and they shall come, and they shall set every one his throne at the entering of the gates of Jerusalem, and against all the walls thereof round about, and against all the cities of Judah.

Jeremiah 31:8

Behold, I will bring them from the north country, and gather them from the coasts of the earth, and with them the blind and the lame, the woman with child and her that travaileth with child together: a great company shall return thither.

Ezekiel 38:15,16

And thou shalt come from thy place out of the north parts, thou, and many people with thee, all of them riding upon horses, a great company, and a mighty army: and thou shalt come up against my people of Israel, as a cloud to cover the land; it shall be in the latter

days, and I will bring thee against my land, that the heathen may know me, when I shall be sanctified in thee, O Gog, before their eyes.

This is after the Millennium.

Joel 2:20

But I will remove far off from you the northern army, and will drive him into a land barren and desolate, with his face toward the east sea, and his hinder part toward the utmost sea, and his stink shall come up, and his ill savour shall come up, because he hath done great things.

This is a reference to Babylon.

Babylon itself shall be destroyed from the North:

Jeremiah 50:3

For out of the north there cometh up a nation against her, which shall make her land desolate, and none shall dwell therein: they shall remove, they shall depart, both man and beast.

Jeremiah 51:48

Then the heaven and the earth, and all that is therein, shall sing for Babylon: for the spoilers shall come unto her from the north, saith the LORD.

37. Inherit the Land

When the Bible refers to the meek inheriting the earth, it refers to the Millennium, when all unbelievers will be apart from their bodies in “*Sheol*” (“*Hades*”). Only believers in their resurrection bodies will be left at that time to “*inherit the earth*.” Note that it does NOT refer to Jews inheriting a piece of real estate at the eastern end of the Mediterranean Sea.

Matthew 24:37-41

But as the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be. Then shall two be in the field; the one shall be taken, and the other left. Two women shall be grinding at the mill; the one shall be taken, and the other left.

Here we see that at the end of time it will be like as it was in the days of Noah. i.e. the unbelievers will be swept away (“*taken*”) and the believers will be “*left*” behind to “*inherit the earth*.” This is no “*rapture*” of the saints, but exactly the opposite.

Psalms 25:13

His soul shall dwell at ease; and his seed shall inherit the earth.

Psalms 37:9

For evildoers shall be cut off: but those that wait upon the LORD, they shall inherit the earth.

Psalm 37:11

But the meek shall inherit the earth; and shall delight themselves in the abundance of peace.

Psalm 37:22

For such as be blessed of him shall inherit the earth; and they that be cursed of him shall be cut off.

Psalm 37:29

The righteous shall inherit the land, and dwell therein for ever.

Psalm 37:34

Wait on the LORD, and keep his way, and he shall exalt thee to inherit the land: when the wicked are cut off, thou shalt see it.

Proverbs 2:21,22

For the upright shall dwell in the land, and the perfect shall remain in it. But the wicked shall be cut off from the earth, and the transgressors shall be rooted out of it.

Proverbs 10:30

The righteous shall never be removed: but the wicked shall not inhabit the earth.

Isaiah 13:9

Behold, the day of the LORD cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it.

Isaiah 17:2,6,7

The cities of Aroer are forsaken: they shall be for flocks, which shall lie down, and none shall make them afraid.. Yet gleaning grapes shall be left in it, as the shaking of an olive tree, two or three berries in the top of the uppermost bough, four or five in the outmost fruitful branches thereof, saith the LORD God of Israel. At that day shall a man look to his Maker, and his eyes shall have respect to the Holy One of Israel.

Isaiah 60:21

Thy people also shall be all righteous: they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified.

Zephaniah 3:11-15

In that day shalt thou not be ashamed for all thy doings, wherein thou hast transgressed against me: for then I will take away out of the midst of thee them that rejoice in thy pride, and thou shalt no more be haughty because of my holy mountain. I will also leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the LORD. The remnant of Israel shall not do iniquity, nor speak lies; neither shall a deceitful tongue be found in their mouth: for they shall feed and lie down, and none shall make them afraid. Sing, O daughter of Zion; shout, O Israel; be glad and rejoice with all the heart, O daughter of Jerusalem. The LORD hath taken away thy judgments, he hath cast out thine enemy: the king of Israel, even the LORD, is in the midst of thee: thou shalt not see evil any more.

