

Bible Notes

Volume 3

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Bible Notes Volume 3

101. Might / May

The words “*might*” and “*may*” in the Bible do NOT mean giving people a possibility if they so wish to avail themselves of it, as is often meant by these words in modern English. Rather, these words are more to do with the other common definition, i.e. making the way clear for something to definitely happen, as we can say, for example, “so that this **might** happen,” in other words, “so the way is cleared for this to (definitely) happen”:

Psalm 65:4

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

Matthew 1:22

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

Matthew 2:15

And was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son.

Matthew 2:23

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

Matthew 4:14

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

Matthew 8:17

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

John 10:17

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

Ephesians 5:25-27

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

Philippians 3:21

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

Hebrews 9:15

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

1 John 3:8

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

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

John 1:7

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

John 3:17

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

John 5:34

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

John 5:40

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

Galatians 1:4

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

Titus 2:14

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

2 Peter 1:4

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

1 John 4:9

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

102. Captivity Captive

This Biblical phrase means to set free from captivity:

Psalm 68:18

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

Judges 5:12

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

Ephesians 4:8

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

Colossians 2:15

And having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it.

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

Deuteronomy 30:3

That then the LORD thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations, whither the LORD thy God hath scattered thee.

Psalm 85:1

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

Psalm 126:4

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

Jeremiah 48:46,47

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

Jeremiah 49:5,6

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

Jeremiah 49:38,39

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

Ezekiel 16:53-55

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

103. Look Unto Me All The Ends Of The Earth

Isaiah 45:22-25

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

This passage is not a general pleading with sinners to come to God. v.22 is explained by the rest of the passage, i.e. it is not a take-it-or-leave-it invitation, but a command.

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

Philippians 2:10

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

Revelation 5:13

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

But all those that are “*incensed against Him*” shall be ashamed, and only the “*seed of Israel*” i.e. the elect, shall be justified.

104. The Sea

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

Psalm 107:23-30

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

Isaiah 17:12,13

Woe to the multitude of many people, which make a noise like the noise of the seas; and to the rushing of nations, that make a rushing like the rushing of mighty waters! The nations shall rush like the rushing of many waters: but God shall rebuke them, and they shall flee far off, and shall be chased as the chaff of the mountains before the wind, and like a rolling thing before the whirlwind.

Isaiah 27:1

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

Isaiah 33:21

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

Isaiah 43:2,16

When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee.... Thus saith the LORD, which maketh a way in the sea, and a path in the mighty waters.

Isaiah 51:10

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

Isaiah 57:20

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

Isaiah 60:5

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

Daniel 7:3

And four great beasts came up from the sea, diverse one from another.

Revelation 13:1

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

Revelation 21:1

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

105. Cut to / Pricked in the Heart

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

Acts 5:33

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

Acts 7:54

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

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

Acts 2:37

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

Acts 9:5

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

Therefore the phrase means the conscience being laid bare to elicit the appropriate response, depending on how God is dealing with them.

106. Greater Works

“*Mighty works*” are the miracles Jesus did:

Matthew 11:20,21,23

Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not. Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day.

Matthew 13:54,58

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

Matthew 14:2

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

Mark 6:2

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

Mark 6:14

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

Luke 10:13

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

Luke 19:37

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

But we are told that we shall do “greater works” than these:

John 5:20,21

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

These “greater works” are the quickening of those dead in sins to salvation by the preaching of the gospel, which is a far greater miracle than merely physically healing a few people:

John 14:12

Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father.

Mark 6:5

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

John 1:50,51

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

107. It is Enough

Luke 22:38

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

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

Genesis 45:28

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

Exodus 9:28

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

2 Samuel 24:16

And when the angel stretched out his hand upon Jerusalem to destroy it, the LORD repented him of the evil, and said to the angel that destroyed the people, It is enough: stay now thine hand. And the angel of the LORD was by the threshing place of Araunah the Jebusite.

1 Kings 19:4

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

1 Chronicles 21:15

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

Proverbs 30:15

The horseleach hath two daughters, crying, Give, give. There are three things that are never satisfied, yea, four things say not, It is enough.

Proverbs 30:16

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

Mark 14:41

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

The one exception is here:

Matthew 10:25

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

108. Posture in Prayer

Standing

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

1 Kings 8:14

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

2 Chronicles 6:3

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

2 Chronicles 7:6

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

2 Chronicles 20:5

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

2 Chronicles 20:13

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

Nehemiah 8:5-7

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

Nehemiah 9:5

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

Mark 11:25

And when ye stand praying, forgive, if ye have ought against any: that your Father also which is in heaven may forgive you your trespasses.

Luke 18:11-13

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

Prostration

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

Special appearances of the Lord:

Joshua 5:14

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

Revelation 1:17

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

Particular times of public humiliation:

Joshua 7:6

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

Private prayer:

Job 1:20

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

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

Psalms 72:11

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

Revelation 4:10

The four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying....

Note much false worship is also characterised by prostration (eg. Islam):

Isaiah 44:19

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

Isaiah 45:14

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

Isaiah 46:6

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

Daniel 3:5,10,15

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

Matthew 4:9

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

Kneeling

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

1 Kings 8:54,55

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

2 Chronicles 6:12,13

And he stood before the altar of the LORD in the presence of all the congregation of Israel, and spread forth his hands: for Solomon had made a brasen scaffold, of five cubits long, and five cubits broad, and three cubits high, and had set it in the midst of the court: and upon it he stood, and kneeled down upon his knees before all the congregation of Israel, and spread forth his hands toward heaven.

Note Solomon knelt, but the congregation still stood.

Ezra 9:5

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

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

Acts 7:60

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

Acts 9:40

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

Acts 20:36

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

Acts 21:5

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

Sitting

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

Objections:

(1.) Exodus 17:12

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

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

(2.) 2 Samuel 7:18

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

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

c.f. Genesis 24:55

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

c.f. Genesis 29:19

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

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

Romans 8:34

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

Hebrews 7:25

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

There is no mention of posture here.

In terms of His work being finished, He is said to be “*sat down*”:

Hebrews 1:3

Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high.

Hebrews 1:13

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

Hebrews 10:12

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

In terms of His intercession, He is said to be still standing and active:

Psalms 109:31

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

Hebrews 12:2

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

109. Cities

“*Cities*” in the Bible, are always evil places which men build to exalt themselves:

Genesis 4:17

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

Genesis 11:4

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

Isaiah 14:21

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

110. Singing Jesus in the Psalms

One of the most common criticisms of psalm-singing is the argument that if we sing the Old Testament Psalms, we can never sing “the precious name of Jesus.” This is totally untrue.

Matthew 1:21

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

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

The Hebrew words “*yesha*” or “*yeshuwah*” means “salvation,” and occurs 52 times in the Psalms.

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

The Hebrew word “*mashach*” means “to anoint,” “*mashiyach*” (Messiah) means “anointed.” This is the equivalent of the Greek word “Christ.” This occurs 12 times in the Psalms. So “the precious name of Jesus” (or Christ) occurs 120 times in the Psalms. This is totally sufficient for our every need.

111. Judas and The Third-from-Last Supper

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

Mark 14:1-11

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

2 But they said, Not on the feast day, lest there be an uproar of the people.

3 And being in Bethany in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster box of ointment of spikenard very precious; and she brake the box, and poured it on his head.

4 And there were some that had indignation within themselves, and said, Why was this waste of the ointment made?

5 For it might have been sold for more than three hundred pence, and have been given to the poor. And they murmured against her.

6 And Jesus said, Let her alone; why trouble ye her? she hath wrought a good work on me.

7 For ye have the poor with you always, and whensoever ye will ye may do them good: but me ye have not always.

8 She hath done what she could: she is come aforehand to anoint my body to the burying.

9 Verily I say unto you, Wheresoever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her.

10 And Judas Iscariot, one of the twelve, went unto the chief priests, to betray him unto them.

11 And when they heard it, they were glad, and promised to give him money. And he sought how he might conveniently betray him.

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

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

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

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

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

Luke 22:1-6

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

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

3 Then entered Satan into Judas surnamed Iscariot, being of the number of the twelve. 4 And he went his way, and communed with the chief priests and captains, how he might betray him unto them.

5 And they were glad, and covenanted to give him money.

6 And he promised, and sought opportunity to betray him unto them in the absence of the multitude.

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

John 12:1-8

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

2 There they made him a supper; and Martha served: but Lazarus was one of them that sat at the table with him.

3 Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment.

4 Then saith one of his disciples, Judas Iscariot, Simon's son, which should betray him,

5 Why was not this ointment sold for three hundred pence, and given to the poor?

6 This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein.

7 Then said Jesus, Let her alone: against the day of my burying hath she kept this.

8 For the poor always ye have with you; but me ye have not always.

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

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

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

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

John 13:1-2

1 Now before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end.

2 And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him....

In the past I have always seen the phrase "*And supper being ended*" in v. 2 and assumed it referred to what we commonly call "the Last Supper." But now, I don't think it does. I think we're still talking about the supper in Bethany.

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

The reasons I come to this conclusion are as follows:

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

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

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

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

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

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

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

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

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

John 13:21-27,30

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

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

Matthew 26:21-25

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

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

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

Mark 14:17

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

Mark 14:23

*...and they **all** drank of it" (i.e. the cup).*

Why am I telling you all this? Well, there are two applications:

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

John 6:70

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

Luke 22:19-21

And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me. Likewise also the cup after

supper, saying, This cup is the new testament in my blood, which is shed for you. But, behold, the hand of him that betrayeth me is with me on the table.

