

Questions for Discussion

1. (a.) When is it right to leave a church?

Change to Confession, Change to Church Order, Passing of Declaratory Act? Should a church be allowed to change any of these things?

(b.) Is the Constitution of the church a higher court than the Synod or Church governing bodies?

(c.) What can we do if a Synod errs? Should we do anything?

2. (a.) Does God “delight” that the reprobate keep the law?

(b.) Is the gospel preached “common grace” to the reprobate?

3. Which is more loathsome? Elders who behave like sulking three year olds when things don't go their way at congregational meetings or members who blindly follow the elders without thinking for themselves?

4. Define “visible church.”

Westminster Confession of Faith 25:2

The visible Church, which is also catholic or universal under the Gospel (not confined to one nation as before under the law), consists of all those throughout the world that profess the true religion; and of their children: and is the kingdom of the Lord Jesus Christ, the house and family of God, out of which there is no ordinary possibility of salvation.

(a.) Does this mean that all Christians should be members of a visible human institution visibly denominated as a “church,” or they are not saved?

(b.) If all those who profess the true faith are members of the “visible church,” are people still in the “visible church” if they still profess faith in Christ after being excommunicated from a church?

(c.) Are JW's/Roman Catholics/Baptists/Independents part of the visible church? – after all, they all call themselves “Christians” but hold some errors (as all of us do).

5. Is Satan “bound” now?

Revelation 20:2

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

6. Does God want the non-elect to be saved?

John 5:34

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

vv.38-42 show that he was speaking to those who “will not come” (v.40).

2 Peter 3:9

“The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.”
But the “us” only refers to believers.

7. Luke 23:34

“Then said Jesus, Father, forgive them; for they know not what they do.”

Acts 7:60

“Lord lay not this to their charge”.

- (a.) Do these verses excuse the wicked?
- (b.) Were these prayers answered?

8. (a.) Was Gethsemane Jesus “wobbling”?
(b.) Does Jesus have two wills?

9. Zechariah 8:19

Thus saith the Lord of hosts; The fast of the fourth month, and the fast of the fifth, and the fast of the seventh, and the fast of the tenth, shall be to the house of Judah joy and gladness, and cheerful feasts; therefore love the truth and peace.

- (a.) Is God here approving of uncommanded festivals?
- (b.) If the church has the right to ordain special days (e.g. day of humiliation and prayer, fast day, preparation day of a communion etc.), then what is the difference between this and ordaining Dec 25th to commemorate the incarnation of Christ (and the rest of the “church calendar”)?

10. 2 Kings 10:30

And the Lord said unto Jehu, Because thou hast done well in executing that which is right in mine eyes, and hast done unto the house of Ahab according to all that was in mine heart, thy children of the fourth generation shall sit on the throne of Israel.

Is Jehu an example of one of the non-elect doing good works commended by God?

11. 1 Timothy 1:13

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

Are all unbelievers therefore not responsible?

12. Where are “men’s breakfasts” in the Bible?

John 21:4-13

But when the morning was now come, Jesus stood on the shore: but the disciples knew not that it was Jesus. Then Jesus saith unto them, Children, have ye any meat? They answered him, No. And he said unto them, Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes. Therefore that disciple whom Jesus loved saith unto Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he girt his fisher's coat unto him, (for he was naked,) and did cast himself into the sea. And the other disciples came in a little ship; (for they were not far from land, but as it were two hundred cubits,) dragging the net with fishes. As soon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread. Jesus saith unto them, Bring of the fish which ye have now caught. Simon Peter went up, and drew the net to land full of great fishes, an hundred and fifty and three: and for all there were so many, yet was not the net broken. Jesus saith unto them, Come and dine. And none of the disciples durst ask him, Who art thou? knowing that it was the Lord. Jesus then cometh, and taketh bread, and giveth them, and fish likewise.

13. Matthew 16:23

But he turned, and said unto Peter, Get thee behind me, Satan: thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men.

This happened directly after Peter had confessed Christ. How can this be, if:

1 Corinthians 12:3

Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and that no man can say that Jesus is the Lord, but by the Holy Ghost.

14. Women should be submissive to their husbands; but when should they disobey?

15. In 1 Corinthians 13, what does it mean that:

- (a.) "charity believeth all things"?
- (b.) "knowledge shall vanish away"?

16. We can say to all men, "If you keep the Law, you shall be saved." We are not saying anything about ability to keep the law at this point, we are just making a conditional statement (which no-one can fulfil). In Romans we are told that we all fall short of the glory of God, and that no-one can keep the law. The question is then asked: if this is the case then, "Is the law sin?" The answer being "God forbid!" (Rom 7:7) The law is good and clean and just and right. It acts to magnify the view of our depravity and condemn us the more, yet it is always good.

Similarly the gospel. "If you repent and believe in Christ, you shall be saved." Again, this says nothing as such about ability, it is simply a conditional statement (which again no-one can fulfil). The gospel is a conditional promise to all men which no-one can fulfil unless faith and repentance are granted them by God. But, if:

2 Corinthians 2:16

To the one we are the savour of death unto death; and to the other the savour of life unto life.

Is the gospel a genuine free offer of genuine good news to all men?

17. Can the unregenerate realise their inability to repent and believe?

18. Revelation 19:10

"...the testimony of Jesus is the spirit of prophecy."

Explain.

19. Free Presbyterian Magazine Sept. 2003 editorial.

"One factor in the awfulness of a lost eternity is the absence of restraining grace there, so that lost sinners are – under the judgement of God – totally unrestrained in their reactions to each other."

But sinners **want** God's restraining grace removed. So, will people really continue to sin for evermore in hell?

20. John 15:26

But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me:

Galatians 4:6

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

(a.) Does the Holy Spirit proceed from the Father and the Son?

(b.) Does it matter?

21. When was Peter saved?

Matthew 16:16,17

And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.