Matthew 5:5

Blessed are the meek: for they shall inherit the earth.

Matthew 13:41-43, 49

The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.... So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just.

38. Fruit of the Lips

Isaiah 57:19

I create the fruit of the lips; Peace, peace to him that is far off, and to him that is near, saith the LORD; and I will heal him.

God creates the “fruit of the lips.”

Hebrews 13:15

By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name.

Psalms 145:5,6

Let the saints be joyful in glory: let them sing aloud upon their beds. Let the high praises of God be in their mouth.

We must worship God with “the fruit of our lips.” This is our true sacrifice.

If the instrumental music takes over the worship, this is wrong:

Job 21:11,12,14

They send forth their little ones like a flock, and their children dance. They take the timbrel and harp, and rejoice at the sound of the organ. Therefore they say unto God, Depart from us; for we desire not the knowledge of thy ways.

Isaiah 5:12

And the harp, and the viol, the tabret, and pipe, and wine, are in their feasts: but they regard not the work of the LORD, neither consider the operation of his hands.

Amos 5:23

Take thou away from me the noise of thy songs; for I will not hear the melody of thy viols.

Amos 6:5

That chant to the sound of the viol, and invent to themselves instruments of musick, like David.

Note that the instruments in the Temple were for use during the sacrifices only - i.e. a part of worship that is now no longer used in the New Testament. The singing took place after the sacrifices:

2 Chronicles 29:27-30

And Hezekiah commanded to offer the burnt offering upon the altar. And when the burnt offering began, the song of the LORD began also with the trumpets, and with the instruments ordained by David king of Israel. And all the congregation worshipped, and the singers sang, and the trumpeters sounded: and all this continued until the burnt offering was finished. And when they had made an end of offering, the king and all that were present with him bowed themselves, and worshipped. Moreover Hezekiah the king and the princes commanded the Levites to sing praise unto the LORD with the words of David, and of Asaph the seer. And they sang praises with gladness, and they bowed their heads and worshipped.

39. Day of the Lord

Isaiah 2:12

For the day of the LORD of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up; and he shall be brought low.

Isaiah 13:6

Howl ye; for the day of the LORD is at hand; it shall come as a destruction from the Almighty.

Isaiah 13:9

Behold, the day of the LORD cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it.

Isaiah 34:8

For it is the day of the LORD'S vengeance, and the year of recompences for the controversy of Zion.

Jeremiah 46:10

For this is the day of the Lord GOD of hosts, a day of vengeance, that he may avenge him of his adversaries: and the sword shall devour, and it shall be satiate and made drunk with their blood: for the Lord GOD of hosts hath a sacrifice in the north country by the river Euphrates.

Lamentations 2:22

Thou hast called as in a solemn day my terrors round about, so that in the day of the LORD'S anger none escaped nor remained: those that I have swaddled and brought up hath mine enemy consumed.

Ezekiel 13:5

Ye have not gone up into the gaps, neither made up the hedge for the house of Israel to stand in the battle in the day of the LORD.

Ezekiel 30:3

For the day is near, even the day of the LORD is near, a cloudy day; it shall be the time of the heathen.

Joel 1:15

Alas for the day! for the day of the LORD is at hand, and as a destruction from the Almighty shall it come.

Joel 2:1

Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the LORD cometh, for it is nigh at hand.

Joel 2:11

And the LORD shall utter his voice before his army: for his camp is very great: for he is strong that executeth his word: for the day of the LORD is great and very terrible; and who can abide it?

Joel 2:31

The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the LORD come.

Joel 3:14

Multitudes, multitudes in the valley of decision: for the day of the LORD is near in the valley of decision.

Amos 5:18

Woe unto you that desire the day of the LORD! to what end is it for you? the day of the LORD is darkness, and not light.

