

KEYS TO OPEN
Almighty God's
TREASURE CHEST



The Holy Bible








Compiled by Rev. John T. Hendricks















Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. – 2 Tim. 2:15

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Lesson 1



Section
1-1

Key #1 – The Golden Rule

To begin this study of guidelines and principles for rightly interpreting the Bible, I want to introduce you to the first key to correctly interpreting the Bible. Key #1 is “the golden key”.

The Golden Rule Of Interpretation

When the plain sense of Scripture makes common sense, seek no other sense; therefore, take every word at its primary, ordinary, usual, literal meaning, unless the facts of the immediate context, studied in the light of related passages and axiomatic and fundamental truths, indicate clearly otherwise.

– D.L. Cooper

What makes this key “golden”? Almighty God loves us all supremely, so He gave us the very best Teacher to illuminate His Holy Word. God wants us to understand His precious Holy Word. Since the Holy Bible is divine revelation given by the Holy Spirit, He’s the best One to interpret it to us.

- The Lord Jesus Christ said this about the Holy Spirit, in John 16:13, ***Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come.***
- 1 Cor. 2:10-13, ***But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. [11] For what man knoweth the***

things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God. [12] Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. [13] Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual.

- Ephes. 3:3-5, *How that by revelation he made known unto me the mystery; (as I wrote afore in few words, Whereby, when ye read, ye may understand my knowledge in the mystery of Christ) [5] Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit;*
- Ephes. 1:17, *That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him:*
- Amos 3:7, *Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets.*
- Hebrews 10:32, *But call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions;*
- 2 Peter 1:21, *For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.*
- Neh. 9:20, *Thou gavest also thy good spirit to instruct them, and withheldest not thy manna from their mouth, and gavest them water for their thirst.*

As I said before, the Lord God Almighty wants you to understand His Holy Word. In fact, He has provided the best Teacher in all the world, to illuminate our minds to comprehend the Scriptures. These references, and many more, have clearly establish this fact. If I were to refer to 2 Tim. 3:16 and quote it, you'd learn how the apostles and prophets were enabled to write down the Scriptures in the first place. Well, since we're at it, let's go ahead and read 2 Tim. 3:16 once again: ***All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:***

The Bible is far different from any other book in all the universe. It is God's Book – He wants us to know what it says and what it means. However, in order for the Holy Spirit to illuminate our minds with the Scriptures, we MUST have our minds renewed by Him. That is necessary, if we are to comprehend God's Word. Of course, the Word of God confirms this fact.

- Romans 1:21, *Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened.*
- 2 Cor. 2:11, *Lest Satan should get an advantage of us: for we are not ignorant of his devices.*
- 2 Cor. 2:14, *Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place.*
- Ephes. 4:18, *Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart:*
- Ephes. 4:22-24, *That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; [23] And be renewed in the spirit of your mind; [24] And that ye put on the new man, which after God is created in righteousness and true holiness.*

Heart Preparations to Understanding Scripture

We need to prepare our hearts, putting them into a posture to receive from the Holy Spirit, when we endeavor to understand the Scriptures. What are some moral qualifications towards this end? Let's look at 6 of them here:

1. Character

- Psalm 111:10, ***The fear of the Lord (defined in Prov. 3:7, 8:13) is the beginning of wisdom: a good understanding have all they that do his commandments: his praise endureth for ever.***
 - ❖ Proverbs 3:7, ***Be not wise in thine own eyes: fear the Lord, and depart from evil.***
 - ❖ Proverbs 8:13, ***The fear of the Lord is to hate evil: pride, and arrogancy, and the evil way, and the froward mouth, do I hate.***
- Psalm 119:100, ***I understand more than the ancients, because I keep thy precepts.***
- Proverbs 1:23, ***Turn you at my reproof: behold, I will pour out my spirit unto you, I will make known my words unto you.***
- Proverbs 28:5, ***Evil men understand not judgment: but they that seek the Lord understand all things.***
- Daniel 9:13, ***As it is written in the law of Moses, all this evil is come upon us: yet made we not our prayer before the Lord our God, that we might turn from our iniquities, and understand thy truth.***
- Daniel 12:10, ***Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand.***

When it comes to understanding the Word of God, our Creator has not left us without a Source of Help!

- John 14:26, ***But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.***
- John 16:13, ***Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come.***

Why, then, do so many Christians complain that they don't understand the Bible? Can't we just turn to Bible commentaries and new translations of the Bible for additional helps? It may surprise you, but this is a more serious issue than might initially meet the eye. Why? Because so many of these so-called reference helps are but man's opinion. Also, there are many deceivers that are out in the world, successfully deceiving many – including some professing Christians. Prime targets for their crafty distortions are those ignorant of the Scriptures. Even the cults have plenty of commentaries and translations! The only ones safe from being led astray by them are those who live close to the Lord, depending on the Holy Spirit to warn them of errors and distortions of the Scriptures. Here are some passages supporting this point:

- 2 Cor. 2:7, ***So that contrariwise ye ought rather to forgive him, and comfort him, lest perhaps such a one should be swallowed up with overmuch sorrow.***

- 2 Cor. 4:2, ***But have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God.***
- 2 Cor. 11:3, ***But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ.***
- Galatians 2:4, ***And that because of false brethren unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage:***
- 2 Peter 3:16-17, ***As also in all his [Paul's] 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. [17] Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own stedfastness.***

As a preacher for over 58 years, I am well aware that the King James Version (KJV) of the Bible has a language style that is difficult for this modern generation to understand. There are even words in the KJV that have different, sometimes even opposite, meanings between the original from ancient times, and the way that we use the words today. This can certainly make understanding the Scriptures a bit more of a challenge. Later on, I'll address this conflict, and offer valuable solutions to this problem. For now, let's look at a few examples of such words.

- ❖ **Let** – The word *let* found in 2 Thess. 2:7 originally meant to restrain, to hinder. Isaiah 43:13 demonstrates this clearly. However, a new believer (or a less mature one) may not have been informed of this; when they read either of these verses, they'd be confused. Today, the word "let" means to GIVE permission.
 - 2 Thes. 2:7, ***For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way.***
 - Isaiah 43:13, ***Yea, before the day was I am he; and there is none that can deliver out of my hand: I will work, and who shall let it?***
- ❖ **Suffer** – The word *suffer*, found in Matt 19:14 can really be misunderstood. Matthew 19:14, ***But Jesus said, Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven.*** The context of the passage lends to the interpretation. But novices and unbelievers take "suffer" here to mean to inflict pain, to torture, or to torment the children. During the 1600s, the word meant to welcome, to give permission, to bid or to invite. Anyone checking English literature from this time period will discover this to be fact. (Most people won't go to the trouble to investigate...)
- ❖ **Hate** – Another word "problem" is found in Luke 14:26. The word *hate* is offensive, and has made trouble even for Bible teachers. The translators didn't use the proper definition of the Greek word. Matt. 10:37 gives a better idea of what Jesus actually was saying.
 - 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.***
 - Matthew 10:37, ***He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me.***
 - The Greek word translated *hate* actually means to lightly esteem, or to love less (lesser degree). Here is what the Strongs Concordance says: Greek 3404, Strong's **miseo**,

mis-eh'-o; from a primary *misos* (*hatred*); to *detest* (especially to *persecute*); by extension to *love less* :- hate (-ful).