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

1 Corinthians 11:29

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

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

112. Highway of Holiness

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

Isaiah 11:15,16

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

Isaiah 19:22-25

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

Isaiah 35:8-10

And an highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein. No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there: and the ransomed of the LORD shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away.

Isaiah 40:3-5

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

Isaiah 51:10-11

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

Isaiah 62:2,10

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

Jeremiah 31:21

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

Revelation 16:12

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

113. Every Knee Shall Bow

The phrase “*every knee shall bow*” does not depict an idyllic future kingdom in this world where nearly everyone comes to a saving knowledge of the Lord. Rather, it is a view of the final state - the fact is that every knee shall bow, whether in hell, in heaven or on earth. The wicked in hell will be bowing the knee, knowing that it is just and righteous that they should be there, and they will be hating every moment of it.

Isaiah 45:23-25

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

Romans 14:11-12

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

Philippians 2:9-11

Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in

earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

This can also be seen in the following passages:

Isaiah 2:19-21

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

Exodus 14:18

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

114. The Nail

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

Ezra 9:8

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

Note that it cannot be Christ, as the “*nail*” will be taken away eventually, as the Jews are replaced by the Christian church as the keepers of the oracles of God:

Isaiah 22:22-25

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

Zechariah 10:4-6

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

115. Book of the Law

The “*Book of the Law*” in the Bible, is not just the book of Deuteronomy. It must be the whole Torah plus at least Joshua.

In the five books of Moses, the “*Book of the Law*” is only mentioned in Deuteronomy, but the “*Book of the Covenant*,” which is the same thing, is mentioned in Exodus 24:7 (see below):

Deuteronomy 29:21

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

Deuteronomy 30:10

If thou shalt hearken unto the voice of the LORD thy God, to keep his commandments and his statutes which are written in this book of the law, and if thou turn unto the LORD thy God with all thine heart, and with all thy soul.

Deuteronomy 31:26

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

Joshua quotes a passage from Exodus from the “*Book of the Law*”:

Joshua 8:31

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

The book found by Hilkiah gives instructions for burnt offerings, which is in the other four books of the Torah but not in Deuteronomy:

2 Chronicles 35:12

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

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

Joshua 1:7-8

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

observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success.

Joshua 8:34

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

Joshua 23:6

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

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

Joshua 24:26

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

Hilkiah finds the “*Book of the Law*”. If this was only Deuteronomy, the people would not have wailed so much as they did, because they would still have had the other four books available to them:

2 Kings 22:8,11

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

2 Chronicles 17:9

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

2 Chronicles 34:14,15

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

Ezra reads the “*Book of the Law*.” It took seven days of six hours per day of reading. This proves that it was not just Deuteronomy:

Nehemiah 8:1,3

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

Nehemiah 8:18

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

Nehemiah 9:3

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

It is also known as the “*Book of the Covenant.*” Of course, in the time of Exodus, this was only partially completed:

Exodus 24:7

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

2 Kings 23:2

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

2 Chronicles 34:30

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

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

Mark 12:26

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

116. No Knowledge of Good and Evil

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

Psalms 51:5

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

Psalms 58:3

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

Romans 5:12

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

The phrase in the Bible, is used of all under 20:

Deuteronomy 1:39

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

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

Isaiah 7:15-17

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

Too young to understand the Law is explained by not being able to cry "*my mother*" or "*my father*", i.e. very young infants:

Isaiah 8:4

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

It is also used of old men:

2 Samuel 19:35

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

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

Jeremiah 4:22

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

117. Two Witnesses

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

Acts 5:32

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

Psalms 147:18

He sendeth out his word, and melteth them: he causeth his wind to blow, and the waters flow.

Isaiah 59:21

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

Matthew 22:29

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

Luke 24:48,49

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

John 15:26,27

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

Acts 15:28

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

Ephesians 1:13

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

Hebrews 2:3,4

How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him; God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will?

Hebrews 10:15

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

The two witnesses to truth:

1 John 5:6

the Spirit is truth.

John 17:17
thy Word is truth.

The apostles (who wrote Scripture) were witnesses:

Acts 1:8
But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.

Acts 1:22
Beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection.

Acts 2:32
This Jesus hath God raised up, whereof we all are witnesses.

Acts 3:15
And killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses.

Acts 4:33
And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all.

Acts 10:39-42
And we are witnesses of all things which he did both in the land of the Jews, and in Jerusalem; whom they slew and hanged on a tree: Him God raised up the third day, and shewed him openly; not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead. And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead.

Acts 13:31
And he was seen many days of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people.

Acts 22:15
For thou shalt be his witness unto all men of what thou hast seen and heard.

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

Acts 3:21
Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.

Acts 10:43

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

2 Peter 3:2

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

The Spirit is a witness:

Acts 15:8

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

Romans 8:16

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

Romans 9:1

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

1 John 5:6-10

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

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

John 8:18

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

1 John 5:6-10

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

True believers are also called the Lord's witnesses:

Isaiah 43:10-12

Ye are my witnesses, saith the LORD, and my servant whom I have chosen: that ye may know and believe me, and understand that I am he: before me there was no God formed, neither shall there be after me. I, even I, am the LORD; and beside me there is no

saviour. I have declared, and have saved, and I have shewed, when there was no strange god among you: therefore ye are my witnesses, saith the LORD, that I am God.

Isaiah 44:8

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

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

Zechariah 4:12-14

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

Revelation 11:1-13

And there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein. But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty and two months. And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth. These are the two olive trees, and the two candlesticks standing before the God of the mouth, and devoureth their enemies: and if any man will hurt them, he must in this manner be killed. These have power to shut heaven, that it rain not in the days of their prophecy: and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will. And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them. And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified. And they of the people and kindreds and tongues and nations shall see their dead bodies three days and an half, and shall not suffer their dead bodies to be put in graves. And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwelt on the earth. And after three days and an half the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them. And they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them. And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand: and the remnant were affrighted, and gave glory to the God of heaven.

118. Birthdays

Birthdays (including "Christmas") are totally man-centred. Only the heathen celebrate them. Christians should not.

Genesis 40:20

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

Proverbs 15:27

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

Matthew 14:6

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

Mark 6:21,22

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

119. The Trinity

The three names mentioned together

Isaiah 48:16

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

Matthew 28:19

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

2 Corinthians 13:14

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

1 Timothy 3:16

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

1 John 5:7

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

Christ as God

The First and the Last:

Applies to Jehovah:

Isaiah 41:4

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

Isaiah 44:6

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

Isaiah 48:12

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

Revelation 1:8

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

Revelation 21:6

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

Applies to Christ:

Revelation 1:11

Saying, I am Alpha and Omega, the first and the last.

Revelation 1:17,18

And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last: I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death.

Revelation 2:8

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

Revelation 22:13

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

Every knee shall bow:

Isaiah 45:22,23

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

Philippians 2:10,11

That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

Me whom they have pierced:

Zechariah 12:10

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

God and the Father:

Ephesians 5:20

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

Colossians 1:3

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

Colossians 3:17

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

James 1:27

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

God's God or Lord's Lord:

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

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

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

Thy throne, O God, is for ever and ever: the sceptre of thy kingdom is a right sceptre. Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows.

120. Suicide

All examples of suicide in the Bible are of the non-elect:

Saul

1 Samuel 31:4

Then said Saul unto his armourbearer, Draw thy sword, and thrust me through therewith; lest these uncircumcised come and thrust me through, and abuse me. But his

armourbearer would not; for he was sore afraid. Therefore Saul took a sword, and fell upon it.

1 Chronicles 10:4

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

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

2 Samuel 1:9,10

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

Saul's armourbearer

1 Samuel 31:5

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

Ahithophel

2 Samuel 17:23

And when Ahithophel saw that his counsel was not followed, he saddled his ass, and arose, and gat him home to his house, to his city, and put his household in order, and hanged himself, and died, and was buried in the sepulchre of his father.

Zimri

1 Kings 16:18

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

Judas

Matthew 27:5

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

Acts 1:18,19

Now this man purchased a field with the reward of iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out. And it was known unto all the dwellers at Jerusalem; insomuch as that field is called in their proper tongue, Aceldama, that is to say, The field of blood.

Having said all that, suicide is not the unforgivable sin. Samson, at God's command, to kill Philistines, committed suicide:

Judges 16:28-30

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

121. Talk to the Unchurched Through Creation

In evangelism, do we really tell people:

Acts 16:31

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

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

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

Jeremiah 27:4,5

And command them to say unto their masters, Thus saith the LORD of hosts, the God of Israel; Thus shall ye say unto your masters; I have made the earth, the man and the beast that are upon the ground, by my great power and by my outstretched arm, and have given it unto whom it seemed meet unto me.

Jonah 1:9

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

Acts 14:15-17

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

all nations to walk in their own ways. Nevertheless he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness.

Acts 17:22-31

Then Paul stood in the midst of Mars' hill, and said, Ye men of Athens, I perceive that in all things ye are too superstitious. For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you. God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things; and hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us: For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring. Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device. And the times of this ignorance God winked at; but now commandeth all men every where to repent: because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.

Revelation 14:6,7

And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters.

122. Great Tribulation

The Biblical phrase "*great tribulation*," refers to life in this world. It is not a particular period of time near the end:

It is the same period of time as the "*Times of the Gentiles*."

Luke 21:22-24

For these be the days of vengeance, that all things which are written may be fulfilled. But woe unto them that are with child, and to them that give suck, in those days! for there shall be great distress in the land, and wrath upon this people. And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.