Mark 14:38

Watch ye and pray, lest ye enter into temptation. The spirit truly is ready, but the flesh is weak.

Luke 22:60-62

And Peter said, Man, I know not what thou sayest. And immediately, while he yet spake, the cock crew. And the Lord turned, and looked upon Peter. And Peter remembered the word of the Lord, how he had said unto him, Before the cock crow, thou shalt deny me thrice. And Peter went out, and wept bitterly.

John 7:39

(But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given ; because that Jesus was not yet glorified.)

John 20:22,23

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.

22. Free Presbyterian Magazine Jan. 2004 p.20

"This parable cannot be understood unless we keep in view certain of the customs of the East."

Should we rely on extra-biblical material to interpret the Bible, because we cannot vouch for the accuracy of it?

23. For any one Scripture passage, is there only one absolute meaning? We know for example in the prophets there was a near fulfilment and further fulfilment of various prophecies, but, take for example:

Song of Songs 2:14

O my dove, that art in the clefts of the rock, in the secret places of the stairs, let me see thy countenance, let me hear thy voice; for sweet is thy voice, and thy countenance is comely.

I once heard two equally good, doctrinally sound expositions of this passage within a few weeks of each other, but they said totally different things. Which was right? Is there not one absolute meaning? Were both right? If so, is this not *carte blanche* to interpret any passage of scripture any way we please? e.g. What about finding Christ in all Scripture? When is He definitely in a passage and when is a passage really being twisted in order to find him in it?

24. Genesis 29:30,31

And he went in also unto Rachel, and he loved also Rachel more than Leah, and served with him yet seven other years. And when the Lord saw that Leah was hated, he opened her womb: but Rachel was barren.

Luke 14:26

If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple.

- (a.) Does the word "hate" mean "love less"?
- (b.) Can 'love less' mean anything but 'hate'?
- (c.) Can / should we love some less or more than others?

25. Matthew 27:62-64

Now the next day, that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate, Saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again. Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first.

The seal was not put on the grave of Christ until the next day. Could not someone have stolen the body in the meantime?

26. Westminster Confession of Faith 25:4

This catholic Church hath been sometimes more, sometimes less visible. And particular Churches, which are members thereof, are more or less pure, according as the doctrine of the Gospel is taught and embraced, ordinances administered, and public worship performed more or less purely in them.

(a.) What are the marks of a true visible church? Does not the above imply that the third mark is purity of worship? (Discipline being embraced in the second mark).

(b.) When does a visible church actually become a synagogue of Satan? When it loses one mark? Two? All three?

27. Romans 2:13-15

For not the hearers of the law are just before God, but the doers of the law shall be justified. For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: Which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another;

Notice this refers to believing Gentiles only – those who “do by nature the things contained in the law” and not only have a conscience but have the law written on their hearts as well.

Can a man know right and wrong from natural revelation and/or conscience?

28. Let's say I attend a good, Christian, Bible-based church. Why should people go to my tinpot little church and not the great edifice?

I was in Hong Kong once. There was the great Anglican church of St Andrew, which outwardly looked like a church. I also saw nearby, on the second floor of an otherwise unremarkable block of flats, a notice in the window saying “Free Grace Church.”

– As a believer, I would choose the latter, because it is more likely to have better teaching and more true Christian fellowship. However, it is also more likely to be rigidly stuck in its peculiar ways, some of which will not be right, because no church is perfect.

– If I was a total outsider to Christianity, which one would I decide to go to? The one that **looks** like a church of course. Yet Christians know that there would probably be more truth (although not a monopoly of it) in the tinpot apartment than in the great edifice with all its finery. But how do unbelievers know that? They don't. All they see in the tinpot church is a weird sect (which many of them are). All Christians see in a great edifice is the Abomination that causes Desolation. We all need the Lord to guide us.

29. (a.) “God is more willing to forgive than men are to be forgiven.” Discuss.

(b.) “God shows greater glory in his forgiveness of sinners than in his damning them.” Discuss. (This is rubbish, because if this were the case, his damning any one person in providence would display a lesser glory than if he saved them, therefore every act of damning would not be for his greatest glory – which is the only way things can be for God to be perfect.)

(c.) Is God's justice more satisfied in the salvation of a sinner (who has complete satisfaction for his sin paid for by Christ) than in the damnation of a sinner (who will never fully satisfy for his sin to all eternity)?

30. Discuss the following:

Revelation 13 shows a beast from the sea which causes the earth to worship the first beast:

Revelation 13:12

And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed.

The first beast is man. He had a deadly wound at the fall, but it appears to men to have been healed.

Revelation 13:13

And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men,

The “*great wonders*” are technology.

Fire coming down from heaven is electricity. Pylons.

Revelation 13:14,15

And deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live. And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed.

All men are deceived into worshipping man and not God. We are not looking for “a” man in the future, but this is the number of “*man*.”

Revelation 13:18

Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is Six hundred threescore and six.

Revelation 13:16,17

*And he causeth all, both small and great, rich and poor, free and bond, to receive a mark **in their right hand, or in their foreheads**: And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.*

Mobile phones are the mark of the beast. Discuss.

31. Were all of Christ’s prayers answered?

e.g.

Matthew 26:39

*And he went a little further, 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.*

Luke 23:34

*Then said Jesus, **Father, forgive them; for they know not what they do**. And they parted his raiment, and cast lots.*

John 17:15

I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil.

John 17:20,21

*Neither pray I for these alone, but for them also which shall believe on me through their word; **That they all may be one**; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.*

32. Discuss the use of the common phrase “lost eternity.” Is it not just a watering down of the more biblical “hell-fire”?

33. Westminster Confession of Faith 28:2

The outward element to be used in this sacrament is water, wherewith the party is to be baptized, in the name of the Father, and of the Son, and of the Holy Ghost, by a minister of the Gospel, lawfully called thereunto.

(a.) Is Romish baptism valid?