- ❖ **Evil** – Many people aren't aware that the word *evil* actually has two different definitions or meanings in Scripture.
 - Jeremiah 1:14, ***Then the Lord said unto me, Out of the north an evil shall break forth upon all the inhabitants of the land.*** In this passage, the word *evil* means calamities, troubles, distress and disaster.
 - Psalm 34:21, ***Evil shall slay the wicked: and they that hate the righteous shall be desolate.*** Here, we can plainly see that *evil* refers to the consequences for wrong doing.
 - Most of us are more familiar with *evil* meaning something sinful, wicked, ungodly or unlawful.

2. Faith

- Hebrews 11:3, ***Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear.***
- Hebrews 4:2, ***For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it.***
- Luke 24:25-27, ***Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken: [26] Ought not Christ to have suffered these things, and to enter into his glory? [27] And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself.***
- Faith is one of the necessary means by which we gain insight into the Word of God. Some novices in the Christian faith claim that blind faith is necessary to receive healing. Such talk is tainted with error. God-given faith is not blind!
 - ❑ God-given faith SEES the invisible.
 - ❑ God-given faith BELIEVES the incredible.
 - ❑ God-given faith CLAIMS the impossible.

3. Prayer

- Proverbs 28:5, ***Evil men understand not judgment: but they that seek the Lord understand all things.***
- Psalm 119:18, ***Open thou mine eyes, that I may behold wondrous things out of thy law.***
- Psalm 119:33-34, ***Teach me, O Lord, the way of thy statutes; and I shall keep it unto the end. [34] Give me understanding, and I shall keep thy law; yea, I shall observe it with my whole heart.***

4. Relying on the Lord Jesus Christ for Revelation

- Luke 24:27, ***And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself.***

- Luke 24:45, ***Then opened he their understanding, that they might understand the scriptures.***
- Ephes. 4:20-21, ***But ye have not so learned Christ; [21] If so be that ye have heard him, and have been taught by him, as the truth is in Jesus:***
- 2 Tim. 2:7, ***Consider what I say; and the Lord give thee understanding in all things.***
- 1 John 5:20, ***And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life.***

5. Relying on the Holy Spirit as our Teacher and Illuminator

- John 16:13, ***Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come.***
- 1 Cor. 2:10-13, ***But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. [11] For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God. [12] Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. [13] Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual.***
- Ephes. 3:3-5, ***How that by revelation he made known unto me the mystery; (as I wrote afore in few words, Whereby, when ye read, ye may understand my knowledge in the mystery of Christ) [5] Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit;***
- Ephes. 1:17, ***That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him:***
- Amos 3:7, ***Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets.***
- Hebrews 10:32, ***But call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions;***
- 2 Peter 1:21, ***For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.***
- Neh. 9:20, ***Thou gavest also thy good spirit to instruct them, and withheldest not thy manna from their mouth, and gavest them water for their thirst.***

6. Relying on God-called teachers

- These are teachers who demonstrate godly character, and a holy lifestyle. God has provided gifted teachers (*small "t"*) for the body of Christ.
- Ephes. 4:11-14, ***And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; [12] For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: [13] Till we all come in***

the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: [14] That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive;

- 1 Cor. 12:28, ***And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues.***
- Galatians 6:6, ***Let him that is taught in the word communicate unto him that teacheth in all good things.***
- Col. 1:28, ***Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus:***
- 2 Tim. 1:11, ***Whereunto I am appointed a preacher, and an apostle, and a teacher of the Gentiles.***

Hermeneutics defined

In Seminary, the subject of principles, laws and rules for the interpretation of Scripture is called by a one-word name: **HERMENEUTICS**. In other words, hermeneutics is the science (i.e. the laws and rules) of Scripture interpretation. These laws are very helpful, useful, and are wonderful guidelines to follow, in the study of God's precious Holy Word.

A Special Word of Encouragement:

For those of you who have had difficulty understanding the Scriptures, I want to share a few things with you. I believe that this will help you relax a little, and begin to enjoy Bible study.

Let's look at the people, both disciples and other observers, whom the Lord Jesus taught with parables. Although the Author and Finisher of our faith was with them, they often didn't understand what He was teaching them! Does this surprise you? (Hebrews 12:2 is where it says, ***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.***) These people were being taught by the Supreme Teacher of all teachers. So if you're troubled by YOUR lack of comprehension, at least you can take some comfort that you're not alone in that situation – you have a LOT of company! Here are some examples.

- Matthew 13:36-40, ***Then Jesus sent the multitude away, and went into the house: and his disciples came unto him, saying, Declare unto us the parable of the tares of the field. [37] He answered and said unto them, He that soweth the good seed is the Son of man; [38] The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; [39] The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. [40] As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world.***
- Mark 4:10-20, ***And when he was alone, they that were about him with the twelve asked of him the parable. [11] And he said unto them, Unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all these things are done in parables: [12] That seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and their***

sins should be forgiven them. [13] And he said unto them, Know ye not this parable? and how then will ye know all parables? [14] The sower soweth the word. [15] And these are they by the way side, where the word is sown; but when they have heard, Satan cometh immediately, and taketh away the word that was sown in their hearts. [16] And these are they likewise which are sown on stony ground; who, when they have heard the word, immediately receive it with gladness; [17] And have no root in themselves, and so endure but for a time: afterward, when affliction or persecution ariseth for the word's sake, immediately they are offended. [18] And these are they which are sown among thorns; such as hear the word, [19] And the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful. [20] And these are they which are sown on good ground; such as hear the word, and receive it, and bring forth fruit, some thirtyfold, some sixty, and some an hundred.

- *Matthew 15:13-20, **But he answered and said, Every plant, which my heavenly Father hath not planted, shall be rooted up. [14] Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch. [15] Then answered Peter and said unto him, Declare unto us this parable. [16] And Jesus said, Are ye also yet without understanding? [17] Do not ye yet understand, that whatsoever entereth in at the mouth goeth into the belly, and is cast out into the draught? [18] But those things which proceed out of the mouth come forth from the heart; and they defile the man. [19] For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies: [20] These are the things which defile a man: but to eat with unwashen hands defileth not a man.***
- *Matthew 16:6-12, **Then Jesus said unto them, Take heed and beware of the leaven of the Pharisees and of the Sadducees. [7] And they reasoned among themselves, saying, It is because we have taken no bread. [8] Which when Jesus perceived, he said unto them, O ye of little faith, why reason ye among yourselves, because ye have brought no bread? [9] Do ye not yet understand, neither remember the five loaves of the five thousand, and how many baskets ye took up? [10] Neither the seven loaves of the four thousand, and how many baskets ye took up? [11] 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? [12] 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 9:30-32, **And they departed thence, and passed through Galilee; and he would not that any man should know it. [31] For he taught his disciples, and said unto them, The Son of man is delivered into the hands of men, and they shall kill him; and after that he is killed, he shall rise the third day. [32] But they understood not that saying, and were afraid to ask him.***
- *Luke 18:31-34, **Then he took unto him the twelve, and said unto them, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished. [32] For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on: [33] And they shall scourge him, and put him to death: and the third day he shall rise again. [34] And they understood none of these things: and this saying was hid from them, neither knew they the things which were spoken.***
- *John 8:27, **They understood not that he spake to them of the Father.***