Great tribulation:

Matthew 24:21

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

Revelation 2:22

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

Revelation 7:14

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

Tribulation:

Deuteronomy 4:30

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

Judges 10:14

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

1 Samuel 26:24

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

Matthew 13:21

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

Matthew 24:29

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

Mark 13:24

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

John 16:33

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

Acts 14:22

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

Romans 2:9

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

Romans 5:3

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

Romans 8:35

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

Romans 12:12

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

2 Corinthians 1:4

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

2 Corinthians 7:4

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

1 Thessalonians 3:4

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

2 Thessalonians 1:6

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

Revelation 1:9

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

Revelation 2:9,10

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

123. Role of Women in Church

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

Genesis 2:17,18

But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die. And the LORD God said, It is not good that the man should be alone; I will make him an help meet for him.

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

Genesis 3:22-24

And the LORD God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever: therefore the LORD God sent him forth from the garden of Eden, to till the ground from whence he was taken. So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life.

Romans 5:12-19

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

1 Corinthians 15:21,22

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

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

Genesis 3:1-6

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

1 Timothy 2:14

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

This resulted in:

(1.) The curse on Satan:

Genesis 3:14,15

And the LORD God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life: and I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.

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

Genesis 3:16

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

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

Genesis 3:17-19

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

So women should:

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

1 Timothy 2:11-15

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

(2.) Wear a headcovering when praying and prophesying (which they only do silently in the company of men other than their husband), having “power on her head” (i.e. showing there is a human authority over them):

1 Corinthians 11:3-16

But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God. Every man praying or prophesying, having his head covered, dishonoureth his head. But every woman that prayeth or prophesieth with her head uncovered dishonoureth her head: for that is even all one as if she were shaven. For if the woman be not covered, let her also be shorn: but if it be a shame for a woman to be shorn or shaven, let her be covered. For a man indeed ought not to cover his head, forasmuch as he is the image and glory of God: but the woman is the glory of the man. For the man is not of the woman; but the woman of the man. Neither was

the man created for the woman; but the woman for the man. For this cause ought the woman to have power on her head because of the angels. Nevertheless neither is the man without the woman, neither the woman without the man, in the Lord. For as the woman is of the man, even so is the man also by the woman; but all things of God. Judge in yourselves: is it comely that a woman pray unto God uncovered? Doth not even nature itself teach you, that, if a man have long hair, it is a shame unto him? But if a woman have long hair, it is a glory to her: for her hair is given her for a covering. But if any man seem to be contentious, we have no such custom, neither the churches of God.

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

1 Corinthians 14:34,35

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

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

1 Timothy 2:12

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

Women cannot be elders or deacons, because an elder or a deacon must be “the husband of one wife”:

1 Timothy 3:2,12

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

With regards praying and prophesying:

Acts 1:14

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

Acts 2:17,18

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

Acts 21:9

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

1 Corinthians 11:5

But every woman that prayeth or prophesieth with her head uncovered dishonoureth her head: for that is even all one as if she were shaven.

(1.) Ordinarily, prophesying, on the one hand, was some kind of imparting information (only men mentioned where this is the case):

1 Corinthians 14:6

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

1 Corinthians 14:22

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

But it was also singing the praises of God (both men and women are mentioned in this regard).

Exodus 15:20

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

Prophesying must include singing, because unregenerate Saul did it.

1 Samuel 10:5,6

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

1 Samuel 10:11-12

And it came to pass, when all that knew him beforetime saw that, behold, he prophesied among the prophets, then the people said one to another, What is this that is come unto the son of Kish? Is Saul also among the prophets? And one of the same place answered and said, But who is their father? Therefore it became a proverb, Is Saul also among the prophets?

1 Samuel 19:20-24

And Saul sent messengers to take David: and when they saw the company of the prophets prophesying, and Samuel standing as appointed over them, the Spirit of God was upon the messengers of Saul, and they also prophesied. And when it was told Saul, he sent other messengers, and they prophesied likewise. And Saul sent messengers again the third time, and they prophesied also. Then went he also to Ramah, and came to a great well that is in Sechu: and he asked and said, Where are Samuel and David? And one said, Behold, they be at Naioth in Ramah. And he went thither to Naioth in Ramah: and the Spirit of God was upon him also, and he went on, and prophesied, until he came to Naioth in Ramah. And he stripped off his clothes also, and prophesied before Samuel in like manner, and lay down naked all that day and all that night. Wherefore they say, Is Saul also among the prophets?

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

Judges 4:4, 8-9

And Deborah, a prophetess, the wife of Lapidoth, she judged Israel at that time... And Barak said unto her, If thou wilt go with me, then I will go: but if thou wilt not go with me, then I will not go. And she said, I will surely go with thee: notwithstanding the journey that thou takest shall not be for thine honour; for the LORD shall sell Sisera into the hand of a woman.

2 Kings 22:14

So Hilkiah the priest, and Ahikam, and Achbor, and Shaphan, and Asahiah, went unto Huldah the prophetess, the wife of Shallum the son of Tikvah, the son of Harhas, keeper of the wardrobe; (now she dwelt in Jerusalem in the college;) and they communed with her.

2 Chronicles 34:22

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

Isaiah 8:3

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

Luke 2:36

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

Or are otherwise false prophetesses and examples of pure evil:

Nehemiah 6:14

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

Revelation 2:20

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

124. Order of Salvation

Those who are called into God's kingdom, are called in the following sequence of events:

- (1.) God's first working in us is our **Calling** and **New Birth = Regeneration**.
- (2.) We are then given the gifts of **Faith** and **Repentance = Justification**.
- (3.) We then receive **Adoption** into God's family.

(4.) For the rest of our days on this earth, we grow in grace and knowledge by being granted **Sanctification** and **Perseverance = Conversion**

(5.) At the end of our days on earth we are granted **Glorification**.

Jonah 2:9

Salvation [from beginning to end] is of the LORD.

125. Chronology of the Persian Kings

Darius the Mede

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

Daniel 6:1

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

Daniel 9:1

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

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

Daniel 6:28

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

Cyrus King of Persia

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

2 Chronicles 36:22,23

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

Ezra 1:1,2

Now in the first year of Cyrus king of Persia, that the word of the LORD by the mouth of Jeremiah might be fulfilled, the LORD stirred up the spirit of Cyrus king of Persia, that he

made a proclamation throughout all his kingdom, and put it also in writing, saying, Thus saith Cyrus king of Persia, The LORD God of heaven hath given me all the kingdoms of the earth; and he hath charged me to build him an house at Jerusalem, which is in Judah.

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

Ezra 4:5

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

Cyrus was king for at least three years:

Daniel 10:1

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

Ahasuerus

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

Esther 3:7

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

In his reign those opposed to the rebuilding of the Temple petitioned the king to get the work stopped:

Ezra 4:6

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

It is not known whether Ahasuerus agreed to these petitions to stop the rebuilding of the Temple or not, but after the incidents mentioned in the Book of Esther, he would have as a result been favourable to Jews.

Matthew Henry equates Ahasuerus with Artaxerxes I (below). The reading of Ezra 4:5 and 6 *could possibly* offer this interpretation, but it is stretching the meaning of the text a little. Archbishop Ussher reckons that this Ahasuerus is Cambyses.

Artaxerxes I

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

Ezra 4:7,8

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

Ezra 4:11

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

Ezra 4:23

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

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

Ezra 4:24

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

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

Darius King of Persia

Darius King of Persia reigned for at least four years:

Zechariah 7:1

And it came to pass in the fourth year of king Darius, that the word of the LORD came unto Zechariah in the fourth day of the ninth month, even in Chisleu.

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

Ezra 5:1,2

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

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

Ezra 5:3-5

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

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

Ezra 6:1-3,7

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

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

Ezra 6:14,15

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

Artaxerxes II

Artaxerxes II reigned for at least 32 years:

Nehemiah 5:14

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

Nehemiah 13:6

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

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

Ezra 7:1,6-8

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

Note the phrase “*after these things*” shows that this is a different Artaxerxes from the Artaxerxes I above, as this Artaxerxes came *after* Darius’ reign and decree to continue to rebuild the Temple.

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

Nehemiah 2:1,3

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

Nehemiah 5:14

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

This chronology makes perfect sense. Most commentaries or Bible dictionaries that are available, lean too much on archaeology, and so have a completely different, and very complicated chronology, some giving three Persian Darius’s and three Artaxerxes, making the text of Ezra in particular dart about all over the place. The simple text of Scripture is all that we need for our understanding, and archaeology serves no useful purpose when it is used solely to try to deny Scripture.

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

Daniel 11:2

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

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

Daniel 11:3

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

And we know this is Alexander because afterwards his kingdom is split into four (v.4). (cf. Daniel 8:8,22).

126. Men of Renown

“Men of renown” is a phrase used to describe notable men in the world’s eyes. Not many of these are chosen for glory:

1 Corinthians 1:26

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

Genesis 6:4

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

Numbers 16:2

And they rose up before Moses, with certain of the children of Israel, two hundred and fifty princes of the assembly, famous in the congregation, men of renown.

Ezekiel 16:14,15

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

Ezekiel 34:29

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

Ezekiel 39:13

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

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

It is God alone who should have renown amongst us:

Daniel 9:15

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

127. Nine Plagues of the Exodus

Exodus 7:8-13 - *Aaron's staff becomes a snake.*

This is the first miracle, but cannot be counted as a plague. The magicians could do the same, but Aaron's rod swallowed them up.