(b.) Is a minister in a tinpot little independent evangelical church “a minister of the Gospel, lawfully called thereunto.”? Is his baptising valid??

34. (a.) Is Sanctification “me every day in every way getting better and better”?

(b.) If such progressive sanctification is true, does that mean we need Christ less and less each day?

35. During the Reformation, if the ruler of the land became Protestant, the whole land did. If the ruler stayed Catholic, the whole land did. Is that OK.? No! True Christianity works in individuals, not in a mass. Discuss.

36. Free Presbyterian Magazine Dec. 2004. p.359 (R.M.McCheyne)

“...infinite obedience was required of him...”

Surely Christ, in his estate of humiliation, was in a finite body, in a finite place at a finite period of time. So His obedience was not infinite (perfect, yes).

(a.) What on earth does ‘infinite obedience’ mean? Is it a meaningless phrase, given to impress, but meaning nothing?

(b.) Should we ever use the word “infinite” when used with regards God. Infinity is merely a virtual mathematical concept like the square root of -1.

37. (a.) Luke 15:25

Now his elder son was in the field: and as he came and drew nigh to the house, he heard musick and dancing.

Does this condone “music and dancing”?

(b.) Genesis 24:47

And I asked her, and said, Whose daughter art thou? And she said, The daughter of Bethuel, Nahor's son, whom Milcah bare unto him: and I put the earring upon her face, and the bracelets upon her hands.

Ezekiel 16:11

I decked thee also with ornaments, and I put bracelets upon thy hands, and a chain on thy neck.

Do these verses condone the use of jewellery?

38. Luke 16:9.

“And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations.”

Explain this.

39. Matthew 11:12

“And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force.”

Explain this.

40. Free Presbyterian Magazine Jan. 2005 editorial (p.2)

“It is not because God wills to punish sin that He does so; in punishing sin – whether in the sinner himself, or in Christ as the substitute – God is acting according to His holy and just nature. God cannot leave sin unpunished.”

So, does God punish sin unwillingly?

41. Isaiah 46:10

*Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and **I will do all my pleasure**:*

Ezekiel 33:11

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

If God does all His pleasure, how can He have no pleasure in something?

42. Romans 13:8,9

Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself.

This only mentions the second table of the law. Therefore, does this mean that the magistrate only has jurisdiction over the second table of the law and not the first?

43. Revelation 10:5,6

And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven, And swore by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer....

Time is a succession of moments. We need time for movement and increase. If, in heaven, there is no longer any time, we can never be getting better and better (which makes sense because if we were, heaven wouldn't be perfect it would be becoming increasingly perfect and never arriving at perfection), but it also means there can't be any movement.

(a.) How can we understand a world with no movement?

(b.) In heaven, will there be increase in knowledge, because we will not become omniscient, so there will always be more to learn. Will we be able to learn?

44. A church council decides something, e.g. the Trinity, then everybody who disagrees is immediately cast out as an heretic and persecuted. Is that OK? No! We should not blindly follow the church no matter what. The Westminster Confession of Faith is correct when it says: "**Synods may err.**" Discuss.

45. (a.) In what ways is Samson a type of Christ.

(b.) Can Christian men ever lawfully grow long hair?

(c.) Mark the graces seen in the life of Samson.

46. Lawful Oaths and Vows:

(a.) Is the vow of the Nazarite still for us today?

(b.) Is it lawful to make human vows, e.g. the vow of the Rechabites (Jeremiah 35).

47. (a.) Will we use language in heaven? Language is a burden here, because it is so limiting. God has to use words to reveal His truth to us. How limiting is this?

(b.) In heaven, will we have teeth? Will we eat and drink?

48. Does becoming born-again by the Spirit of God make one chatty?

49. (a.) Of all the subjects we learn at school, or indeed anywhere in our lives; of all the facts we learn and have stored in our minds (e.g. Oslo is the capital of Norway); How much will we need to know in heaven? How much do we really need to know here, and how much of that will we no longer need to know in heaven? We will not even have a Bible in heaven!!!

(b.) What is the Point of any of the following: Literature, Drama, Dance, Music, Art, Sport, Politics.... in fact anything outside of the Bible?

(c.) We spend approximately 16 years of our life in full time education, training us for approximately double that time in work. We then spend approximately another 16 years in retirement where none of that education is necessary apart from reading, writing and arithmetic. When we finally get to heaven we won't even need these three things either, because we'll no longer have a Bible to read and we'll be dealing with numbers that no man can number. Discuss.

50. *"If God wishes to save the heathen, he will do so in his own good time."* Discuss.

51. Exodus 21:1-6

Now these are the judgments which thou shalt set before them. If thou buy an Hebrew servant, six years he shall serve: and in the seventh he shall go out free for nothing. If he came in by himself, he shall go out by himself: if he were married, then his wife shall go out with him. If his master have given him a wife, and she have born him sons or daughters; the wife and her children shall be her master's, and he shall go out by himself. And if the servant shall plainly say, I love my master, my wife, and my children; I will not go out free: Then his master shall bring him unto the judges; he shall also bring him to the door, or unto the door post; and his master shall bore his ear through with an aul; and he shall serve him for ever.

Does this show God's (a.) laxness in marriage? (b.) harshness in slavery?

52. What about prophecies? Can Christians today:

(a.) predict the future?

(b.) have discernment in the interpretation of providence?

53. (a.) Is it right or wrong to use for-profit public transport on the Lord's Day?

(b.) Is it wrong to use other for-profit services, e.g. electricity, gas etc. which also employ staff to run their power stations on the Lord's day?

(c.) Is it wrong to use the Forth Bridge, if payment is to be automatic by CCTV camera with the bill coming in later?

(d.) Is it wrong to get a seven day bus pass, paying for it in midweek but using it to get to church on Sabbath?