- John 10:6, ***This parable spake Jesus unto them: but they understood not what things they were which he spake unto them.***
- John 12:16, ***These things understood not his disciples at the first: but when Jesus was glorified, then remembered they that these things were written of him, and that they had done these things unto him.***
- John 16:12, ***I have yet many things to say unto you, but ye cannot bear them now.***

As you can see, it sometimes takes a little effort and study to grasp what God is trying to teach us in the Scriptures. Know that He WANTS you to understand, and has the best in mind for you. This takes the pressure off. So relax, and rest in the Holy Ghost. Trust Him to illuminate Bible truths and life-giving words to your heart. Ask Him, and expect Him to show you.

The Bible – one of a kind

In this whole universe, the Bible is the most remarkable of all books. It's one of a kind – there is absolutely none like it in all the world. Why? Because its authorship is not of human origin. It is truly God's Word. It is the most loved book in all the world; yet at the same time, the most hated. It's beloved by God's people, both Jew and Gentile, but hated by sinners and infidels. It is attacked by demon-inspired adversaries, especially by those in cults, and those indulging in witchcraft. They attempt to distort, tamper with, corrupt, and question it. They diligently seek ways to discredit what it says, and add things it DOESN'T say, and take away from what it DOES say. (Some of the new translations also do this.) Almighty God knew in advance that this would happen. So, He's already spoken to those who would dare cross that line:

- Deut. 4:2, ***Ye shall not add unto the word which I command you, neither shall ye diminish ought from it, that ye may keep the commandments of the Lord your God which I command you.***
- Deut. 12:32, ***What thing so ever I command you, observe to do it: thou shalt not add thereto, nor diminish from it.***
- Proverbs 30:5-6, ***Every word of God is pure: he is a shield unto them that put their trust in him. [6] Add thou not unto his words, lest he reprove thee, and thou be found a liar.***
- Jeremiah 26:2, ***Thus saith the Lord; Stand in the court of the Lord's house, and speak unto all the cities of Judah, which come to worship in the Lord's house, all the words that I command thee to speak unto them; diminish not a word:***
- Rev. 22:18-19, ***For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: [19] And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.***

Do you think that these warnings from the Almighty God will scare any sinners skinny? The answer is NO! They are defiant, rebellious and obstinate. Today, they are deliberately tampering with the Scriptures more than ever before. It has happened in the past, and will continue to take place until the end of this dispensation of grace. Here are just a few examples:

- Jeremiah 23:36, ***And the burden of the Lord shall ye mention no more: for every man's word shall be his burden; for ye have perverted the words of the living God, of the Lord of hosts our God.***

- Ezekiel 5:6, ***And she hath changed my judgments into wickedness more than the nations, and my statutes more than the countries that are round about her: for they have refused my judgments and my statutes, they have not walked in them.***
- Acts 13:10, ***And said, O full of all subtilty and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?***
- 2 Cor. 2:17, ***For we are not as many, which corrupt the word of God: but as of sincerity, but as of God, in the sight of God speak we in Christ.***
- 2 Cor. 4:2, ***But have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God.***

Here in the beginning, I've taken the time and space to explain the reason for this manuscript. All those who have tampered with God's Word claim that they have the latest (and some, the "last") revelation of the truth of the Bible. In a separate study, I deal with what I call "Bible Termites" – those lies of pretenders to the Truth, whether new translation or otherwise. I hope and pray that these "special keys" will help you unlock God's special treasure chest – His Holy Word. (As stated earlier, Bible Seminaries identify this as the subject of Hermeneutics.)

- Review: **Hermeneutics** is defined as *the science which establishes simple methods and means of interpreting and explaining the Scriptures*. Why do we need such guidelines?
- Without guidelines, rules or laws of interpretation, we'd be like a ship without a rudder on a vast ocean.
- These guidelines are as important to us as maps and a compass are to an explorer venturing out into regions unknown.

Section 1-2	Why These Keys Are Needed
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Let's review the Golden Rule of Interpretation again – and yes, it IS that important!

Golden Rule of Interpretation

When the plain sense of Scripture makes common sense, seek no other sense; therefore, take every word at its primary, ordinary, usual, literal meaning, unless the facts of the immediate context, studied in the light of related passages and axiomatic and fundamental truths, indicate clearly otherwise.

When and why are these keys to Scripture needed? If you are a newly born again Christian, you need to be sanctified wholly.

- The Lord Jesus is praying for Christians in John 17:17, ***Sanctify them through thy truth: thy word is truth.***
- 1 Thes. 4:3-7, ***For this is the will of God, even your sanctification, that ye should abstain from fornication: [4] That every one of you should know how to possess his vessel in sanctification and honour; [5] Not in the lust of concupiscence, even as the Gentiles which know not God: [6] That no man go beyond and defraud his brother in any matter: because that the Lord is the avenger of all such, as we also have forewarned you and testified. [7] For God hath not called us unto uncleanness, but unto holiness.***
- 1 Thes. 5:23, ***And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.***

Then, you need to be filled with the Holy Spirit.

- The Lord Jesus spoke to the disciples in Luke 24:49, ***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.***
- 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.***
- Ephes. 5:17-20, ***Wherefore be ye not unwise, but understanding what the will of the Lord is. [18] And be not drunk with wine, wherein is excess; but be filled with the Spirit; [19] Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord; [20] Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ;***

We also need to grow in grace.

- 1 Peter 2:1-2, ***Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, [2] As newborn babes, desire the sincere milk of the word, that ye may grow thereby:***
- 2 Peter 3:18, ***But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever. Amen.***

If we are NOT growing in grace and in the knowledge of our Lord and Savior Jesus Christ, what is wrong? The fact is, we're either growing in grace and going forward, or we are stalemated, standing still and eventually beginning to move backwards. There is NO standing still in the grace of God. We are either going forward or backwards. Here is proof:

- Hebrews 5:12-14, ***For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat. [13] For every one that useth milk is unskilful in the word of righteousness: for he is a babe. [14] But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil.***

Did you take notice of those two words: **first principles**? These two words are an important clue in this study. Since the Bible provides certain first principles, or guidelines, to understand God's Word, just what ARE those principles? (I'm glad you asked!) God has provided teachers for this express purpose, in order to guide us into all truth. (If God didn't think we needed teachers, why would He have provided them? The main (and best) teacher is the Holy Ghost.