(1.) Exodus 9:14-25 - *Plague of blood.*

Fish die, river stinks, and water undrinkable. The magicians could do the same. The Egyptians dug along the bank for water.

(2.) Exodus 8:1-15 - *Plague of frogs.*

The magicians could do the same. Pharaoh asked Moses to remove them on the morrow. The frogs were removed but piled up in stinking heaps.

(3.) Exodus 8:16-19 - *Plague of lice.*

Dust becomes gnats. The magicians could not do this, and recognised the "*finger of God.*"

(4.) Exodus 8:20-31 - *Plague of flies.*

This plague did not occur in Goshen where the Israelites were. Pharaoh allows them to sacrifice in the land, but Moses insists on a three-day journey away from the land.

(5.) Exodus 9:1-7 - *Plague on livestock ("grievous murrain").*

This did not occur on the Israelite livestock.

(6.) Exodus 9:8-12 - *Plague of boils.*

Ashes from the furnace became boils upon men and beasts.

Exodus 9:13-17 - *Pestilence.*

This is not a separate plague, but a general curse on Pharaoh that all the Lord's plagues will come upon his heart, and upon his servants, and upon his people. Pestilence is mentioned in particular, but only as a generalisation of what was happening.

(7.) Exodus 9:18-35 - *Plague of hail.*

All livestock not brought into a shelter died. This did not occur in Goshen with the Israelites.

(8.) Exodus 10:1-20 - *Plague of locusts.*

These shall eat everything that the hail did not destroy. Pharaoh's servants told him to let the Israelites go, but Pharaoh only allows the men to go. The locusts are everywhere in Egypt.

(9.) Exodus 10:21-29 - *Plague of darkness.*

This did not occur in Goshen with the Israelites. Pharaoh lets the women and children go, but not the livestock.

(10.) Exodus 11,12 - *Plague on firstborn.*

All the firstborn of families who did not put blood on their lintels died. Note that whole households were saved.

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

128. Glory of the Lord

The "*glory of the Lord*" in the Bible, is not a world near the end of time in which most people are saved. It is the manifestation of the power and judgment of the Lord, wherever it is found This invokes fear and trembling:

Isaiah 3:8

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

Exodus 16:7

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

Exodus 16:10

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

Exodus 24:16,17

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

Exodus 40:34,35

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

Leviticus 9:6

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

Leviticus 9:23

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

Numbers 14:10

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

Numbers 16:19

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

Numbers 16:42

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

Numbers 20:6

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

1 Kings 8:11

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

2 Chronicles 5:14

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

2 Chronicles 7:1-3

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

Psalm 104:31

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

Psalm 138:5

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

Isaiah 35:2

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

Isaiah 40:5

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

Isaiah 58:8

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

Isaiah 60:1

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

Ezekiel 1:28

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

Ezekiel 3:12

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

Ezekiel 3:23

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

Ezekiel 10:4

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

Ezekiel 10:18

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

Ezekiel 11:23

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

Ezekiel 43:4,5

And the glory of the LORD came into the house by the way of the gate whose prospect is toward the east. So the spirit took me up, and brought me into the inner court; and, behold, the glory of the LORD filled the house.

Ezekiel 44:4

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

Luke 2:9

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

2 Corinthians 3:18

But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.

Verses used in supposed support of the earth near the end of time being filled with the glory of the Lord as the waters cover the sea, in context:

Numbers 14:21-23

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

Psalms 22:27-29

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

Isaiah 11:9

They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the LORD, as the waters cover the sea.

Habakkuk 2:12-14

Woe to him that buildeth a town with blood, and stablisheth a city by iniquity! Behold, is it not of the LORD of hosts that the people shall labour in the very fire, and the people shall weary themselves for very vanity? For the earth shall be filled with the knowledge of the glory of the LORD, as the waters cover the sea.

129. Leaven

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

Exodus 12:15

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

Exodus 12:19

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

Exodus 12:34

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

Exodus 12:39

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

Exodus 13:3

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

Exodus 13:7

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

Exodus 34:25

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

Leviticus 2:11

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

Leviticus 6:17

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

Leviticus 10:12

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

Deuteronomy 16:3,4

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

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

Leviticus 7:12,13

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

Leviticus 23:17

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

Amos 4:5

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

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

Hosea 7:4

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

Matthew 16:6

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

Matthew 16:11,12

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

Mark 8:15

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

Luke 12:1

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

1 Corinthians 5:6-8

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

Galatians 5:9

A little leaven leaveneth the whole lump.

But it is also mentioned as a type of the kingdom of heaven in the way it grows:

Matthew 13:33

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

Luke 13:21

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

In the Lord's Supper the bread ought to be leavened. The Greek word used here is **artos**, which is bread of any kind. The specific word for unleavened bread is not used. This is as a symbol of the growth of the church and of Christ being the bread of life:

1 Corinthians 10:16,17

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

1 Corinthians 11:23-29

For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread: and when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come. Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.

Azumos is unleavened bread only:

Matthew 26:17

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

Mark 14:1

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

Mark 14:12

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

Luke 22:1

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

Luke 22:7

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

Acts 12:3

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

Acts 20:6

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

1 Corinthians 5:7,8

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

In Deuteronomy 16:3, unleavened bread is described as the “*bread of affliction*,” surely inappropriate for the Lord’s Supper:

Deuteronomy 16:3

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

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

1 Kings 22:27

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

2 Chronicles 18:26

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

130. Canon of Scripture

The Apocrypha is not Scripture

Romans 3:2

....unto them were committed the oracles of God.

The Jews never recognised the Greek Apocrypha as part of their canon of Scripture, even though it is very sympathetic towards them.

The canon was completed by AD70

Daniel 9:24

Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy.

Church Councils do not define Scripture

The common belief that church councils decide what is and isn't Scripture is nonsense. Scripture becomes Scripture as the words come off the pen of the writer, whether church councils agree or not. Paul's epistles were defined as Scripture before the death of Peter:

2 Peter 3:15-16

And account that the longsuffering of our Lord is salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you; As also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction.

131. The Ten Commandments

Roman Catholics and the Lutherans, amongst others, add the first and second Commandments together to form one commandment, to try to water down the seriousness of the sin of their idolatrous practices, then they split the tenth Commandment into two (to keep the number ten). This is wrong. The tenth Commandment cannot be split in two, because Exodus 20:17 and Deuteronomy 5:21 put the list of things forbidden in a different order. If the Roman Catholic/Lutheran position is true, then in Exodus 20:17, coveting one's neighbour's *house* is the ninth Commandment, and his wife, manservant, maidservant, ox, ass, anything else is the tenth; but in Deuteronomy 5:21, coveting one's neighbour's *wife* is the ninth Commandment, and his house, field, manservant, maidservant, ox, ass, anything else is the tenth. To make sense, the commandment cannot be split, thus proving the true division of the commandments is that of the non-Lutheran Protestants.

Exodus 20:17

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

Deuteronomy 5:21

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

132. Cutting off Hands as Punishment

Christians are all too quick to condemn Muslims for having the chopping off of the hand as a penalty for theft (as the Koran teaches). However, they should realise that this very same punishment is in the Bible, albeit for a different crime:

Deuteronomy 25:11-12

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

Also, did not Christ after all say, albeit not in the context of law and order:

Matthew 5:29,30

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

Matthew 18:8,9

Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire. And if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire.

Mark 9:43-48

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

133. Joshua Crossing the Jordan

Joshua led Israel across the Jordan at harvest time:

Joshua 3:15

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

Joshua 4:18

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

But then, once they had crossed Jordan, they celebrated the Passover:

Joshua 5:10

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

So, six months must have passed between these two events, the crossing and the Passover.

134. The Song of Solomon

The Song of Solomon must only be about Christ and His church, and cannot possibly be a carnal this-worldly love poem.

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

To be in the canon of Scripture:

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

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

This song is a proof of Christ's divinity, because if He were not divine, He should not be idolised in this manner.

135. The Will of God

Each Person of the Trinity has a separate will. This is indeed the definition of a "Person." Therefore there are three "wills" in God. However, we must immediately understand that

they are never at any time in conflict with each other, but all three always will the same thing (i.e. the divine will).

Christ has two natures (a divine nature and a human nature), but only ONE will in Himself (as He is ONE Person). He has to have a will of His own, apart from the will of the Father, in order for His sacrifice to be truly voluntary. Again, at no time does Christ ever deviate from the Father's will.

John 5:30

I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me.

Here we see that Christ never seeks His own will apart from that of the Father.

Matthew 26:39

And he went a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt.

Mark 14:36

And he said, Abba, Father, all things are possible unto thee; take away this cup from me: nevertheless not what I will, but what thou wilt.

Luke 22:42

Saying, Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done.

Note in all these passages, Christ is not "wobbling." We see that although He has a separate will from the Father, He seeks for the cup to be taken away only if the Father is willing (Luke), and only if there was any other way to redeem His people (Matthew, Mark), which there was not.

136. Mistakes in the Authorised Version

The Authorised Version of the Bible is probably the best translation into English to date. But by virtue of it being a translation, we should not ascribe perfection to it. There are some glaring errors, the most notable of which are:

Lucifer

This word occurs in the Authorised Version once:

Isaiah 14:12

How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations.

The word ""*Lucifer*"" is Latin for "*light-bearer*." Latin is not the original language, Hebrew is. The Hebrew word is "*heylel*" which can also mean "*morning star*." In context, it describes the king of Babylon, sarcastically calling him "*O morning star*" after he has fallen into hell.