54. What is the difference between "steadfastness" and "stubbornness"?

55. If two ways are before us and one is sin and the other not, the way forward that we should take is obvious. But if two ways are before us, neither of which are sin, e.g. who to marry or what job to take, we must use providence to guide us, but how? How far can biblical examples be used in order to determine this, especially as God does not communicate to us in the same way as he did in biblical times any more? e.g. Isaac and Rebekah. If we can't use biblical examples as our guide at all, does this not put most of the Bible out of our reach for use in these matters?

56. 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.

Is God "waiting to be gracious" to sinners?

57. Which of the following leaders had the right attitude?

Ezra 9:3

*And when I heard this thing, I rent my garment and my mantle, and **plucked off the hair of my head and of my beard**, and sat down astonished.*

Nehemiah 13:25

*And I contended with them, and cursed them, and smote certain of them, and **plucked off their hair**, and made them swear by God, saying, Ye shall not give your daughters unto their sons, nor take their daughters unto your sons, or for yourselves.*

58. Most Bibles printed before 1802 contained the Apocrypha. Discuss.

59. The question "Is God the author of sin" is a red herring. Discuss.

60. (a.) People who "feel a call" to the ministry just fancy themselves. Discuss.

(b.) Acts 20. Is it not a little arrogant to declare that "*I kept back nothing that was profitable unto you*" (v.20) or "*I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God.*" (vv.26,27)? Should Paul not rather be mourning over not having done enough and fallen so far short? Or is he, as an apostle, infallibly assured that these statements (now enscripturated) are true (which we cannot be nowadays)?

(c.) Whether women can preach or not depends on whether you see preaching as "having authority over the man" or not. The Bible is where we get all our authority from, so preaching is authoritative as much as it sticks to the Bible (so it is the Bible that is authoritative, not the preacher). So can we have women preachers?

61. Matthew 17:19,20

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

(a.) Did the disciples have NO faith? Had it not been granted to them by God upon conversion?

(b.) Do we in our regenerate state have faith (as a gift from God)? Why can't we then move mountains?

62. If the uniqueness of man is due to the fact that he was originally made in the image of God, then what is the image of God?

– It can't be the knowledge of good and evil, as he only got that after the fall.

– It can't be rationality, knowledge, righteousness or holiness (Ephesians 4:24, Colossians 3:10); because the angels also have all of these.

So, what made man unique in his original creation that even the angels did not have?

63. *Larger Catechism 50:*

Q. Wherein consisteth Christ's humiliation after His death?

A. Christ's humiliation after His death consisted in His being buried, and continuing in the state of the dead, and under the power of death till the third day, which hath been otherwise expressed in these words: He descended into hell.

How does this definition of "He descended into hell" tally with Luke 23:43: "Today shalt thou be with me in paradise"?

64. 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.

Where are the elephants in Chittim (often considered to be Cyprus)?

65. When called on to pray in congregational prayer, should we pray in the first person plural or third person plural when giving thanks for spiritual blessings, knowing that some of the congregation will be unregenerate?

66. (a.) Is the universe billions of light years across (bearing in mind that it was created 6000 years ago, two days after the earth)?

(b.) Do atoms and molecules exist?

(c.) Did we evolve from monkeys (from fish, from slime)?

67. Is it right in an emergency service to have a clause in our job contract to be allowed to not work on the Sabbath? Or is it a case of “Let the gentile dogs do it”?

68. If we truly believe in the total depravity of man (i.e. ourselves), we shouldn't want to socialise at church, rather we should just want to walk away after each service and hide away from people because we are so vile. Discuss.

69. Psalm 49:20

*Man that is in honour, and understandeth not, is like the beasts that **perish**.*

John 3:16

*For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not **perish**, but have everlasting life.*

Do these verses teach annihilationism?

70. Hebrews 10:1,2

For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect. For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins.

Does this teach perfectionism, seeing that we now no longer need the sacrifices?

71. “No church can be recommended because that would be recommending error.” Discuss.

72. How is it that Jews and Muslims can be so consistent in purging idolatry from their places of worship, but those who call themselves Christians can't do it?

73. Philippians 1:15,16

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:

How is it possible to preach Christ “of envy and strife”, and “of contention”?

74. Where is Rachel's tomb?

– Genesis 35:19 says “in the way to Ephrath, which is Bethlehem”.

– 1 Samuel 10:2 says “in the border of Benjamin at Zelzah”.

– Jeremiah 31:15 says “*in Ramah*”.

75. Isaiah 38:20

The Lord was ready to save me: therefore we will sing my songs to the stringed instruments all the days of our life in the house of the Lord.

Psalm 98:5

Sing unto the LORD with the harp; with the harp, and the voice of a psalm.

Do such verses condone singing songs of human composition accompanied by musical instruments in the worship of God?

76. Does one have to believe in the Trinity to be saved?

77. Psalm 104:5

Who laid the foundations of the earth, that it should not be removed for ever.

But I thought it was going to be removed?

78. Can lying ever be justified? cf. Rahab (Joshua 2:4); Jeremiah 38:27.

79. Was Christ's blood sufficient to save a thousand worlds? (John Calvin; William Perkins on Matthew 5:20).

80. Acts 2:46

And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart.

Does this mean that the communion was in the home as part of family worship, not in the church?

81. Christ told Mary Magdalene not to touch Him in his resurrection body, 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 He asked Thomas to touch Him in His resurrection body:

John 20:27

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

And 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.

Why did Christ tell Mary not to touch Him, then allowed her to touch Him later? Therefore, "Touch me not" must mean, as modern translations have it, "Do not cling on to me." Discuss.

82. Why is it commonly taught that Paul's imprisonment in Acts 27 is different from his imprisonment in 2 Timothy? Prove it's different, because I can't see it.

83. Where is church membership in the Bible?

84. Matthew 25:41

Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels:

Why did God create hell in the first place, if it wasn't to be filled with people?