- 1 John 2:27-29, ***But the anointing*** [i.e. the Holy Ghost anointing] ***which ye have received of him*** [that is, IF you have been baptized in the Holy Ghost according to Acts 1:4-5 & 19:2 (in 19:2, notice the phrase “since ye believed”)] ***abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him. [28] And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming. [29] If ye know that he is righteous, ye know that every one that doeth righteousness is born of him.***
- Acts 1:4-5, ***And, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. [5] For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence.***
- Acts 19:2, ***He said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost.***

Well, then, if this Holy Ghost anointing does all that, why do we need teachers? We have to remember that God Almighty is all-wise. He knew the need would be there, and hence deliberately provided teachers. In fact, He gave the whole fivefold ministry to meet many of the needs of His dear spiritual children.

- Ephes. 4:11-14, ***And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; [12] For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: [13] [for how long?] Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: [14] That we henceforth be no more children, tossed to and fro, and carried about with every wind [i.e. ill wind] of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive;***

That’s why I warn all Christians to beware of so-called “new revelations and insights” into the Scriptures. False prophets and cults use these tactics, and are increasing these efforts in the world (and sadly, many churches) in these last days before the coming of our Lord Jesus Christ. These people try to capitalize on Scriptures, such as these:

- 1 Cor. 2:13, ***Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual.***
- 2 Cor. 3:6, ***Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life.***
- Ephes. 3:3-5, ***How that by revelation he made known unto me the mystery; (as I wrote afore in few words, [4] Whereby, when ye read, ye may understand my knowledge in the mystery of Christ) [5] Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit;***

These references make them sound SOOOO spiritual, that even some Christians will nibble at their bait. Want some proof from the Scriptures? Here you go:

- Galatians 2:4, ***And that because of false brethren unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage:***

- Jude 1:4, ***For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ.***
- Rev. 2:18-23, ***And unto the angel of the church in Thyatira write; These things saith the Son of God, who hath his eyes like unto a flame of fire, and his feet are like fine brass; [Why is the Lord Jesus described this way? Because there is serious trouble in His Church. There is immorality, and false teachers are peddling false doctrines in the Church, which He is addressing.] [19] I know thy works, and charity, and service, and faith, and thy patience, and thy works; and the last to be more than the first. [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. [21] And I gave her space to repent of her fornication; and she repented not. [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. [23] And I will kill her children with death; [Why? Because Christ is intolerant of sin in His church.] and all the churches shall know that I am he which searcheth the reins and hearts: and I will give unto every one of you according to your works.***
- In order to offset these tragedies, which our Lord Jesus prophesied would come upon His church towards the end of this dispensation of grace, He provided apostles, prophets, evangelists, pastors and teachers (Ephes. 4:11). Their task is to instruct (TEACH) the Church how to live the overcoming Christian life.
- Ephes. 4:11-16, ***And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; [12] For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: [13] Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: [14] That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; [15] But speaking the truth in love, may grow up into him in all things, which is the head, even Christ: [16] From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.***
- Be sure to note this 2nd Scripture on God providing teachers: 1 Cor. 12:28, ***And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues.***

What will these teachers teach? They will teach the first principles of the oracles of God, that we talked about earlier in Hebrews 5:12-14.

- Let's read it again: ***For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat. [13] For every one that useth milk is unskilful in the word of righteousness: for he is a babe. [14] But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil.***

Now we've covered that "clue" regarding why we're studying the principle keys to open God's treasure chest – the Holy Bible! (And also, we have the answer to the question with which we started this section, regarding when and why they're needed.)

There is also another group of people who need these God-provided teachers. Who are they? They are those who are without Christ, still in their sins, never having been born of the Spirit. They need to know THAT they need to be saved, and also HOW to be saved. They're spiritually blinded by their sins and by the devil, as we're told in these Scriptures:

- 2 Cor. 4:3-4, ***But if our gospel be hid, it is hid to them that are lost: [4] In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.***
- Ephes. 4:18, ***Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart:***

Who is qualified to show lost souls the only way of salvation? Obviously, those who are genuinely born again of the Spirit, according to the Word.

- John 3:3-8, ***Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. [4] Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born? [5] Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. [6] That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. [7] Marvel not that I said unto thee, Ye must be born again. [8] The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.***
- 1 Peter 1:23, ***Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever.***
- 1 John 3:6-10, ***Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither known him. [7] Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous. [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. [9] Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God. [10] In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother.***
- 1 John 5:18, ***We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not.***

Here are some other examples from Scripture of people who heard the Word of God, and having been moved in their hearts, responded to that Word:

- 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 15:30-31, ***So when they were dismissed, they came to Antioch: and when they had gathered the multitude together, they delivered the epistle: [31] Which when they had read, they rejoiced for the consolation.***

Since this course is going world-wide, let's review the master plan of salvation. Here are the 5 simple steps to salvation:

The Master Plan of Salvation

1. Repent of all known sins.

To *repent* means to have a godly sorrow over our sins, so that there is a strong desire to turn from and forsake them.

2 Cor. 7:10, *For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death.*

Matthew 9:13, *But go ye and learn what that meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance.*

Mark 1:15, *And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.*

Luke 24:47, *And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.*

Peter, addressing a crowd convicted of the sin in their lives: Acts 2:38, *Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.*

Acts 3:19, *Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord;*

Acts 20:21, *Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ.*

2. Believe on the Lord Jesus Christ.

This kind of believing is not a superficial, head-only “belief”. It’s a God-given and imparted faith, which comes only when we genuinely repent of all our sins. This kind of believing and faith means that we rely on, depend on, and trust in Christ ONLY and WHOLLY to save us from our sins. In fact, that’s the main purpose Christ came into the world – to save us from our sins.

Luke 19:10, *For the Son of man is come to seek and to save that which was lost.*

Acts 3:26, *Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities.*

Jesus said in Mark 1:15, *And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.*

What is the Gospel? 1 Cor. 15:3-4, *For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; [4] And that he was buried, and that he rose again the third day according to the scriptures:*

If anyone is having difficulty in believing on the Lord Jesus Christ with this God-given faith, here is the solution to your problem:

Matthew 21:32, *For John [the Baptist] came unto you in the way of righteousness, and ye believed him not: but the publicans and the harlots believed him: and ye, when ye had seen it, repented not afterward, that ye might believe him.*

Acts 10:43, *To him give all the prophets witness, that through his name [the Name of the Lord Jesus Christ] whosoever believeth in him shall receive remission of sins.*

Acts 20:21, *Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ.*

Ephes. 2:8-9, *For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: [9] Not of works, lest any man should boast.*

3. Call on the Name of the Lord

Acts 2:21, *And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved.*

Romans 10:13, *For whosoever shall call upon the name of the Lord shall be saved.*

4. Receive the Lord Jesus Christ into your heart.

John 1:12, *But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name:*

Col. 2:6, *As ye have therefore received Christ Jesus the Lord, so walk ye in him:*