Amos 5:20

Shall not the day of the LORD be darkness, and not light? even very dark, and no brightness in it?

Obadiah 1:15

For the day of the LORD is near upon all the heathen: as thou hast done, it shall be done unto thee: thy reward shall return upon thine own head.

Zephaniah 1:7

Hold thy peace at the presence of the Lord GOD: for the day of the LORD is at hand: for the LORD hath prepared a sacrifice, he hath bid his guests. And it shall come to pass in the day of the LORD'S sacrifice, that I will punish the princes, and the king's children, and all such as are clothed with strange apparel.

Zephaniah 1:14

The great day of the LORD is near, it is near, and hasteth greatly, even the voice of the day of the LORD: the mighty man shall cry there bitterly.

Zephaniah 1:18

Neither their silver nor their gold shall be able to deliver them in the day of the LORD'S wrath; but the whole land shall be devoured by the fire of his jealousy: for he shall make even a speedy riddance of all them that dwell in the land.

Zephaniah 2:2,3

Before the decree bring forth, before the day pass as the chaff, before the fierce anger of the LORD come upon you, before the day of the LORD'S anger come upon you. Seek ye

the LORD, all ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness: it may be ye shall be hid in the day of the LORD'S anger.

Zechariah 14:1

Behold, the day of the LORD cometh, and thy spoil shall be divided in the midst of thee.

Malachi 4:5

Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD.

Acts 2:20

The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come.

1 Corinthians 5:5

To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.

2 Corinthians 1:14

As also ye have acknowledged us in part, that we are your rejoicing, even as ye also are ours in the day of the Lord Jesus.

1 Thessalonians 5:2

For yourselves know perfectly that the day of the Lord so cometh as a thief in the night.

2 Peter 3:10-13

But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.

This passage speaks of the “*Day of the Lord*” as coming as a thief in the night. So it cannot be at least a thousand years in the future, and neither can it be seen by immediate signs - it will come suddenly. It is Christ’s return that will come suddenly, this being the first stage of everything else that will take place on the “*Day of the Lord*.”

“*The Day of the Lord*” refers to the “*Last Day*,” wherein God will judge the earth. It is a terrible day for man still in his sins. This phrase is used for the whole of the last events, from Jesus coming again, the resurrection of the just, the Millennium, the resurrection of the wicked and the new heavens and the new earth being set up. All takes place on the “*Last Day*”.

As soon as Christ returns, the sun and moon shall be no more and there will be time no longer. All events after this take place on the “*Last Day*”:

Matthew 24:29,30

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

shall be shaken: and then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.

Revelation 10:6,7

And sware by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer: but in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets.

Some Biblical passages suggest that there will still be death and childbirth in the new heavens and the new earth. e.g. . Isaiah 11:6; 65:20-25; Zechariah 8; Ezekiel 34:25; Isaiah 65:17 calls this a “*new heavens and new earth*,” yet there shall still be sinners in it (Isaiah 65:20), so it cannot mean either a millennial kingdom on this earth or the final state. So we must understand these passages to refer to the new life of the Christian, which is partially still in this present world, yet at the same time he has had a new heart put within him and all things are becoming new.

40. Gog and Magog

“*Gog and Magog*” are referenced particularly in Ezekiel 38 and 39.

Ezekiel 38

This is about the last battle, *after* the Millennium.

c.f. Revelation 20:8,9

And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them.

vv.8,9 - Gog and Magog shall “*ascend*,” i.e. be resurrected for the last battle.

v.16 - The true Israel of God shall be surrounded, but God’s judgment shall be seen before all men by fire coming down from heaven and devouring them.

Ezekiel 35:11

I will make myself known among them, when I have judged thee.

Ezekiel 28:22

And say, Thus saith the Lord GOD; Behold, I am against thee, O Zidon; and I will be glorified in the midst of thee: and they shall know that I am the LORD, when I shall have executed judgments in her, and shall be sanctified in her.