85. (a.) If the punishment for murder is the death penalty, why did the Lord not kill Cain?

(b.) Genesis 9:6

Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man.

Is this an imperative? Or is it a similar phrase to:

Matthew 26:52

....all they that take the sword shall perish with the sword.

which is not an imperative?

86. Why do we celebrate New Year's Day on January 1st? The pope decreed this as the festival commemorating the circumcision of Christ, a week after his birth (which we do NOT celebrate).

87. Pews and centralisation of the pulpit came in at the Reformation. But were they good innovations?

88. How can we get through to people who call themselves Christians, but who can't understand that the Bible is our only authority?

89. (a.) If the Anglican church is a synagogue of Satan, why do we pray for it?
(b.) If the Anglican church is not a synagogue of Satan, Why don't we rejoin it?
(c.) The reason that the Anglican church is so bad is because most evangelicals have left to form their own tinpot little groupings. Discuss.

90. (a.) Blindly following "mother church" is the spirit of antichrist. Discuss.
(b.) All visible organisations that are called churches tend towards an antichristian authoritarianism. Discuss.

91. Hebrews 6:17,18

Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath: That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us:

One of the "*immutable things*" is God's oath. What is the other?

92. (a.) Hebrews 12:2

"For the joy that was set before Him, He endured the cross."

Is this Christ being selfish?

(b.) John 17:5

And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.

Is this Christ just wanting His own glory?

93. Are there mistakes in Stephen's speech in Acts 7? Two possible, but can be reconciled:

(a.) v.4 Abram left Haran "when his father was dead." But in Genesis 11:26 Terah was said to be 70 when he had Abram, in Genesis 12:4 Abram was 75 when he left Haran, (so if Terah was 70 when he had Abram, he must have been 145 years old). But we're told that Terah didn't die until he was 205 (Genesis 11:32). So in such a case, Abram left Terah (and Nahor) before Terah was dead.

However, if we realise that Genesis 11:26 means that Terah **began to** have children at age 70, and Abram is put first in order of importance not age (like e.g. Shem), then if Terah had Abram at age 130, then Stephen can be correct here.

(b.) vv.15,16 Stephen tells us that Jacob “and our fathers” were buried in Sychem in the sepulchre that Abraham bought for a sum of money of the sons of Emmor the father of Sychem. But Jacob was buried in the field of Machpelah which Abraham bought from Ephron the Hittite (Genesis 50:15). Jacob bought a parcel of land from Hamor in Shechem (Genesis 33:19). Joseph, and presumably the other patriarchs, were buried here (Joshua 24:32).

Even if we believe that there is incorrect material in Stephen’s speech (which I don’t think there is), it is nevertheless an accurate record of the speech itself, so the mistake is not in the Bible, it is in Stephen’s speech. So we can learn that even if we make a few mistakes in our speeches, the Lord may still bless what truth there is in it. Notice the Jews didn’t scream that he’d got it wrong.

94. Matthew 23:27

Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men’s bones, and of all uncleanness.

Sackcloth is a more appropriate dress for church than a suit and tie. Discuss.

95. Once one (true) doctrine (e.g. doctrine of the Trinity) is accepted by the church, the church immediately excludes all genuinely born-again people who have not yet come to a knowledge of that (true) doctrine for themselves yet. Once many (true) doctrines have been accepted by a church, we end up with a church where 99% of all born-again Christians are excluded from membership. Discuss.

96. Can anyone “sin away the day of grace”?

97. Genesis 3:22

And the LORD God said, Behold, the man is become as one of us, to know good and evil....

Before Adam and Eve ate of the tree of the knowledge of good and evil:

(a.) Did they know what evil was? It would never have entered into their heads.

(b.) Did they have free will? No, they were slaves to righteousness, just as true believers are today. God only gave them one external command, not to eat of this tree. The moral law was written on their hearts.

(c.) Did they have a conscience? No, it wasn’t necessary.

98. Compare:

Mark 3:11

*“And unclean spirits, when they saw him [Jesus], fell down before him, and cried, saying, **Thou art the Son of God.**”*

with

1 John 4:15

*“Whosoever shall confess that **Jesus is the Son of God**, God dwelleth in him, and he in God.”*

So, to “*confess that Jesus is the Son of God*” must mean more than bare intellectual belief.

99. Samson was the first suicide martyr. Discuss.

100. How can the church distinguish between those who are not true believers and hold heresies firmly (who should not be allowed into the church), and those who are true believers and hold heresies ignorantly by not having come to the knowledge of the truth on these issues yet (who should be allowed into the church)?

101. The exhortation of Christ "*This do in remembrance of me*" is, in our circles, explained as an exhortation to all of the Lord's people to go to the Lord's table. But Roman Catholics interpret it as NOT applying to all Christ's people, but only to the apostles, and through them by apostolic succession to their priests. Christ saying "This do" is namely a reference to His just having broken bread with the words "This is my body." So here we get the idea of the priestly class alone being given this exhortation (obviously also going along with their erroneous idea of transubstantiation).

Similarly, I have always understood Christ's "*Ye are the salt of the earth*" and "*Ye are the light of the world*" as referring to all believers, but William Perkins (and probably other good theologians too) refers this to mean the apostles only, and through them the ministers of the gospel only. Quote: "*In this verse, and the rest to the 16th, Christ propoundeth the second branch of this sermon, touching the office of the apostles, and in them of all ministers; wherein, His intent is to move them to diligence in preaching the will of God to all people.*"

So, are all Christians required to fulfil the Great Commission, or only the ministers? Should we all be out there preaching on the streets and distribute tracts and such, or only ministers? Some reformed churches would say that only ministers should evangelise; and we pew sitters are merely to bring others into the church to hear the gospel there.

So the question is: When do we interpret a passage to apply to only a small group of people (e.g. ministers etc.) and when do we interpret it to apply to all believers?

102. "*Jesus loves me, this I know, for the Bible tells me so.*" Discuss.