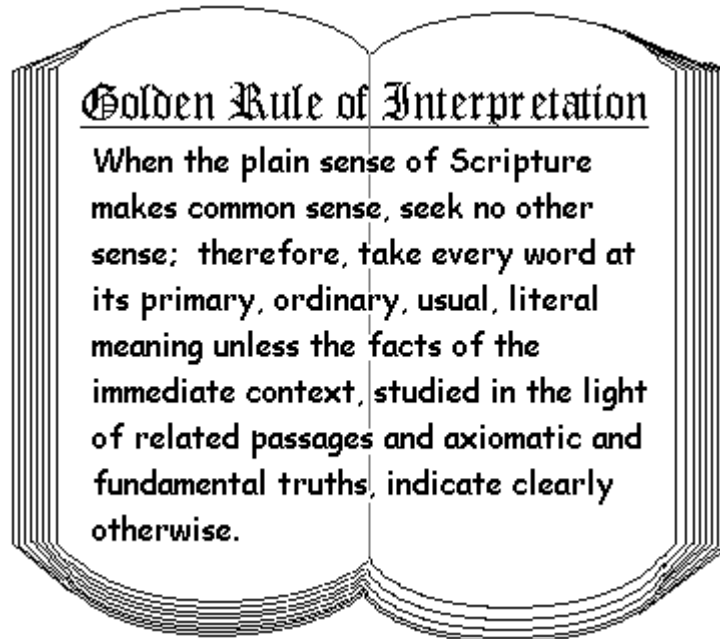
5. Confess with thy mouth the Lord Jesus

Romans 10:9-10, *That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. [10] For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.*



**Section
1-3**

**Key #2 – First Principles of the Oracles of God for
the Golden Rule**



“When plain sense of Scripture makes common sense, seek no other sense...” Do you know why? Because that would be NON-sense!

When we're referring to *first principles*, we are going back to that key text in Hebrews 5:12-14, ***For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat. [13] For every one that useth milk is unskilful in the word of righteousness: for he is a babe. [14] But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil.***

Also, let's look at Hebrews 6:1-2, ***Therefore leaving the [first] principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God, [2] Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.***

These first principles are Bible-centered. Here is what the Word of God has to say concerning teachers of God's Word:

- Psalm 19:7, ***The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple.***

- Psalm 111:10, ***The fear of the Lord is the beginning of wisdom: a good understanding have all they that do his commandments: his praise endureth for ever.***
- Psalm 119:130, ***The entrance of thy words giveth light; it giveth understanding unto the simple.***
- Jeremiah 3:15, ***And I will give you pastors according to mine heart, which shall feed you with knowledge and understanding.***
- Ezekiel 44:23, ***And they shall teach my people the difference between the holy and profane, and cause them to discern between the unclean and the clean.***
- Malachi 2:7, ***For the priest's lips should keep knowledge, and they should seek the law at his mouth: for he is the messenger of the Lord of hosts.***

Why is this Golden Key principle is so very important? There are many cults and false prophets in the world today – and some of them are even infiltrating our churches. They use many deceptive and crafty devices to beguile and deceive people, and to distort the Word of God. They cunningly offer their literature (some free, some at a price) to entice Christians into their fold, especially unestablished babes in Christ.

The methods they use tend to over-spiritualize the Bible, making allegories out of passages that aren't meant to be symbolic. They change the plain, literal meaning to suit their desired interpretations. Let's look at some examples.

One example of this is found in the way some interpret Rev. 6:12-17, ***And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; [13] And the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind. [14] And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. [15] And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains; [16] And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: [17] For the great day of his wrath is come; and who shall be able to stand?***

- They interpret the word *earthquake* in this sixth seal as meaning the breakup of society. The truth is that, in this context, *earthquake* literally means earthquake.
- They interpret the sun turning to blood as meaning either God being dethroned or Christ being rejected.
- They interpret the moon turning to blood as the destruction of all authority of human government.
- The stars falling is interpreted to mean religious leaders going into apostasy from the ecclesiastical heavens (whatever that nonsense is supposed to mean).
- They say that heavens departing as a scroll means that organized religion will be destroyed.

The Jehovah's Witnesses have rewritten John 1:1 as I will quote directly from their "bible":

"In [the] beginning the Word was, and the Word was with God, and the Word was a god."
[Editor's note: The brackets around the word [the] are exactly that way in their "bible".]

Why did they do this? Because they don't believe in the deity of Jesus Christ, that is, He is the Son of God. Notice that their "version" not only adds the word "a", but changes *God* to *god*. Those two little changes make a big difference in how that sentence reads, doesn't it! But what is the PLAIN TEACHING of Scripture?

Here is the Almighty God speaking in prophesy to His only begotten Son, in Psalm 45:6-7, ***Thy throne, O God, is for ever and ever: the sceptre of thy kingdom is a right sceptre. [7] Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath anointed thee [Who? The Messiah, the Lord Jesus Christ!] with the oil of gladness above thy fellows.***

The Holy Spirit interprets this prophesy in Hebrews 1:1-9. He clearly says that the Scripture in Psalms 45:6-7 (just quoted above) is referring to the Lord Jesus Christ.

- Hebrews 1:1-9, ***God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, [2] Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; [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; [4] Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they. [5] For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son? [6] And again, when he bringeth in the firstbegotten into the world, he saith, And let all the angels of God worship him. [7] And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire. [8] But unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom. [9] Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows.***

If there are any Jehovah's Witnesses reading this, what do you have to say now about Jesus being "a god"? Your "bible" has distorted the true Word of God, to suit your lies. But here in this passage, we have the Almighty God Himself calling His only begotten Son, God.

- Isaiah 9:6, ***For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.***
- Isaiah 25:9, ***And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation.***
- Isaiah 40:3, ***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.*** Note: This prophecy about John the Baptist is fulfilled in Matt. 3:3 and Mark 1:2-3. The Holy Spirit is prophesying Christ's coming, and calls Him the Lord and our God.
- ❖ Matthew 3:3, ***For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.***

- ❖ Mark 1:2-3, ***As it is written in the prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee. [3] The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.***
- Isaiah 40:9, ***O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God!***
- Matthew 1:23, ***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.***
 - ❖ Isaiah 7:14, ***Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.***
 - ❖ Isaiah 8:10, ***Take counsel together, and it shall come to nought; speak the word, and it shall not stand: for God is with us.***
- 1 Tim. 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.*** Hearken – this prophecy and declaration refers directly to the Lord Jesus, Who is the Christ.
- Titus 2:11-14, ***For the grace of God that bringeth salvation hath appeared to all men, [12] Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; [13] Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; [14] Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.***
- 1 John 5:20, ***And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life.***

WAIT A MINUTE! Do you notice what's going on here? When we addressed these attacks against the deity of the Lord Jesus Christ, their discrediting of Him has backfired. It's stirred us up to declare "Thus saith the Lord." As 2 Cor. 13:8 says, ***For we can do nothing against the truth, but for the truth.***

Section 1-4	A Study on Allegories
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Now let's move on to this question: Do the Scriptures ever use any allegories in communicating God's Word? The answer is yes. For those who would like more clarification on what exactly an allegory is, Webster's Dictionary defines *allegory* as *a work of art in which a deeper meaning underlies the superficial or literal meaning; the carrying of one meaning by another in this way. (from the Latin word, allegoria, meaning to speak of one thing under the guise of another)* Some examples are:

- Christ's parable of the sower – Matthew 13:3-9, ***And he spake many things unto them in parables, saying, Behold, a sower went forth to sow; [4] And when he sowed, some seeds fell by the way side, and the fowls came and devoured them up: [5] Some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth: [6] And when the sun was up, they were scorched; and because they had no root, they withered away. [7] And some fell among thorns; and the thorns sprung up, and choked them: [8] But other fell into good ground, and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold. [9] Who hath ears to hear, let him hear.***
- Christ's parable of the wheat and the tares – Matthew 13:24-30, ***Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field: [25] But while men slept, his enemy came and sowed tares among the wheat, and went his way. [26] But when the blade was sprung up, and brought forth fruit, then appeared the tares also. [27] So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? [28] He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? [29] But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. [30] Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.***
- The book of Song of Solomon has a hidden meaning, describing the Heavenly Bridegroom, the Lord Jesus Christ, and His bride. It's very graphically and beautifully set forth in symbolic language.
- Christ's parable of the prodigal son – Luke 15:11-32, ***And he said, A certain man had two sons: [12] And the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living. [13] And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living. [14] And when he had spent all, there arose a mighty famine in that land; and he began to be in want. [15] And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine. [16] And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him. [17] And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger! [18] I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, [19] And am no more worthy to be called thy son: make me as one of thy hired servants. [20] And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him. [21] And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son. [22] But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet: [23] And bring hither the fatted calf, and kill it; and let us eat, and be merry: [24] For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry. [25] Now his elder son was in the field: and as he came and drew nigh to the house, he heard musick and dancing. [26] And he called one of the servants, and asked what these things meant. [27] And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound. [28] And he was***

angry, and would not go in: therefore came his father out, and intreated him. [29] And he answering said to his father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment: and yet thou never gavest me a kid, that I might make merry with my friends: [30] But as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf. [31] And he said unto him, Son, thou art ever with me, and all that I have is thine. [32] It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found.

One of the best allegories is the Lord's description of His chosen people, Israel, as being a choice vine out of Egypt.

- **Psalm 80:8-16, *Thou hast brought a vine out of Egypt: thou hast cast out the heathen, and planted it. [9] Thou preparedst room before it, and didst cause it to take deep root, and it filled the land. [10] The hills were covered with the shadow of it, and the boughs thereof were like the goodly cedars. [11] She sent out her boughs unto the sea, and her branches unto the river. [12] Why hast thou then broken down her hedges, so that all they which pass by the way do pluck her? [13] The boar out of the wood doth waste it, and the wild beast of the field doth devour it. [14] Return, we beseech thee, O God of hosts: look down from heaven, and behold, and visit this vine; [15] And the vineyard which thy right hand hath planted, and the branch that thou madest strong for thyself. [16] It is burned with fire, it is cut down: they perish at the rebuke of thy countenance.***
- **Isaiah 5:1-7, *Now will I sing to my wellbeloved a song of my beloved touching his vineyard. My wellbeloved hath a vineyard in a very fruitful hill: [2] And he fenced it, and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also made a winepress therein: and he looked that it should bring forth grapes, and it brought forth wild grapes. [3] And now, O inhabitants of Jerusalem, and men of Judah, judge, I pray you, betwixt me and my vineyard. [4] What could have been done more to my vineyard, that I have not done in it? wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes? [5] And now go to; I will tell you what I will do to my vineyard: I will take away the hedge thereof, and it shall be eaten up; and break down the wall thereof, and it shall be trodden down: [6] And I will lay it waste: it shall not be pruned, nor digged; but there shall come up briers and thorns: I will also command the clouds that they rain no rain upon it. [7] For the vineyard of the Lord of hosts is the house of Israel, and the men of Judah his pleasant plant: and he looked for judgment, but behold oppression; for righteousness, but behold a cry.***
- **Matthew 21:33-46, *Hear another parable: There was a certain householder, which planted a vineyard, and hedged it round about, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into a far country: [34] And when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it. [35] And the husbandmen took his servants, and beat one, and killed another, and stoned another. [36] Again, he sent other servants more than the first: and they did unto them likewise. [37] But last of all he sent unto them his son, saying, They will reverence my son. [38] But when the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance. [39] And they caught him, and cast him out of the vineyard, and slew him. [40] When the lord therefore of the vineyard cometh, what will he do unto those***

husbandmen? [41] They say unto him, He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons. [42] Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes? [43] Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. [44] And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder. [45] And when the chief priests and Pharisees had heard his parables, they perceived that he spake of them. [46] But when they sought to lay hands on him, they feared the multitude, because they took him for a prophet.

Another example of an allegory, although not from Scripture, is *Pilgrim's Progress* by John Bunyan.

Studies of some specific allegories

At this point of our discussion, I want to plainly say that there's a reason I approached allegories from a negative perspective to begin with. It's because the cults do untold damage to people's understanding of the Holy Bible and the cause of Christ. They insist that the Bible is not to be taken literally (such as on the subject of hell). It's important that we purpose to NEVER take a passage of Scripture to be allegorical, UNLESS it was clearly intended by God to be understood that way. As an example, let's look at this passage:

- **Eccles. 12:1-7, Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them; [2] While the sun, or the light, or the moon, or the stars, be not darkened, nor the clouds return after the rain: [3] In the day when the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders cease because they are few, and those that look out of the windows be darkened, [4] And the doors shall be shut in the streets, when the sound of the grinding is low, and he shall rise up at the voice of the bird, and all the daughters of musick shall be brought low; [5] Also when they shall be afraid of that which is high, and fears shall be in the way, and the almond tree shall flourish, and the grasshopper shall be a burden, and desire shall fail: because man goeth to his long home, and the mourners go about the streets: [6] Or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern. [7] Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it.**

Let's identify some of the symbolism in this passage. We are given a graphic picture of the termination of human life, as described by one in whom God placed the spiritual gifts of wisdom and knowledge. We'll examine this on the next page.

	Allegory	Meaning
a	House	Our human body
b	Sun, light, moon stars be not darkened	Losing eyesight at an old age
c	Clouds returning after the rain	Tears being shed over the loss of eyesight
d	Keepers of the house shall tremble	Hands and feet beginning to shake, quiver, or tremble
e	Strong men shall bow themselves	Stoop shoulders, back is bent
f	Grinders cease because they are few	Loss of teeth
g	Those that look out of the windows shall be darkened	Loss of eyesight
h	Doors shall be shut in the streets	Doors of the mouth become shut up
l	Sounding of grinding is low	Loss of hearing
j	He shall rise up at the voice of the bird	Sleepless nights and any noise makes the elderly worry about what it is; they rise to investigate
k	All the daughters of musick shall be brought low	Another reference to loss of hearing
l	When they shall be afraid of that which is high	The elderly are afraid of falling
m	Fears shall be in the way	Elderly become very fearful of loss of health, friends, the ability to care for themselves, and wealth
n	The almond tree shall flourish	Hair turns snow white
o	The grasshopper shall be a burden	Sleepless nights and having to hear the monotonous sounds of the insects, hour after hour
p	The desire shall fail	Those of us who have cared for elderly parents know well the meaning of this phrase. Especially when we tried to get them to eat, socialize and fellowship, or to travel away from home. Or, for those people who have lived for sensual pleasures, and these desires fail, they grumble and complain as their bodies go downhill.
q	Man goeth to his long home	Death and going into eternity
r	The mourners go about the streets	Friends and loved ones going home after the funeral service
s	The silver cord be loosed	One's soul leaving their body at death
t	The golden bowl be broken at the fountain	The spirit severed from the body in death
u	The pitcher be broken at the fountain	Blood ceasing to flow in the body
v	The wheel broken at the cistern	Heart failure
w	Then shall the dust return to the earth	The body decomposes
x	The spirit shall return to God who gave it	(Self explanatory)

For a second illustration, let's examine the allegory of the Good Shepherd and the sheepfold. We'll look at Psalm 23, Luke 10:30-37, and John 10:1-14. These passages provide some helpful details, and excellent descriptions of what a good shepherd really is.