Ezekiel 38:22

And I will plead against him with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire, and brimstone.

c.f. 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.

c.f. Revelation 20:9

And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them.

Ezekiel 39

This is about the return of Christ, *before* the Millennium.

c.f. Revelation 19:17-21

And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God; that ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great. And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone. And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth: and all the fowls were filled with their flesh.

41. Pastor

This word is found in the New Testament only in Ephesians 4:11 and in the Old Testament only in Jeremiah. The Greek word in Ephesians is *poimen* and means a shepherd. The Hebrew word in Jeremiah is *reh*, meaning “to tend a flock,” which we might consider as a leadership position, but the definition is more like “to associate with as a friend or companion.” There is a gift of befriending, some people are genuinely good at it, and they should use it properly, guiding gently, not guiding as a leader in a pulpit, forever at a distance from the recipient.

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.

42. All Things Under His Feet

All things will be put under Christ's feet:

Psalm 8:6

Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet.

1 Corinthians 15:25

For he must reign, till he hath put all enemies under his feet.

1 Corinthians 15:27

For he hath put all things under his feet. But when he saith all things are put under him, it is manifest that he is excepted, which did put all things under him.

Ephesians 1:22

And hath put all things under his feet, and gave him to be the head over all things to the church.

Hebrews 2:8

Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him.

Notice that what is still to be done in the future is put in the past tense because of the certainty of it. Everything going on in this world is Christ putting all things under His feet, which will be completed in glory.

Philippians 3:21

Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

Hebrews 10:13

From henceforth expecting till his enemies be made his footstool.

Psalms 110:1

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

Acts 2:34,35

For David is not ascended into the heavens: but he saith himself, The LORD said unto my Lord, Sit thou on my right hand, until I make thy foes thy footstool.

Daniel 7:13,14

I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.

Acts 3:21

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

1 Peter 3:22

Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him.

1 Corinthians 15:22-28

For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. For he hath put all things under his feet. But when he saith all things are put under him, it is manifest that he is excepted, which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.

Note the order:

(1.) Christ will rise,

(2.) Then those who are His at His coming (before the Millennium),

(3.) Then the end, when (a.) He delivers the kingdom to God and (b.) He puts all His enemies under His feet. This is the Millennium when His rule shall be displayed for all to see.

43. Salvation linked to Righteousness and Faith

Righteousness and Salvation

Psalm 37:39

But the salvation of the righteous is of the LORD: he is their strength in the time of trouble.

Note that “*the righteous*” still need salvation.

Psalm 98:2

The LORD hath made known his salvation: his righteousness hath he openly shewed in the sight of the heathen.

Isaiah 45:8

Drop down, ye heavens, from above, and let the skies pour down righteousness: let the earth open, and let them bring forth salvation, and let righteousness spring up together; I the LORD have created it.

Isaiah 46:13

I bring near my righteousness; it shall not be far off, and my salvation shall not tarry: and I will place salvation in Zion for Israel my glory.

Isaiah 59:16,17

And he saw that there was no man, and wondered that there was no intercessor: therefore his arm brought salvation unto him; and his righteousness, it sustained him. For he put on righteousness as a breastplate, and an helmet of salvation upon his head; and he put on the garments of vengeance for clothing, and was clad with zeal as a cloke.

Isaiah 61:10

I will greatly rejoice in the LORD, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels.

Isaiah 62:1

For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth.

Faith and Salvation

Ephesians 2:8

For by grace are ye saved through faith; and that not of yourselves: it is the gift of God.

Habakkuk 2:4

Behold, his soul which is lifted up is not upright in him: but the just shall live by his faith.

Luke 17:19

Arise, go thy way: thy faith hath made thee whole.

Note that this is not referring merely to a physical healing, as Christ only said this to the leper who returned to thank Him and not the other nine. Also:

Luke 18:42,43

Receive thy sight: thy faith hath saved thee. And immediately he received his sight, and followed him, glorifying God.