The word for some unknown reason in English has become a name for Satan. But this is not right. The true one and only "*light-bearer*," who brings light into the world is Jesus Christ:

Luke 1:78,79

Through the tender mercy of our God; whereby the dayspring from on high hath visited us, to give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace.

John 1:9

That was the true Light, which lighteth every man that cometh into the world.

John 3:19

And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.

John 12:46

I am come a light into the world, that whosoever believeth on me should not abide in darkness.

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.

Easter

This word occurs in the Authorised Version once:

Acts 12:4

And when he had apprehended him, he put him in prison, and delivered him to four quaternions of soldiers to keep him; intending after Easter to bring him forth to the people.

The Greek word is "*pascha*" which is translated in every other place in the Bible as "*Passover*," and should be translated here as such too.

Calvary

This word occurs in the Authorised Version (and other translations) once:

Luke 23:33

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

This word is Latin. The original language is Greek. In Greek the word is "*kraneon*," which means a skull. In Matthew, Mark and John the Hebrew "*Golgotha*" is used, together with

an explanation that this means “*the place of a skull.*” Therefore here in Luke it should just be “*the place, which is called a skull,*” and the word “*Calvary*” should not be used.

Touch me Not

Christ told Mary Magdalene not to touch Him because He hadn't ascended yet:

John 20:17

Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God.

But Matthew tells us that the women (including Mary Magdalene) themselves held Him by His feet:

Matthew 28:9

And as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came and held him by the feet, and worshipped him.

Christ allowed this. Therefore, “*Touch me not*” must mean, as modern translations have it, “*Do not cling on to me.*”

Diana

In Acts 19, the false goddess Diana is mentioned: vv. 24,27,28,34,35. In the Greek, this is actually the word “*Artemis.*”

God forbid

In the Old Testament, the Hebrew is “*chaliylah,*” which is literally “*far be it.*”

References: Genesis 44:17; Joshua 22:29, 24:16; 1 Samuel 12:23, 14:45, 20:2; 1 Chronicles 11:19 (this is “*Elohim chaliylah*”); Job 27:5.

In the New Testament, the Greek is “*me ginomai,*” which is literally “*not be.*”

References: Luke 20:16; Romans 3:4,6,31, 6:2,15, 7:7,13, 9:14, 11:1,11; 1 Corinthians 6:15; Galatians 2:17, 3:21, 6:14.

Only in one place (1 Chronicles 11:19) is God actually mentioned.

The Spirit itself

The Holy Spirit is a “*He*” not an “*it.*”

Romans 8:16

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

Romans 8:26

Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered.

137. Biblical Sites

Christ's Crucifixion

Matthew 27:33

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

Mark 15:22

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

John 19:17

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

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

Note the word "Calvary" in Luke in the Authorised version:

Luke 23:33

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

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

It was outside the city:

John 19:17

And he bearing his cross went forth....

John 19:20

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

Hebrews 13:12

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

It was near a garden:

John 19:41

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

It was in a conspicuous place, probably a thoroughfare:

Mark 15:40

There were also women looking on afar off...

Luke 23:49

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

Matthew 27:39

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

This is all we know about the place of crucifixion.

Feeding of the 5000

The feeding of the 5000 was in a desert place near Bethsaida, which is just east of the Jordan river, north of the Sea of Galilee. So it was not the traditional site at Tabgha, which is only a short distance from Capernaum:

Luke 9:10

And he took them, and went aside privately into a desert place belonging to the city called Bethsaida.

After the feeding of the 5000, the disciples went “*over the sea toward Capernaum,*” which is westwards across the mouth of the Jordan river, where it enters the Sea of Galilee:

John 6:16, 17, 19, 21

His disciples went down unto the sea, and entered into a ship, and went over the sea toward Capernaum.... So when they had rowed about five and twenty or thirty furlongs, they see Jesus walking on the sea.... Then they willingly received him into the ship: and immediately the ship was at the land whither they went.

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

The Lord's Prayer

In Matthew, the Lord's Prayer was clearly given by Christ to the disciples in Galilee, as part of the Sermon on the Mount, not at the traditional site on the Mount of Olives. In Luke, which appears to be a separate occasion, all we have is "*as he was praying in a certain place*" the disciples asked Him "*teach us to pray.*" It comes immediately after a passage involving Mary and Martha, who lived at Bethany, which was on the Mount of Olives, but we have no certainty that the Lord's Prayer was given there.

Mount Sinai

Most people believe that the location of Mount Sinai, where Moses received the Ten Commandments, is the place in the Sinai peninsula near St Catherine's monastery, which is popularly called "Mount Sinai" today. But the Bible says differently.

Exodus 2:15

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

Exodus 3:1

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

Moses was living in Midian, which is where Horeb, or Mount Sinai, is said to be located here. This is east of the Gulf of Aqaba in the Arabian peninsula.

Galatians 4:25

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

Mount Sinai is clearly stated here as being "*in Arabia,*" which is east of the gulf of Aqaba. When Moses crossed the Red Sea, it was the Gulf of Aqaba he crossed, not the "Sea of Reeds" or any other location.

Rachel's Sepulchre

This is located between Bethel and Ephrath:

Genesis 35:16-20

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

Genesis 48:7

And as for me, when I came from Padan, Rachel died by me in the land of Canaan in the way, when yet there was but a little way to come unto Ephrath: and I buried her there in the way of Ephrath; the same is Bethlehem.

But it is also said to be in the border of Benjamin at Zelzah:

1 Samuel 10:2

When thou art departed from me to day, then thou shalt find two men by Rachel's sepulchre in the border of Benjamin at Zelzah; and they will say unto thee, The asses which thou wentest to seek are found: and, lo, thy father hath left the care of the asses, and sorroweth for you, saying, What shall I do for my son?

Jeremiah places it in Ramah:

Jeremiah 31:15

Thus saith the LORD; A voice was heard in Ramah, lamentation, and bitter weeping; Rahel weeping for her children refused to be comforted for her children, because they were not.

Matthew places Ramah near Bethlehem:

Matthew 2:16-18

Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently enquired of the wise men. Then was fulfilled that which was spoken by Jeremy the prophet, saying, In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not.

All these are the same place, on the way from Bethel to Ephrath, in the border of Benjamin at Zelzah, near Bethlehem.

138. Preach Christ of Contention

Philippians 1:15-17

Some indeed preach Christ even of envy and strife; and some also of good will: the one preach Christ of contention, not sincerely, supposing to add affliction to my bonds: but the other of love, knowing that I am set for the defence of the gospel.

I have often heard these verses preached and explained saying that the ones preaching “of contention” are such as Billy Graham, who is not quite right in his theology, but at least he is preaching Christ, so we should be thankful for him. But he’s not preaching Christ “of contention.”

People who preach Christ “of envy and strife,” “of contention, not sincerely, supposing to add affliction to my bonds” are the likes of the National Secular Society and Professor Richard Dawkins. They hate true believers, but the point is that, unlike most of the world

which just ignores us, they keep on plugging away at bringing the subject of God into people's minds. Hallelujah!

There was a bus poster campaign in London in 2010, which the National Secular Society funded, stating "There is probably no God" got people talking about God. In response, the Trinitarian Bible Society wasted £35,000 of its supporter's money on a counter-campaign which has been forgotten about by now. They should have rather rejoiced that Christ was preached, albeit that was not the intention of the secular humanists to do this at all. Praise the Lord! People are talking about God, thanks to the secular humanists.

Even Professor Richard Dawkins in his lectures mentions many truthful things about Christianity, e.g. that Christians believe in the "forgiveness of sins." What a message! He is doing our job for us! He is not preaching "*another gospel*" he is telling people what Christians actually believe. We should rejoice at this. We should rejoice wherever truth is found.

Secular humanists are also the first to see straight through the false supposed miracle workers, who claim to be espousing Christianity, but are simply deceiving people. Hallelujah, they are being exposed!

Of course, secular humanists also sometimes make false claims about Christianity, which we should never be happy about. But so do many truly Christian preachers. Wherever truth is preached, we should be thankful. Wherever error is preached, we should be grieved.

139. Waiting to be Gracious

Isaiah 30:18

And therefore will the LORD wait, that he may be gracious unto you, and therefore will he be exalted, that he may have mercy upon you: for the LORD is a God of judgment: blessed are all they that wait for him.

This passage is often interpreted as God on His knees waiting for us to respond to Him. Such an idea is quite wrong. The text actually says "*blessed are all they that wait for Him,*" not God waiting for us to do something.

Yes, we need to repent:

Isaiah 30:15

In returning and rest shall ye be saved; in quietness and in confidence shall be your strength: and ye would not.

But the Lord will provide repentance in His own good time (although our duty is to seek for it, whilst at the same time recognising our inability).

140. James

There are several James's mentioned in Scripture, and this can be confusing.

Of those positively identified:

James the brother of John

He was one of the twelve apostles, the brother of John and son of Zebedee:

Matthew 4:21

And going on from thence, he saw other two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and he called them.

Matthew 10:2

Now the names of the twelve apostles are these; The first, Simon, who is called Peter, and Andrew his brother; James the son of Zebedee, and John his brother.

Mark 1:19

And when he had gone a little further thence, he saw James the son of Zebedee, and John his brother, who also were in the ship mending their nets.

Mark 3:17

And James the son of Zebedee, and John the brother of James; and he surnamed them Boanerges, which is, The sons of thunder.

Luke 5:10

And so was also James, and John, the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not; from henceforth thou shalt catch men.

Luke 6:14

Simon, (whom he also named Peter,) and Andrew his brother, James and John, Philip and Bartholomew....