- Psalm 23:1-6, ***A Psalm of David. The Lord is my shepherd; I shall not want. [2] He maketh me to lie down in green pastures: he leadeth me beside the still waters. [3] He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake. [4] Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me. [5] Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over. [6] Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever.***
- Luke 10:30-37, ***And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. [31] And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side. [32] And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. [33] But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him, [34] And went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. [35] And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee. [36] Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves? [37] And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise.***
- John 10:1-14, ***Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. [2] But he that entereth in by the door is the shepherd of the sheep. [3] To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out. [4] And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice. [5] And a stranger will they not follow, but will flee from him: for they know not the voice of strangers. [6] This parable spake Jesus unto them: but they understood not what things they were which he spake unto them. [7] Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep. [8] All that ever came before me are thieves and robbers: but the sheep did not hear them. [9] I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. [10] The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly. [11] I am the good shepherd: the good shepherd giveth his life for the sheep. [12] But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep. [13] The hireling fleeth, because he is an hireling, and careth not for the sheep. [14] I am the good shepherd, and know my sheep, and am known of mine.***

In verse 1 of John 10, Christ has a clear description for those who attempt to bypass Him when entering the sheepfold (the family of God): they're thieves and robbers. He refers to Himself as the Door to the sheepfold (see verse 7).

In verse 2, we see the Shepherd has the right to enter into the sheepfold, because it belongs to Him. His sheep follow their Shepherd into the fold. The fold is the place of protection from predators during the nighttime. It is a characteristic of wild animals to hunt while their prey is asleep.

Verse 3 tells us that “the porter openeth.” Who is this porter? The hidden meaning is descriptive of John the Baptist. However, if we search the Scriptures, we find this:

- 2 Chron. 23:19, ***And he set the porters at the gates of the house of the Lord, that none which was unclean in any thing should enter in.***

The porters are the watchmen over the House of the Lord. They were trained and skilled in discerning the clean from the unclean, to prevent the House of God from being defiled by those living in sin. In Ezekiel 44:7, the Lord reproves the porters for allowing those uncircumcised in heart and flesh to enter the sanctuary, and thereby defile “My house”.

- Ezekiel 44:7, ***In that ye have brought into my sanctuary strangers, uncircumcised in heart, and uncircumcised in flesh, to be in my sanctuary, to pollute it, even my house, when ye offer my bread, the fat and the blood, and they have broken my covenant because of all your abominations.***

Christ continues describing His activities in verse 4. After their nighttime rest period, he leads them out into green pastures (as described in Psalm 23:2).

- Psalm 23:2, ***He maketh me to lie down in green pastures: he leadeth me beside the still waters.***

He keeps track of them, and the sheep are very dependent on Him. Sheep are characteristically nearsighted. (Does this sound like it describes how we are at times?) They need the shepherd to watch near and far on their behalf.

There is much more that could be said about this passage. But in order to give a little more insight into the allegory of the Good Shepherd, the next points detail other applicable Scriptures on this subject. But before I list those, I do want to examine one more thing:

- John 10:16, ***And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.***

These other sheep refer to the Gentiles. They’re the ones whom Christ issued the command:

- Mark 16:15, ***And he said unto them, Go ye into all the world, and preach the gospel to every creature.***

We are “one fold, and one Shepherd.”

- Genesis 49:24, ***But his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob; (from thence is the shepherd, the stone of Israel:)***
- Psalm 23:1, ***...The Lord is my shepherd; I shall not want.***
- Psalm 80:1, ***...Give ear, O Shepherd of Israel, thou that leadest Joseph like a flock; thou that dwellest between the cherubims, shine forth.***
- Ezekiel 34:23, ***And I will set up one shepherd over them, and he shall feed them, even my servant David; he shall feed them, and he shall be their shepherd.***

- Ezekiel 37:24, ***And David my servant shall be king over them; and they all shall have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them.***
- Zech. 13:7, ***Awake, O sword, against my shepherd, and against the man that is my fellow, saith the Lord of hosts: smite the shepherd, and the sheep shall be scattered: and I will turn mine hand upon the little ones.***
- Matthew 26:31, ***Then saith Jesus unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad.***
- Hebrews 13:20, ***Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant,***
- 1 Peter 2:24, ***Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed.***
- 1 Peter 5:4, ***And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.***

Summary on allegories

Let's review some of the thoughts we've covered about allegories:

- An allegory has special merits. It communicates truths in a unique and descriptive way, so it is interesting and heart touching.
- Allegories are a teaching tool. Their strength lies in how they present truth in an unforgettable way. Their words paint pictures that lock themselves into our memories. The interpretation often requires concentration and deeper study in order to unlock the inner (or hidden) meaning.
- Allegories can open our understanding to Bible truths in a special way. Often they penetrate past walls we put up against topics that would normally be unwelcome. For example, the topic might be a subject that someone might consider "disagreeable" (i.e. they don't want to talk about it). Some people feel this way discussing death. The study we just did on Eccles. 12:1-7 (a few pages ago) shows how an allegory can get past those barriers someone might put up.
- Some allegories, like the one about the choice vine (Psalm 80:8-16, Isaiah 5:1-7, & Matt. 21:33-46) are actually REPROOFS, hidden in picture language. In the least offensive manner possible, backsliders are rebuked in a way that has greater efficiency than a straightforward presentation of the materials. The listener has received the message, often before he has caught on to the actual purpose of the story! (The parable of the Good Samaritan is a prime example of this.)
 - Psalm 80:8-16, ***Thou hast brought a vine out of Egypt: thou hast cast out the heathen, and planted it. [9] Thou preparedst room before it, and didst cause it to take deep root, and it filled the land. [10] The hills were covered with the shadow of it, and the boughs thereof were like the goodly cedars. [11] She sent out her boughs unto the sea, and her branches unto the river. [12] Why hast thou then broken down her hedges, so that all they which pass by the way do pluck her? [13] The boar out of the wood doth waste it, and the wild beast of the field doth***

devour it. [14] Return, we beseech thee, O God of hosts: look down from heaven, and behold, and visit this vine; [15] And the vineyard which thy right hand hath planted, and the branch that thou madest strong for thyself. [16] It is burned with fire, it is cut down: they perish at the rebuke of thy countenance.