44. Headcoverings

1 Corinthians 11:2-16 is the key passage on the subject of headcoverings:

1 Corinthians 11:2-16

Now I praise you, brethren, that ye remember me in all things, and keep the ordinances, as I delivered them to you. But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God. Every man praying or prophesying, having his head covered, dishonoureth his head. But every woman that prayeth or prophesieth with her head uncovered dishonoureth her head: for that is even all one as if she were shaven. For if the woman be not covered, let her also be shorn: but if it be a shame for a woman to be shorn or shaven, let her be covered. For a man indeed ought not to cover his head, forasmuch as he is the image and glory of God: but the woman is the glory of the man. For the man is not of the woman; but the woman of the man. Neither was the man created for the woman; but the woman for the man. For this cause ought the woman to have power on her head because of the angels. Nevertheless neither is the man without the woman, neither the woman without the man, in the Lord. For as the woman is of the man, even so is the man also by the woman; but all things of God. Judge in yourselves: is it comely that a woman pray unto God uncovered? Doth not even nature itself teach you, that, if a man have long hair, it is a shame unto him? But if a woman have long hair, it is a glory to her: for her hair is given her for a covering. But if any man seem to be contentious, we have no such custom, neither the churches of God.

This only refers to public worship, not private devotions.

The general rule is that men should attend public worship (i.e. “*praying and prophesying*”) with their heads uncovered. Women should attend public worship with their heads covered.

v.15 - “*Her hair is given to her for a covering.*” This clause is not a warrant for women to attend public worship without a headcovering. It merely gives an example from nature about how the woman should show her subjection to the man. v.6 proves this as, if reference to headcoverings meant long hair alone, this verse would be nonsense, i.e. it would mean “if the woman have not long hair let her be shorn.”

v.16 -*"We have no such custom, neither the churches of God."* This clause does not mean that women can do what they like with regards covering their head in public worship, because there is no custom with regards these things. The "custom" referred to, is not the wearing of headcoverings. It means that we have no such custom of being contentious.

Having said all that, as with other things of this nature, we should not force anyone to cover (or uncover) their heads based on this rule, if the individual hasn't come to see the Biblical principle for themselves, because:

Romans 14:23

Whatsoever is not of faith is sin.

45. Broken Spirit

Proverbs 15:13

A merry heart maketh a cheerful countenance: but by sorrow of the heart the spirit is broken.

By sorrow of the heart, the spirit is broken. This is a good thing, as God will not despise it. How can a cheerful countenance in this fallen world be anything but a falsehood?

Psalms 51:17

The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise.

Proverbs 17:22

A merry heart doeth good like a medicine: but a broken spirit drieth the bones.

This verse is the most difficult verse in the Bible, as it seems to contradict the rest of Scripture. It does not tally with:

Ecclesiastes 2:2

I said of laughter, It is mad: and of mirth, What doeth it?

Ecclesiastes 7:2-4

It is better to go to the house of mourning, than to go to the house of feasting: for that is the end of all men; and the living will lay it to his heart. Sorrow is better than laughter: for by the sadness of the countenance the heart is made better. The heart of the wise is in the house of mourning; but the heart of fools is in the house of mirth.

Isaiah 53:3

He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not.

It therefore must be talking about being of good cheer because our sins are forgiven:

Matthew 9:2

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

This is the joy the Christian has:

Nehemiah 8:10

Then he said unto them, Go your way, eat the fat, and drink the sweet, and send portions unto them for whom nothing is prepared: for this day is holy unto our Lord: neither be ye sorry; for the joy of the LORD is your strength.

1 Peter 1:8

Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory.

46. Tender Mercies

In the following verses, “*tender mercies*” are equated with “*lovingkindnesses*” and are applicable to the elect only:

Psalm 25:6

Remember, O LORD, thy tender mercies and thy lovingkindnesses; for they have been ever of old.

Psalm 40:11

Withhold not thou thy tender mercies from me, O LORD: let thy lovingkindness and thy truth continually preserve me.

Psalm 51:1

Have mercy upon me, O God, according to thy lovingkindness: according unto the multitude of thy tender mercies blot out my transgressions.