103. Westminster Larger Catechism

Question 144: What are the duties required in the ninth commandment?

Answer: The duties required in the ninth commandment are, the preserving and promoting of truth between man and man, and the good name of our neighbour, as well as our own; appearing and standing for the truth; and from the heart, sincerely, freely, clearly, and fully, speaking the truth, and only the truth, in matters of judgment and justice, and in all other things: Whatsoever; a charitable esteem of our neighbours; loving,

desiring, and rejoicing in their good name; sorrowing for, and covering of their infirmities; freely acknowledging of their gifts and graces, defending their innocency; a ready receiving of a good report, and unwillingness to admit of an evil report, concerning them; discouraging talebearers, flatterers, and slanderers; love and care of our own good name, and defending it when need requires; keeping of lawful promises; studying and practicing of: Whatsoever things are true, honest, lovely, and of good report.

How can we have a “*charitable esteem of our neighbours*” when the Bible teaches us that we are all totally depraved?

104. Democracy is the worst form of government. Discuss, especially in the light of:

(a.) “Give us Barabbas” (Luke 23:18)

(b.) The choosing by lot from a shortlist (Acts 1:21-26)

105. From William Perkins’ Exposition on the Creed:

“Christ saith, He preacheth in their synagogues and temple (John 18:20), which at that time were places full of disorder; insomuch as He called the temple a den of thieves (Matt. 21:13); and the scribes and Pharisees had corrupted the doctrine of the law (Matt. 15:3) transgressing the commandments of God by their own traditions; and they taught justification by the works of the law, as Paul saith (Rom. 10:3), They being ignorant of the righteousness of God, and going about to establish their own righteousness, which is by works, had not submitted themselves to the righteousness of God. Besides all this, they were loose and wicked men in their lives and conversations; and therefore Christ commanded the people that they should observe and do whatsoever the scribes and Pharisees bid them, sitting in Moses’ chair (Matt. 23:2,3); but after their works they must not do; because they say and do not. Now although these corruptions and deformities were in the Jewish church, yet our Saviour Christ made no separation from it, but came and preached both in their temple and synagogues, where these seducers and false teachers were. And hence we gather that the practice of all those men in our church which separate themselves from all assemblies for the wants thereof, holding that our church is no church; that the grace which is wrought by the preaching of the Word among us is nothing else but a Satanic illusion; that sacraments are no sacraments; I say that their practice is condemned by our Saviour Christ’s conversing among the Jews. For if Christ should have followed their opinion, He ought to have fled from amongst the Jews, and not so much as once to have come into the temple or taught in their synagogues; but contrariwise He joined Himself with them; and therefore we cannot in good conscience disjoin ourselves from the church of England.”

Christ preached in the established national church of his day (when given the opportunity), and not in the separatist meeting houses (e.g. the Essenes). He did not compromise on truth one bit, as can be seen when he was given the opportunity to preach in the synagogue in Nazareth (Luke 4:16-30). After being invited to do so, He read from the scroll and taught the people. They ended up not liking what he had to say and tried to kill him, but the fact remains, given the opportunity, with regards the outward organisation of the church, he only ever went into the local synagogues of the national church and presented the absolute truth to anyone who would hear him there, despite the consequences, and without compromising the truth.

Christ had very little to commend the church leadership: “*How can ye escape the damnation of hell*” (Matthew 23:33), he told them. But at no time did Christ ever say to his disciples, “All right, lads, we’re coming out and forming the Free Sanhedrin (Continuing).” Christ was never a separatist. On the contrary, despite the wickedness of the church leaders, he said, “*The scribes and the Pharisees sit in Moses’ seat: all therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say, and do not.*” (Matthew 23:2,3). Note, no call to split and form a purer church, and incidentally no desire to enter into a leadership position in the church either.

There is a lot to disagree with in the national churches (the list is almost endless), but has it become a synagogue of Satan, as the Roman Catholic church has? Yes, there are women and sodomites in high places in the church at large, which is of course totally, utterly, and completely wicked. But is it any worse than the church in Christ's day??? Discuss.

106. John 10:22

And it was at Jerusalem the feast of the dedication, and it was winter.

Was this Hannukah (a non-Biblically ordained festival)?

NO! Hannukah is RE-dedication. There was a dedication of the temple in Numbers 7:84,88; 2 Chronicles 7:9; Ezra 6:16,17; Psalm 30:1.

107. (a.) Is the Son ETERNALLY begotten of the Father?

Westminster Confession of Faith 2:3

In the unity of the Godhead there be three persons, of one substance, power, and eternity; God the Father, God the Son, and God the Holy Ghost. The Father is of none, neither begotten, nor proceeding: the Son is eternally begotten of the Father: the Holy Ghost eternally proceeding from the Father and the Son.

The proof texts here are John 1:14,18, which only uses the phrase "only begotten," similarly the proof texts for the eternal procession of the Holy Ghost are John 15:26 and Galatians 4:6, but these only teach the proceeding from the Father and the Son, nothing about eternity.

(b.) Is the non-biblical phrase "eternally begotten" an oxymoron?

Psalm 2:7

"I will declare the decree: the LORD hath said unto me, Thou art my Son; this day have I begotten thee."

This points to a specific time, i.e. when Christ was conceived of the Holy Ghost in the womb of the virgin Mary. He is God's only begotten Son, in the sense that he was begotten (not by ordinary generation) as a human in this world. Is there any sense in which Christ was "begotten" other than His coming into the world? He was not begotten from eternity, He was God from all eternity.

108. Is faith "a confidence that Christ loved me and gave Himself for me"? Or does this assurance of hope come later. Faith is "a firm, full, assured persuasion or conviction of mind of the truth of the gospel," which can only be given by the Holy Spirit:

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, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory."*

109. Genesis 37:10

"...shall I and thy mother and thy brethren indeed come to bow down ourselves to thee to the earth?"