Acts 1:13a

And when they were come in, they went up into an upper room, where abode both Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew,....

He was one of the three on the mount of transfiguration:

Matthew 17:1

And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart....

Mark 9:2

And after six days Jesus taketh with him Peter, and James, and John, and leadeth them up into an high mountain apart by themselves: and he was transfigured before them.

Luke 9:28

And it came to pass about an eight days after these sayings, he took Peter and John and James, and went up into a mountain to pray.

He and his brother John asked Christ if they could sit on the right and left hand in His glory:

Mark 10:35

And James and John, the sons of Zebedee, come unto him, saying, Master, we would that thou shouldest do for us whatsoever we shall desire.

Mark 10:41

And when the ten heard it, they began to be much displeased with James and John.

He was killed by Herod, and was the first apostle to be martyred:

Acts 12:2

And he killed James the brother of John with the sword.

James the son of Alphaeus

He was one of the twelve apostles, brother to Judas (not Iscariot, otherwise known as Lebbaeus, whose surname was Thaddeus) son of Alphaeus:

Matthew 10:3

Philip, and Bartholomew; Thomas, and Matthew the publican; James the son of Alphaeus, and Lebbaeus, whose surname was Thaddaeus....

Mark 3:18

And Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the son of Alphaeus, and Thaddaeus, and Simon the Canaanite....

Luke 6:15,16

Matthew and Thomas, James the son of Alphaeus, and Simon called Zelotes, and Judas the brother of James, and Judas Iscariot, which also was the traitor.

Acts 1:13b

....and Matthew, James the son of Alphaeus, and Simon Zelotes, and Judas the brother of James.

James the Lord's (half) brother

Matthew 13:55

Is not this the carpenter's son? is not his mother called Mary? and his brethren, James, and Joses, and Simon, and Judas?

Mark 6:3

Is not this the carpenter, the son of Mary, the brother of James, and Joses, and of Juda, and Simon? and are not his sisters here with us? And they were offended at him.

He is designated an apostle in Scripture, but was not one of the twelve:

Galatians 1:19

But other of the apostles saw I none, save James the Lord's brother.

James the Less

This James is only mentioned as "*James the less*" once in Scripture:

Mark 15:40

There were also women looking on afar off: among whom was Mary Magdalene, and Mary the mother of James the less and of Joses, and Salome.

His mother was Mary and he had a brother called Joses.

This could be the same as **James the son of Alphaeus**. The title "James the less" could mean the lesser known of the two apostles with the same name. In this case, "Mary the mother of James and Joses" would be Alphaeus's wife. And Joses could possibly be the apostle Judas, not Iscariot.

As the Lord's mother was called Mary, and He had half-brothers named James and Joses, this could also possibly be **James, the Lord's brother**. However, it is unusual that in all the passages, Mary is not mentioned as Christ's mother, but only as the mother of James and Joses. Having said that, maybe this is to draw attention away from worshipping her.

James the less's mother was one of the Mary's at the cross:

Matthew 27:56

Among which was Mary Magdalene, and Mary the mother of James and Joses, and the mother of Zebedee's children.

Mark 15:40

There were also women looking on afar off: among whom was Mary Magdalene, and Mary the mother of James the less and of Joses, and Salome.

Mark 16:1

And when the sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint him.

Luke 24:10

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

References to James which cannot be positively identified as to which James it is:

Probably James the brother of John (but could be James the son of Alphaeus)

Mark 1:29

And forthwith, when they were come out of the synagogue, they entered into the house of Simon and Andrew, with James and John.

Mark 5:37

And he suffered no man to follow him, save Peter, and James, and John the brother of James.

Mark 13:3

And as he sat upon the mount of Olives over against the temple, Peter and James and John and Andrew asked him privately.

Mark 14:33

And he taketh with him Peter and James and John, and began to be sore amazed, and to be very heavy.

Luke 8:51

And when he came into the house, he suffered no man to go in, save Peter, and James, and John, and the father and the mother of the maiden.

Luke 9:54

And when his disciples James and John saw this, they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did?

1 Corinthians 15:7

After that, he was seen of James; then of all the apostles.

Probably James the son of Alphaeus (but could be James the Less and/or the (half) brother of Christ).

This James cannot possibly be James the brother of John because he had been killed by this time

A James came to prominence amongst the apostles soon after the death of James the brother of John. This would probably be James the son of Alphaeus, the other apostle of the same name. He would be the leader of the council of Jerusalem in Acts 15.

Acts 12:17

But he, beckoning unto them with the hand to hold their peace, declared unto them how the Lord had brought him out of the prison. And he said, Go shew these things unto James, and to the brethren. And he departed, and went into another place.

Acts 15:13

And after they had held their peace, James answered, saying, Men and brethren, hearken unto me.

Acts 21:18

And the day following Paul went in with us unto James; and all the elders were present.

Galatians 2:9

And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we should go unto the heathen, and they unto the circumcision.

Probably James the less and/or the (half) brother of Christ

Note neither James or Jude describes themselves as an apostle (although Paul doesn't sometimes):

James 1:1

James, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting.

Jude 1

Jude, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, and called.

Could be any of them

Galatians 2:12

For before that certain came from James, he did eat with the Gentiles: but when they were come, he withdrew and separated himself, fearing them which were of the circumcision.

141. Minister

This is not a man in charge, with "leadership skills," who speaks *ex cathedra* from the pulpit and whom you are not allowed to question.

In the following verses it is the Greek word *diakonos*, which means "servant." It is generally distinguished in the Authorised Version of the Bible from the word "servant" which is the Greek word *doulos*, meaning "slave." So *diakonos* implies a voluntary servitude. A far cry from those men who fancy themselves in the pulpit and love to have a following:

Matthew 20:26-28

But it shall not be so among you: but whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant: even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

Mark 10:43

But so shall it not be among you: but whosoever will be great among you, shall be your minister: and whosoever of you will be the chiefest, shall be servant of all. For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

Romans 13:4

For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil.

The civil magistrate is here called a “minister.”

Romans 15:8

Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers.

Christ is here called a “minister” i.e. servant.

Galatians 2:17

But if, while we seek to be justified by Christ, we ourselves also are found sinners, is therefore Christ the minister of sin? God forbid.

Ephesians 3:7

Whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power.

Ephesians 6:21

But that ye also may know my affairs, and how I do, Tychicus, a beloved brother and faithful minister in the Lord, shall make known to you all things.

Colossians 1:7

As ye also learned of Epaphras our dear fellowservant, who is for you a faithful minister of Christ.

Colossians 1:23

If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven; whereof I Paul am made a minister.

Colossians 1:25

Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfil the word of God.

Colossians 4:7

All my state shall Tychicus declare unto you, who is a beloved brother, and a faithful minister and fellowservant in the Lord.

1 Thessalonians 3:2

And sent Timotheus, our brother, and minister of God, and our fellowlabourer in the gospel of Christ, to establish you, and to comfort you concerning your faith.

1 Timothy 4:6

If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine, whereunto thou hast attained.

Hebrews 1:14

Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?

Note the word “*ministering*,” which is the word *leitourgos*, “public servant”, see below.

Hebrews 6:10

For God is not unrighteous to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister.

The verb is *diakoneo*, see below.

Verb *diakoneo*:

Matthew 25:44

Then shall they also answer him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?

Romans 15:25

But now I go unto Jerusalem to minister unto the saints.

1 Peter 1:12

Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into.

1 Peter 4:10,11

As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God. If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen.

The following verses use the word *uphreths*, which means “subordinate.” i.e. not a leadership position at all, but the position of an assistant:

Luke 4:20

And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him.

Acts 13:5

And when they were at Salamis, they preached the word of God in the synagogues of the Jews: and they had also John to their minister.

Acts 26:16

But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee.

Verb *uphreteo*:

Acts 24:23

And he commanded a centurion to keep Paul, and to let him have liberty, and that he should forbid none of his acquaintance to minister or come unto him.

The following verses have the word *leitourgos*, meaning “public servant”:

Romans 15:16

That I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost.

Note the word “*ministering*” is the verb *uphreteo*, as above.

Hebrews 8:2

A minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man.

Verb *leitourgeo*:

Romans 15:27

It hath pleased them verily; and their debtors they are. For if the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things.

The following verses are irrelevant, but have been translated “minister” in the Authorised Version of the Bible:

ergazomai, meaning “to toil or labour”:

1 Corinthians 9:13

Do ye not know that they which minister about holy things live of the things of the temple? and they which wait at the altar are partakers with the altar?

Equivalent to “waiting” cf. a waiter.

epicorhgeo, meaning “to supply”:

2 Corinthians 9:10

Now he that ministereth seed to the sower both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness.

didomi, meaning “to bring forth”:

Ephesians 4:29

Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers.

pareco, meaning “to present occasion”:

1 Timothy 1:4

Neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith: so do.

142. Pastor

This word is only found in Ephesians 4:11 and in the book of Jeremiah. The Greek word here is *poiman*, 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.” Yes, 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

Woe be unto the pastors that destroy and scatter the sheep of my pasture! saith the LORD.

Jeremiah 23:2

Therefore thus saith the LORD God of Israel against the pastors that feed my people; Ye have scattered my flock, and driven them away, and have not visited them: behold, I will visit upon you the evil of your doings, saith the LORD.

Ephesians 4:11

And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers.

143. As One Having Authority

It was said of Christ that:

Matthew 7:28,29; Mark 1:22

The people were astonished at His doctrine, for He taught them as one having authority and not as the scribes.