Psalm 69:16

Hear me, O LORD; for thy lovingkindness is good: turn unto me according to the multitude of thy tender mercies.

Psalm 77:9

Hath God forgotten to be gracious? hath he in anger shut up his tender mercies? Selah.

Psalm 79:8

O remember not against us former iniquities: let thy tender mercies speedily prevent us: for we are brought very low.

Psalm 103:4

Who redeemeth thy life from destruction; who crowneth thee with lovingkindness and tender mercies.

Psalm 119:77

Let thy tender mercies come unto me, that I may live: for thy law is my delight.

Psalm 119:156

Great are thy tender mercies, O LORD: quicken me according to thy judgments.

But God shows some kind of benevolence to all His Creation, men and beasts. This leaves men even more without excuse of course:

Psalm 145:9

The LORD is good to all: and his tender mercies are over all his works.

The only other verse in which the phrase is mentioned is with regards to the wicked's "*tender mercies*," which are cruel:

Proverbs 12:10

A righteous man regardeth the life of his beast: but the tender mercies of the wicked are cruel.

This as least proves that the phrase "*tender mercies*" in and of itself is not solely connected with the elect, but it is the same as a general benevolence, or "*compassion*," which God has to all men, and all men can have to each other to some degree.

47. Capital Punishment

Genesis 9:6

Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man.

Genesis 42:22

And Reuben answered them, saying, Spake I not unto you, saying, Do not sin against the child; and ye would not hear? therefore, behold, also his blood is required.

Exodus 21:24

Eye for eye, tooth for tooth, hand for hand, foot for foot....

Leviticus 24:20,21

Breach for breach, eye for eye, tooth for tooth: as he hath caused a blemish in a man, so shall it be done to him again. And he that killeth a beast, he shall restore it: and he that killeth a man, he shall be put to death.

Deuteronomy 19:21

*And thine eye shall not pity; **but life shall go for life**, eye for eye, tooth for tooth, hand for hand, foot for foot.*

These verses prove that we should exercise equity in judgment. Matthew 5:38ff. does NOT get rid of this, as that passage applies to individuals, these passages show how the state should operate with regards punishment of evildoers.

Judges 8:20

And he said unto Jether his firstborn, Up, and slay them. But the youth drew not his sword: for he feared, because he was yet a youth.

Those young in the faith find it difficult to believe in capital punishment, but it is right.

Ezekiel 13:19

And will ye pollute me among my people for handfuls of barley and for pieces of bread, to slay the souls that should not die, and to save the souls alive that should not live, by your lying to my people that hear your lies?

Some men ought to die.

Ezra 7:26

And whosoever will not do the law of thy God, and the law of the king, let judgment be executed speedily upon him, whether it be unto death, or to banishment, or to confiscation of goods, or to imprisonment.

Albeit a comment by Artaxerxes, a heathen king, but he spoke of punishment to fit the crime.

48. Peter's Denials

Peter denied Christ three times. The three people to whom Peter denied Christ were:

In Matthew

A damsel without the palace of Caiaphas:

Matthew 26:69-70

Now Peter sat without in the palace: and a damsel came unto him, saying, Thou also wast with Jesus of Galilee. But he denied before them all, saying, I know not what thou sayest.

Another maid in the porch:

Matthew 26:71-72

And when he was gone out into the porch, another maid saw him, and said unto them that were there, This fellow was also with Jesus of Nazareth. And again he denied with an oath, I do not know the man.

They that stood by who recognised his accent:

Matthew 26:73-74

And after a while came unto him they that stood by, and said to Peter, Surely thou also art one of them; for thy speech bewrayeth thee. Then began he to curse and to swear, saying, I know not the man. And immediately the cock crew.

In Mark

A maid, beneath in the palace as a Peter warmed himself, before he went out into the porch:

Mark 14:66-68

And as Peter was beneath in the palace, there cometh one of the maids of the high priest: And when she saw Peter warming himself, she looked upon him, and said, And thou also wast with Jesus of Nazareth. But he denied, saying, I know not, neither understand I what thou sayest. And he went out into the porch; and the cock crew.