But Joseph's mother had died in childbirth with Benjamin.

110. 1 Chronicles 25:3

Of Jeduthun: the sons of Jeduthun; Gedaliah, and Zeri, and Jeshaiah, Hashabiah, and Mattithiah, six, under the hands of their father Jeduthun, who prophesied with a harp, to give thanks and to praise the Lord.

“*prophesying*” is what the singers do, i.e. give thanks and praise the Lord., i.e. declaring the Lord’s attributes. Therefore “prophesy” in this sense is still with us today anytime anyone does this in singing, preaching, speaking etc. Discuss.

111. Why was Christ allowed to teach in the synagogue, when he was neither a Levite nor a Rabbi?

Matthew 4:23

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

We know God in His providence gave Christ access into the synagogues to do this after his sprinkling by John at 30 years of age (the admission into the priesthood), but this was really invisible, and not generally realised – i.e. He was not ordained in the visible church as such. What were the synagogues like then, who allowed anyone into the pulpit, even total strangers? Maybe they had heard Jesus was a good preacher and asked Him? Discuss.

112. In the list of tribes in Revelation 7, why is Dan missing?

113. In 2 Samuel 12, why did God rebuke David for all sorts of things, but never mentioned his having many wives? Is polygamy allowable (adultery only being to take someone else’s wife)?

114. (a.) How do we reconcile the fact that Christ always was God but he didn’t know everything?

Compare:

Luke 2:52.

“And Jesus increased in wisdom and stature, and in favour with God and man.”

Matthew 24:36.

“But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only.”

with:

John 4:29.

“Come, see a man, which told me all things that ever I did: is not this the Christ?”

John 2:25

“And needed not that any should testify of man: for he knew what was in man.”

(b.) God became flesh. He became a babe. So He had to grow. So He had to learn. Was there ever a time Christ had to learn that He was God?

Hebrews 5:8,9

Though he were a Son, yet learned he obedience by the things which he suffered; And being made perfect, he became the author of eternal salvation unto all them that obey him;

Luke 2:40

And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him.

Luke 2:52

And Jesus increased in wisdom and stature, and in favour with God and man.

115. Is it more important to be in a church where the outward pattern is Biblical but the teaching is wanting, or to be in a church where the outward pattern is not fully Biblical but the teaching is better?

116. John 19:11

Jesus answered, Thou couldest have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin.

Why did Judas have a greater sin than Pilate?

117. God in providence ordains all things to come to pass without being the author or approver of sin. Can these two things be perfectly reconciled or do we have to flee to "mystery"?

e.g. Joseph's brothers selling him into Egypt could only see as far as their getting rid of him, whereas God decreed it to happen because he knew that it would end in Israel being saved from famine. If Joseph or his brothers had known infallibly that his being sold into Egypt would save Israel from famine, would that not have been a good work?

e.g. the crucifixion. Those who crucified Christ could see no further than his death, thinking it would end the new sect that had been formed around him. God knew all along that Christ's death at the hands of men would be the means of salvation of his people. Now, if men had known that infallibly, would putting him to death have been a good work????

Does this go to prove that we can't know anything infallibly?

118. In the Eastern Orthodox and Roman Catholic churches, to show real faith one becomes a priest, monk or nun. In Protestantism, one "goes into full-time Christian work." Discuss.

119. Exodus 3:14

And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.

Here, I AM is in Hebrew *hayah* (היה), so this says “*hayah, hayah.*” So where does JHWH (יהוה) come from?

120. 1 Samuel 2:12,17-18

Now the sons of Eli were sons of Belial; they knew not the LORD.... Wherefore the sin of the young men was very great before the LORD: for men abhorred the offering of the LORD. But Samuel ministered before the LORD, being a child, girded with a linen ephod.

Would you leave your kid alone in the church with such perverse priests?

121. Is forcing people to do things against their will, Christian?

e.g. passing laws on Sunday trading, outlawing homosexuality, etc.

122. Exodus 27:1

And thou shalt make an altar of shittim wood, five cubits long, and five cubits broad; the altar shall be foursquare: and the height thereof shall be three cubits.

If the altar is made of wood, why doesn't it catch fire when sacrifices are burnt on it?

123. Can holiness be transferred?

Exodus 29:37

*Seven days thou shalt make an atonement for the altar, and sanctify it; and it shall be an altar most holy: **whatsoever toucheth the altar shall be holy.***

Exodus 30:29

*And thou shalt sanctify them, that they may be most holy: **whatsoever toucheth them shall be holy.***

Leviticus 6:18

*All the males among the children of Aaron shall eat of it. It shall be a statute for ever in your generations concerning the offerings of the LORD made by fire: **every one that toucheth them shall be holy.***

C.f.:

Haggai 2:11-13

*Thus saith the LORD of hosts; Ask now the priests concerning the law, saying, If one bear holy flesh in the skirt of his garment, and with his skirt do touch bread, or pottage, or wine, or oil, or any meat, shall it be holy? And the priests answered and said, **No.** Then said Haggai, If one that is unclean by a dead body touch any of these, shall it be unclean? And the priests answered and said, It shall be unclean.*

Leviticus 11:31ff.

These are unclean to you among all that creep: whosoever doth touch them, when they be dead, shall be unclean until the even....

124. Leadership:

(a.) Exodus 32:19,20

And it came to pass, as soon as he came nigh unto the camp, that he saw the calf, and the dancing: and Moses' anger waxed hot, and he cast the tables out of his hands, and brake them beneath the mount. And he took the calf which they had made, and burnt it in the fire, and ground it to powder, and strawed it upon the water, and made the children of Israel drink of it.

How is it that Moses could get the people to do what he wanted, but Aaron couldn't?

(b.) 1 Samuel 2-4. Eli couldn't keep his two sons under control.