We think that someone with authority is someone who firmly states something in a loud, assertive, aggressive manner. But this is not what the Bible means. That was the way of the scribes. Christ had authority in the sense that he did not teach in this manner, but rather that what He did teach was incontrovertible truth, but taught gently.

It was said of the twelve-year-old Christ :

Luke 2:46,47

And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions. And all that heard him were astonished at his understanding and answers.

Note, He was not being assertive and aggressive like the scribes, but “*hearing them and asking them questions,*” in order to get them to think for themselves in order to tease out of them the correct answers. And all were astonished at this.

Christ taught the multitude in parables without explanation:

Matthew 13:34

All these things spake Jesus unto the multitude in parables; and without a parable spake he not unto them.

He then explained the parables to His disciples afterwards:

Matthew 13:11

Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given.

The reason for this is that most of the multitude were not interested in His teaching, but only in the signs:

John 6:26

Jesus answered them and said, Verily, verily, I say unto you, Ye seek me, not because ye saw the [true meaning of the] miracles, but because ye did eat of the loaves, and were filled.

Anyone who truly was interested in His teachings, could always come to Him to have the parables explained at any time.

144. Solemn Assembly

True outward religion should be a solemn occasion.

Solemn Assembly

Leviticus 23:36

Seven days ye shall offer an offering made by fire unto the LORD: on the eighth day shall be an holy convocation unto you; and ye shall offer an offering made by fire unto the LORD: it is a solemn assembly; and ye shall do no servile work therein.

Numbers 29:35

On the eighth day ye shall have a solemn assembly: ye shall do no servile work therein.

Deuteronomy 16:8

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

2 Kings 10:20

And Jehu said, Proclaim a solemn assembly for Baal. And they proclaimed it.

2 Chronicles 7:9

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

Nehemiah 8:18

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

Joel 1:14

Sanctify ye a fast, call a solemn assembly, gather the elders and all the inhabitants of the land into the house of the LORD your God, and cry unto the LORD.

Joel 2:15

Blow the trumpet in Zion, sanctify a fast, call a solemn assembly.

Amos 5:21

I hate, I despise your feast days, and I will not smell in your solemn assemblies.

Zephaniah 3:18

I will gather them that are sorrowful for the solemn assembly, who are of thee, to whom the reproach of it was a burden.

Solemn Feast

Lamentations 2:7

The Lord hath cast off his altar, he hath abhorred his sanctuary, he hath given up into the hand of the enemy the walls of her palaces; they have made a noise in the house of the LORD, as in the day of a solemn feast.

Ezekiel 36:38

As the holy flock, as the flock of Jerusalem in her solemn feasts; so shall the waste cities be filled with flocks of men: and they shall know that I am the LORD.

Ezekiel 46:9

But when the people of the land shall come before the LORD in the solemn feasts, he that entereth in by the way of the north gate to worship shall go out by the way of the south gate; and he that entereth by the way of the south gate shall go forth by the way of the north gate: he shall not return by the way of the gate whereby he came in, but shall go forth over against it.

Hosea 2:11

I will also cause all her mirth to cease, her feast days, her new moons, and her sabbaths, and all her solemn feasts.

Hosea 12:9

And I that am the LORD thy God from the land of Egypt will yet make thee to dwell in tabernacles, as in the days of the solemn feast.

Nahum 1:15

Behold upon the mountains the feet of him that bringeth good tidings, that publisheth peace! O Judah, keep thy solemn feasts, perform thy vows: for the wicked shall no more pass through thee; he is utterly cut off.

Malachi 2:3

Behold, I will corrupt your seed, and spread dung upon your faces, even the dung of your solemn feasts; and one shall take you away with it.

Solemn Day

Numbers 10:10

Also in the day of your gladness, and in your solemn days, and in the beginnings of your months, ye shall blow with the trumpets over your burnt offerings, and over the sacrifices of your peace offerings; that they may be to you for a memorial before your God: I am the LORD your God.

Lamentations 2:22

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

Hosea 9:5

What will ye do in the solemn day, and in the day of the feast of the LORD?

145. Names of Months in the Bible

First Month: Abib

Exodus 13:4

This day came ye out in the month Abib.

Exodus 23:15

Thou shalt keep the feast of unleavened bread: (thou shalt eat unleavened bread seven days, as I commanded thee, in the time appointed of the month Abib; for in it thou camest out from Egypt: and none shall appear before me empty:).

Exodus 34:18

The feast of unleavened bread shalt thou keep. Seven days thou shalt eat unleavened bread, as I commanded thee, in the time of the month Abib: for in the month Abib thou camest out from Egypt.

Deuteronomy 16:1

Observe the month of Abib, and keep the passover unto the LORD thy God: for in the month of Abib the LORD thy God brought thee forth out of Egypt by night.

Also called Nisan:

Nehemiah 2:1

And it came to pass in the month Nisan, in the twentieth year of Artaxerxes the king, that wine was before him: and I took up the wine, and gave it unto the king. Now I had not been beforetime sad in his presence.

Esther 3:7

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

Second Month: Zif

1 Kings 6:1

And it came to pass in the four hundred and eightieth year after the children of Israel were come out of the land of Egypt, in the fourth year of Solomon's reign over Israel, in the month Zif, which is the second month, that he began to build the house of the LORD.

1 Kings 6:37

In the fourth year was the foundation of the house of the LORD laid, in the month Zif.

cf. 2 Chronicles 3:2

And he began to build in the second day of the second month, in the fourth year of his reign.

Third Month: Sivan

Esther 8:9

Then were the king's scribes called at that time in the third month, that is, the month Sivan, on the three and twentieth day thereof; and it was written according to all that Mordecai commanded unto the Jews, and to the lieutenants, and the deputies and rulers of the provinces which are from India unto Ethiopia, an hundred twenty and seven provinces, unto every province according to the writing thereof, and unto every people after their language, and to the Jews according to their writing, and according to their language.

Fourth Month: No Biblical references

Fifth Month: No Biblical references

Sixth Month: ["Elul" – The month "Elul" is mentioned without reference to which month of the year it is. We know it was 52 days after Nehemiah started the building of the wall, but we do not know when that was. Tradition only says it is the sixth month.]:

Nehemiah 6:15

So the wall was finished in the twenty and fifth day of the month Elul, in fifty and two days.

Seventh Month: Ethanim

1 Kings 8:2

And all the men of Israel assembled themselves unto king Solomon at the feast in the month Ethanim, which is the seventh month.

Eighth Month: Bul

1 Kings 6:38

And in the eleventh year, in the month Bul, which is the eighth month, was the house finished throughout all the parts thereof, and according to all the fashion of it. So was he seven years in building it.

Ninth Month: Chisleu

Nehemiah 1:1

The words of Nehemiah the son of Hachaliah. And it came to pass in the month Chisleu, in the twentieth year, as I was in Shushan the palace.

Zechariah 7:1

And it came to pass in the fourth year of king Darius, that the word of the LORD came unto Zechariah in the fourth day of the ninth month, even in Chisleu.

Tenth Month: Tebeth

Esther 2:16

Esther was taken unto king Ahasuerus into his house royal in the tenth month, which is the month Tebeth, in the seventh year of his reign.

Eleventh Month: Sebat

Zechariah 1:7

Upon the four and twentieth day of the eleventh month, which is the month Sebat, in the second year of Darius, came the word of the LORD unto Zechariah, the son of Berechiah, the son of Iddo the prophet, saying....

Twelfth Month: Adar

Ezra 6:15

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

Esther 3:7

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

Esther 3:13

And the letters were sent by posts into all the king's provinces, to destroy, to kill, and to cause to perish, all Jews, both young and old, little children and women, in one day, even upon the thirteenth day of the twelfth month, which is the month Adar, and to take the spoil of them for a prey.

Esther 8:12

Upon one day in all the provinces of king Ahasuerus, namely, upon the thirteenth day of the twelfth month, which is the month Adar.

Esther 9:1

Now in the twelfth month, that is, the month Adar, on the thirteenth day of the same, when the king's commandment and his decree drew near to be put in execution, in the day that the enemies of the Jews hoped to have power over them, (though it was turned to the contrary, that the Jews had rule over them that hated them).

Esther 9:15

For the Jews that were in Shushan gathered themselves together on the fourteenth day also of the month Adar, and slew three hundred men at Shushan; but on the prey they laid not their hand.

Esther 9:17

On the thirteenth day of the month Adar; and on the fourteenth day of the same rested they, and made it a day of feasting and gladness.

Esther 9:19

Therefore the Jews of the villages, that dwelt in the unwalled towns, made the fourteenth day of the month Adar a day of gladness and feasting, and a good day, and of sending portions one to another.

Esther 9:21

To stablish this among them, that they should keep the fourteenth day of the month Adar, and the fifteenth day of the same, yearly.

Note no thirteenth month is mentioned. Traditionally this occurs every few years, to bring the lunar and solar cycles back together again, but there is no mention of it in the Bible.

146. Forty and Two Months

In the Book of Revelation, we have a mysterious period of time, forty-two months, mentioned several times:

The Gentiles shall tread the holy city under foot for 1260 days (which is 42 30-day months):

Revelation 11:2,3

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

After the woman's child has been caught up unto God and His throne (the child clearly being Christ, as He "*was to rule all nations with a rod of iron,*" v.5) , the woman, i.e. the church, flees into the wilderness for 1260 days:

Revelation 12:6

And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days.

The beast from the sea is given power for forty and two months:

Revelation 13:5

And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months.