Another maid who began to tell others:

Mark 14:69

And a maid saw him again, and began to say to them that stood by, This is one of them. And he denied it again.

They that stood by recognised his accent:

Mark 14:70-71

And a little after, they that stood by said again to Peter, Surely thou art one of them: for thou art a Galilaeen, and thy speech agreeth thereto. But he began to curse and to swear, saying, I know not this man of whom ye speak.

In Luke

A maid as he sat by the fire:

Luke 22:56-57

But a certain maid beheld him as he sat by the fire, and earnestly looked upon him, and said, This man was also with him. And he denied him, saying, Woman, I know him not.

Another (presumably maid):

Luke 22:58

And after a little while another saw him, and said, Thou art also of them. And Peter said, Man, I am not.

Another who recognised him as a Galilean:

Luke 22:59-60

And about the space of one hour after another confidently affirmed, saying, Of a truth this fellow also was with him: for he is a Galilaeen. And Peter said, Man, I know not what thou sayest. And immediately, while he yet spake, the cock crew.

In John

The damsel that kept the door:

John 18:17

Then saith the damsel that kept the door unto Peter, Art not thou also one of this man's disciples? He saith, I am not.

The people next to the brazier:

John 18:25

And Simon Peter stood and warmed himself. They said therefore unto him, Art not thou also one of his disciples? He denied it, and said, I am not.

A kinsman of Malchus:

John 18:26-27

One of the servants of the high priest, being his kinsman whose ear Peter cut off, saith, Did not I see thee in the garden with him? Peter then denied again: and immediately the cock crew.

49. Teraphim

These are “household gods” or idols. Otherwise translated “images.” They are purely man-made images, and the “gods” themselves do not really exist.

Genesis 31:19

And Laban went to shear his sheep: and Rachel had stolen the images that were her father's.

Judges 17:5

And the man Micah had an house of gods, and made an ephod, and teraphim, and consecrated one of his sons, who became his priest.

Judges 18:14

Then answered the five men that went to spy out the country of Laish, and said unto their brethren, Do ye know that there is in these houses an ephod, and teraphim, and a graven image, and a molten image? now therefore consider what ye have to do.

Judges 18:17,18

And the five men that went to spy out the land went up, and came in thither, and took the graven image, and the ephod, and the teraphim, and the molten image: and the priest stood in the entering of the gate with the six hundred men that were appointed with weapons of war. And these went into Micah's house, and fetched the carved image, the ephod, and the teraphim, and the molten image. Then said the priest unto them, What do ye?

Judges 18:20

And the priest's heart was glad, and he took the ephod, and the teraphim, and the graven image, and went in the midst of the people.

1 Samuel 19:13

And Michal took an image, and laid it in the bed, and put a pillow of goats' hair for his bolster, and covered it with a cloth.

2 Kings 23:24

Moreover the workers with familiar spirits, and the wizards, and the images, and the idols, and all the abominations that were spied in the land of Judah and in Jerusalem, did Josiah put away, that he might perform the words of the law which were written in the book that Hilkiah the priest found in the house of the LORD.

Ezekiel 21:21

For the king of Babylon stood at the parting of the way, at the head of the two ways, to use divination: he made his arrows bright, he consulted with images, he looked in the liver.

This was a pagan practice.

Hosea 3:4

For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim.

50. Seraphim

These are the four beasts that constantly surround God's throne, with the twenty four elders.

Revelation 4:6,8,9; 5:6,8,11,14; 6:1,6; 7:11; 14:3 (note they don't sing the new song because they were never fallen creatures); 15:7; 19:4.

The four beasts are identified as "*Seraphim*" because of their six wings ("*Cherubim*" only have four). Two are used to cover their face.

Isaiah 6:2

Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly.

They are only ever seen above and surrounding God's throne continually. This is opposed to "*Cherubim*," who are seen BELOW God's throne (Ezekiel 11:22).

Revelation 4:6

And before the throne there was a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, were four beasts full of eyes before and behind.