(c.) 2 Samuel 3, 15 etc. David couldn't control his armies the sons of Zeruiah and Abner. Not even his own family, Absalom etc.

2 Samuel 3:27-30

And when Abner was returned to Hebron, Joab took him aside in the gate to speak with him quietly, and smote him there under the fifth rib, that he died, for the blood of Asahel his brother. And afterward when David heard it, he said, I and my kingdom are guiltless before the LORD for ever from the blood of Abner the son of Ner: Let it rest on the head of Joab, and on all his father's house; and let there not fail from the house of Joab one that hath an issue, or that is a leper, or that leaneth on a staff, or that falleth on the sword, or that lacketh bread. So Joab and Abishai his brother slew Abner, because he had slain their brother Asahel at Gibeon in the battle.

2 Samuel 3:39

And I am this day weak, though anointed king; and these men the sons of Zeruiah be too hard for me: the LORD shall reward the doer of evil according to his wickedness.

If people under your rule (e.g. in the family, church etc.) won't do what you tell them, what do you do? How does leadership work?

125. Leviticus 25:39-46

And if thy brother that dwelleth by thee be waxen poor, and be sold unto thee; thou shalt not compel him to serve as a bondservant: [40] But as an hired servant, and as a sojourner, he shall be with thee, and shall serve thee unto the year of jubile: [41] And then shall he depart from thee, both he and his children with him, and shall return unto his own family, and unto the possession of his fathers shall he return. [42] For they are my servants, which I brought forth out of the land of Egypt: they shall not be sold as bondmen. [43] Thou shalt not rule over him with rigour; but shalt fear thy God. [44] Both thy bondmen, and thy bondmaids, which thou shalt have, shall be of the heathen that are round about you; of them shall ye buy bondmen and bondmaids. [45] Moreover of the children of the strangers that do sojourn among you, of them shall ye buy, and of their families that are with you, which they begat in your land: and they shall be your possession. [46] And ye shall take them as an inheritance for your children after you, to inherit them for a possession; they shall be your bondmen for ever: but over your brethren the children of Israel, ye shall not rule one over another with rigour.

An Israelite may become a "hired servant" and go out in the jubile, but a foreigner becomes a "bondservant" and doesn't go out in the Jubile. But what about:

Leviticus 19:33,34

And if a stranger sojourn with thee in your land, ye shall not vex him. But the stranger that dwelleth with you shall be unto you as one born among you, and thou shalt love him as thyself; for ye were strangers in the land of Egypt: I am the LORD your God.

[but there's nothing about not being bondmen here]

126. Matthew 1:21-23

*And she shall bring forth a son, and **thou shalt call his name JESUS**: for he shall save his people from their sins. Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a son, and **they shall call his name Emmanuel**, which being interpreted is, God with us.*

How does calling His name JESUS fulfil the prophecy that He shall be called Emmanuel?

127. Did only men eat the Passover?

Numbers 9:10,11

*Speak unto the children of Israel, saying, If any **man** of you or of your posterity shall be unclean by reason of a dead body, or be in a journey afar off, yet he shall keep the passover unto the LORD. The fourteenth day of the second month at even they shall keep it, and eat it with unleavened bread and bitter herbs.*

Do these verses speak specifically about men, or is “man” generic for “person”? A woman who was unclean because of her menstruation would also be unclean at the same time of the following month, so this instruction would not help her. Apart from this verse, nowhere else even infers that it was the men only who were to partake.

128. 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?

What's the difference between a prophet and someone closer to the Lord like Moses?

129. Judges 8:24

And Gideon said unto them, I would desire a request of you, that ye would give me every man the earrings of his prey. (For they had golden earrings, because they were Ishmaelites.)

This verse tells us that the Midianites were Ishmaelites. This is confirmed by the fact that when Joseph was sold into slavery the two names seem interchangeable. Yet we do not see Midian in Ishmael's line (Genesis 25:12-15), but rather Midian is a son of Keturah (Genesis 25:2). Explain.

130. Why on occasions did non-priests wear an ephod?

1 Samuel 2:18

But Samuel ministered before the LORD, being a child, girded with a linen ephod.

2 Samuel 6:14

And David danced before the LORD with all his might; and David was girded with a linen ephod.

131. 2 Samuel 6:17

And they brought in the ark of the LORD, and set it in his place, in the midst of the tabernacle that David had pitched for it: and David offered burnt offerings and peace offerings before the LORD.

Surely, it was the work of the Levites to set the Tabernacle up, and the work of the priests to make offerings?

132. 1 Kings 18:33-35

And he put the wood in order, and cut the bullock in pieces, and laid him on the wood, and said, Fill four barrels with water, and pour it on the burnt sacrifice, and on the wood. And he said, Do it the second time. And they did it the second time. And he said, Do it the third time. And they did it the third time. And the water ran round about the altar; and he filled the trench also with water.

Where did the water come from, there had been a drought for three years? Was this wasteful?

133. Which is the correct answer:

Q. *“Do I need to give up smoking to become a Christian?”*

A1. *“For you, yes.”* [If that is more important to you than putting Christ first, then yes. Others will have other besetting issues to deal with.]

A2. *“You need to repent and believe in Jesus first, then let God deal with the rest.”* [We can't repent or change. We need the Lord to do it all for us.]

134. Compare:

Matthew 16:21-23

*From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day. Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee. But he turned, and said unto Peter, **Get thee behind me, Satan:** thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men.*

and:

John 13:25-27

*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.*

In the first, Satan wants Christ NOT to die, in the second, Satan wants Him to die.

(a.) What does Satan want exactly?

(b.) Did angels (and therefore Satan, a fallen angel) know God's plan of salvation before Christ's crucifixion and resurrection?

c.f.: 1 Peter 1:10-12

*Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace that should come unto you: Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. 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.***

Men could not possibly have known it beforehand:

1 Corinthians 2:7-10

*But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory: Which **none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory.** But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God.*