In Daniel we have two similar periods of time mentioned:

Daniel 12:11,12

And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days. Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days.

1290 days is actually 43 months, and 1335 days is actually 44.5 months. The significance of these slight differences we do not know as yet.

However, it is clear that the symbolic figure of forty and two months refers to the age between Christ's first coming (or at least the sacking of Jerusalem in AD70, when the Gentiles trod it under foot) and Christ's coming again. It is the "*Times of the Gentiles*":

Luke 21:24-27

And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled. And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory.

147. Isles of the Sea

The "*Isles*" or "*Isles of the Sea*" in the Bible represent no particular place, but is a general term for the Gentiles:

Genesis 10:5

By these were the isles of the Gentiles divided in their lands; every one after his tongue, after their families, in their nations.

Esther 10:1

And the king Ahasuerus laid a tribute upon the land, and upon the isles of the sea.

Psalms 72:10

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

Psalms 97:1

The LORD reigneth; let the earth rejoice; let the multitude of isles be glad thereof.

Isaiah 24:15

Wherefore glorify ye the LORD in the fires, even the name of the LORD God of Israel in the isles of the sea.

Isaiah 40:15

Behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance: behold, he taketh up the isles as a very little thing.

Isaiah 41:5

The isles saw it, and feared; the ends of the earth were afraid, drew near, and came.

Isaiah 42:4

He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law.

Isaiah 42:10

Sing unto the LORD a new song, and his praise from the end of the earth, ye that go down to the sea, and all that is therein; the isles, and the inhabitants thereof.

Isaiah 49:1

Listen, O isles, unto me; and hearken, ye people, from far; The LORD hath called me from the womb; from the bowels of my mother hath he made mention of my name.

Isaiah 51:5

My righteousness is near; my salvation is gone forth, and mine arms shall judge the people; the isles shall wait upon me, and on mine arm shall they trust.

Isaiah 60:9

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

Isaiah 66:19

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

Jeremiah 2:10

For pass over the isles of Chittim, and see; and send unto Kedar, and consider diligently, and see if there be such a thing.

Jeremiah 25:22

And all the kings of Tyrus, and all the kings of Zidon, and the kings of the isles which are beyond the sea.

Jeremiah 31:10

Hear the word of the LORD, O ye nations, and declare it in the isles afar off, and say, He that scattered Israel will gather him, and keep him, as a shepherd doth his flock.

Ezekiel 26:15

Thus saith the Lord GOD to Tyrus; Shall not the isles shake at the sound of thy fall, when the wounded cry, when the slaughter is made in the midst of thee?

Ezekiel 26:18

Now shall the isles tremble in the day of thy fall; yea, the isles that are in the sea shall be troubled at thy departure.

Ezekiel 27:3

And say unto Tyrus, O thou that art situate at the entry of the sea, which art a merchant of the people for many isles, Thus saith the Lord GOD; O Tyrus, thou hast said, I am of perfect beauty.

Ezekiel 27:6

Of the oaks of Bashan have they made thine oars; the company of the Ashurites have made thy benches of ivory, brought out of the isles of Chittim.

Ezekiel 27:7

Fine linen with brodered work from Egypt was that which thou spreadest forth to be thy sail; blue and purple from the isles of Elishah was that which covered thee.

Ezekiel 27:15

The men of Dedan were thy merchants; many isles were the merchandise of thine hand: they brought thee for a present horns of ivory and ebony.

Ezekiel 27:35

All the inhabitants of the isles shall be astonished at thee, and their kings shall be sore afraid, they shall be troubled in their countenance.

Ezekiel 39:6

And I will send a fire on Magog, and among them that dwell carelessly in the isles: and they shall know that I am the LORD.

Daniel 11:18

After this shall he turn his face unto the isles, and shall take many: but a prince for his own behalf shall cause the reproach offered by him to cease; without his own reproach he shall cause it to turn upon him.

Zephaniah 2:11

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

148. Vision

Proverbs 29:18

Where there is no vision, the people perish: but he that keepeth the law, happy is he.

This verse is often misunderstood. People think that “*vision*” is the same as the worldly management term, i.e. in the sense that we need a “*vision*” for the company in order to progress. No. “*Vision*,” “*dream*” and “*prophecy*” are a threefold description of the same thing, i.e. “*prophecy*,” a discernment of the ways of the Lord.

Numbers 12:6-8

And he said, Hear now my words: If there be a prophet among you, I the LORD will make myself known unto him in a vision, and will speak unto him in a dream. My servant Moses is not so, who is faithful in all mine house. With him will I speak mouth to mouth, even apparently, and not in dark speeches; and the similitude of the LORD shall he behold: wherefore then were ye not afraid to speak against my servant Moses?

1 Samuel 3:1

And the child Samuel ministered unto the LORD before Eli. And the word of the LORD was precious in those days; there was no open vision.

2 Samuel 7:17 (also 1 Chronicles 17:15)

According to all these words, and according to all this vision, so did Nathan speak unto David.

2 Chronicles 9:29

Now the rest of the acts of Solomon, first and last, are they not written in the book of Nathan the prophet, and in the prophecy of Ahijah the Shilonite, and in the visions of Iddo the seer against Jeroboam the son of Nebat?

2 Chronicles 26:5

And he sought God in the days of Zechariah, who had understanding in the visions of God: and as long as he sought the LORD, God made him to prosper.

Psalms 89:19

Then thou spakest in vision to thy holy one, and saidst, I have laid help upon one that is mighty; I have exalted one chosen out of the people.

Isaiah 1:1

The vision of Isaiah the son of Amoz, which he saw concerning Judah and Jerusalem in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah.

Jeremiah 23:16

Thus saith the LORD of hosts, Hearken not unto the words of the prophets that prophesy unto you: they make you vain: they speak a vision of their own heart, and not out of the mouth of the LORD.

Lamentations 2:9

Her gates are sunk into the ground; he hath destroyed and broken her bars: her king and her princes are among the Gentiles: the law is no more; her prophets also find no vision from the LORD.

Ezekiel 7:26

Mischief shall come upon mischief, and rumour shall be upon rumour; then shall they seek a vision of the prophet; but the law shall perish from the priest, and counsel from the ancients.

Ezekiel 12:27

Son of man, behold, they of the house of Israel say, The vision that he seeth is for many days to come, and he prophesieth of the times that are far off.

Daniel 1:17

As for these four children, God gave them knowledge and skill in all learning and wisdom: and Daniel had understanding in all visions and dreams.

Daniel 9:24

Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy.

Hosea 12:10

I have also spoken by the prophets, and I have multiplied visions, and used similitudes, by the ministry of the prophets.

Joel 2:28,29

And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: and also upon the servants and upon the handmaids in those days will I pour out my spirit.

c.f. Acts 2:17,18

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

Micah 3:6

Therefore night shall be unto you, that ye shall not have a vision; and it shall be dark unto you, that ye shall not divine; and the sun shall go down over the prophets, and the day shall be dark over them.

Zechariah 13:4

And it shall come to pass in that day, that the prophets shall be ashamed every one of his vision, when he hath prophesied; neither shall they wear a rough garment to deceive.

149. Where Two or Three are Gathered

Matthew 18:20

For where two or three are gathered together in my name, there am I in the midst of them.

This verse is nearly always completely misunderstood. Every time I have heard this verse referred to, it is interpreted as where two or three or more believers are gathered in any meeting of any kind, Christ is there in the midst of them. This is not the correct interpretation of the passage.

Where two or three believers are gathered together, Christ is indeed in their midst, but He is also just as close to one person on their own praying and communing with Him. Such a false interpretation of this passage makes single Christians feel completely left out, as though Christ is not with them if they pray on their own, whereas this is absolutely not the

case at all.

The whole context of the passage is the subject of church discipline. This verse, if you like, is the New Testament equivalent to Old Testament verses which state that in the mouth of two or three witnesses shall all things be established. This is actually what the verse in context says:

Matthew 18:15-20

Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican. Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven. Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them.

In the Old Testament, they had to have two or three witnesses before anything could be established:

Numbers 35:30

Whoso killeth any person, the murderer shall be put to death by the mouth of witnesses: but one witness shall not testify against any person to cause him to die.

Deuteronomy 17:6

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

Deuteronomy 19:15

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

Matthew 26:60

But found none: yea, though many false witnesses came, yet found they none. At the last came two false witnesses.

2 Corinthians 13:1

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

1 Timothy 5:19

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

Hebrews 10:28

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

Revelation 11:3

And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth.

Also, “*Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven.*” is not the Roman Catholic idea that men can open and close the doors of heaven to people. Of course that cannot be. God is the Judge of all the earth. This again refers to church discipline. In other words, the church is responsible for its own actions:

Matthew 16:18,19

And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven.

John 20:21-23

Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost: whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained.

1 Corinthians 5:4,5

In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, to deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.

Also, “*If two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven,*” refers to church discipline as well, and not just anything asked for.

150. Earth Full of the Knowledge of the Lord

Numbers 14:20,21

And the LORD said, I have pardoned according to thy word: but as truly as I live, all the earth shall be filled with the glory of the LORD.

Isaiah 11:9

The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the LORD, as the waters cover the sea.

Habakkuk 2:14

For the earth shall be filled with the knowledge of the glory of the LORD, as the waters cover the sea.

These verses do not refer to a glorious millennial kingdom brought in towards the end of time by the preaching of the gospel. This is a kingdom begun now, outwardly displayed in an earth filled with resurrection bodies of believers in the Millennium, and completed in full in eternity:

Revelation 20:1-6

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. And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. 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.