- **Isaiah 5:1-7, Now will I sing to my wellbeloved a song of my beloved touching his vineyard. My wellbeloved hath a vineyard in a very fruitful hill: [2] And he fenced it, and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also made a winepress therein: and he looked that it should bring forth grapes, and it brought forth wild grapes. [3] And now, O inhabitants of Jerusalem, and men of Judah, judge, I pray you, betwixt me and my vineyard. [4] What could have been done more to my vineyard, that I have not done in it? wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes? [5] And now go to; I will tell you what I will do to my vineyard: I will take away the hedge thereof, and it shall be eaten up; and break down the wall thereof, and it shall be trodden down: [6] And I will lay it waste: it shall not be pruned, nor digged; but there shall come up briars and thorns: I will also command the clouds that they rain no rain upon it. [7] For the vineyard of the Lord of hosts is the house of Israel, and the men of Judah his pleasant plant: and he looked for judgment, but behold oppression; for righteousness, but behold a cry.**
- **Matthew 21:33-46, Hear another parable: There was a certain householder, which planted a vineyard, and hedged it round about, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into a far country: [34] And when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it. [35] And the husbandmen took his servants, and beat one, and killed another, and stoned another. [36] Again, he sent other servants more than the first: and they did unto them likewise. [37] But last of all he sent unto them his son, saying, They will reverence my son. [38] But when the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance. [39] And they caught him, and cast him out of the vineyard, and slew him. [40] When the lord therefore of the vineyard cometh, what will he do unto those husbandmen? [41] They say unto him, He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons. [42] Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes? [43] Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. [44] And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder. [45] And when the chief priests and Pharisees had heard his parables, they perceived that he spake of them. [46] But when they sought to lay hands on him, they feared the multitude, because they took him for a prophet.** It took the Pharisees until verse 45 to figure out that Jesus was directing this parable at them! Up until then, the parable held their attention. But then, it was too late – the true message had been delivered, and they were now stuck with the responsibility of what they would do with it.
- **Luke 10:30-37, And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. [31] And by chance there**

came down a certain priest that way: and when he saw him, he passed by on the other side. [32] And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. [33] But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him, [34] And went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. [35] And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee. [36] Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves? [37] And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise.

Now we've clearly seen how an allegory is a clever way of presenting a much needed message to ears which would have turned suddenly "deaf", had the message been presented in a direct manner. There are likely some other positive uses for allegories, which we haven't covered.

But I'd like to leave this topic with this reminder: Seeds of false doctrines can be planted through clever use of allegories, and thus propagate those heresies. In such a case, we often don't catch on to what the storyteller is up to, until after their evil seeds of error are sown. Therefore, I urge you to stay alert against their tactics. They often take that which is literal and make it figurative (i.e. allegorical).



Akron Shalom Bible College

Homework questions for the course on
**KEYS TO OPEN ALMIGHTY GOD'S
TREASURE CHEST, THE BIBLE**

Lesson 1

1. a) What is the Golden Rule of Interpretation?
b) What makes it golden?
2. Write out 3 Scriptures with their references, which show that the Holy Spirit gives the divine revelation of Scripture.
3. Write out the Scripture that shows us why the Apostles and Prophets were enabled to write the Bible.
4. In order for the Holy Spirit to illuminate our minds in the Scriptures, what must we do?
5. Describe how can we prepare our heart morally to understand Scripture, as outlined in the following references: Daniel 9:13, 12:10; Psalms 111:10; Proverbs 1:23, 28:5
6. List 6 qualifications for understanding the Bible.
7. a) Define hermeneutics.
b) Why is it important to have guidelines for interpretation?
8. a) Write out the Scripture that tells us that we should neither add to, nor take away, from the Scripture.
b) Give an example of a group of people who add to the Bible.
9. God gave us teachers to instruct us in His Word. Then why do we need to study the word ourselves?
10. What does allegorizing the Scripture mean? Give a biblical example.

“Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.” – 2 Tim. 2:15

Lesson 2



Section 2-1	Key #3 – Using the Exact Bible Definition of Words – or – “The Grammatical Principle of Interpretation”
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We must know the true meaning of words, in order to interpret the Bible correctly,. There are grammatical rules to follow, to keep us from butchering up the English language by the wrong use of words. Let's look at a couple of word definitions, as stated in the Merriam-Webster Dictionary.

- **Grammar** – *1 a: the study of the classes of words, their inflections, and their functions and relations in the sentence b: a study of what is to be preferred and what avoided in inflection and syntax; 2 a: the characteristic system of inflections and syntax of a language b: a system of rules that defines the grammatical structure of a language; 3 a: a grammar textbook b: speech or writing evaluated according to its conformity to grammatical rules; 4: the principles or rules of an art, science, or technique <a grammar of the theater>*
- **Semantics** – *1 : the study of meanings: a : the historical and psychological study and the classification of changes in the signification of words or forms viewed as factors in linguistic development b (1) : SEMIOTIC (2) : a branch of semiotic dealing with the relations between signs and what they refer to and including theories of denotation, extension, naming, and truth; 2 a : the meaning or relationship of meanings of a sign or set of signs; especially : connotative meaning b : the language used (as in advertising or political propaganda) to achieve a desired effect on an audience especially through the use of words with novel or dual meanings*

There are many words in Scripture that have more than one definition. In most cases, the dictionary and/or the Strong's Concordance can help us understand these meanings. But it is imperative that the *right* definition be used. For example, let's look at:

- Eccles. 12:7, ***Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it.***

The Strong's Concordance says this about the Hebrew for spirit: Hebrew 7307, Strong's **ruwach**, *roo'-akh*; from Hebrew 7306 (ruwach); *wind*; by resemblance *breath*, i.e. a sensible (or even violent) exhalation; figurative *life, anger, unsubstantiality*; by extensive a *region* of the sky; by resemblance *spirit*, but only of a rational being (including its expression and functions) :- air, anger, blast, breath, × cool, courage, mind, × quarter, × side, spirit ([*-ual*]), tempest, × vain, ([*whirl-*]) wind (*-y*).

If we were to use the wrong definition, say *breath* for spirit, it could lead to a ridiculous doctrine. Would our breath go back to God who gave it? Look at how the meaning of 1 Thes. 5:23 would be significantly changed, if we used the word breath instead of spirit:

- 1 Thes. 5:23, ***And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.***

Would we pray to God to preserve our breath blameless until Jesus comes? Of course not! Our spirit makes up our personality, the real you (and me). Our body is only the house where our spirits and souls dwell. Both depart from the body at death, and go either to Heaven or to Hell, in a God-provided “spirit-body”. They remain there until the resurrection of our bodies from the graves.

- 2 Cor. 5:1-8, ***For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. [2] For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven: [3] If so be that being clothed we shall not be found naked. [4] For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life. [5] Now he that hath wrought us for the selfsame thing is God, who also hath given unto us the earnest of the Spirit. [6] Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord: [7] (For we walk by faith, not by sight:) [8] We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord.***
- 1 Thes. 4:16-17, ***For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: [17] Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.***

Section 2-2	It is most important to know the Bible meaning of words!
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Let's study some examples.

Evil – This word has two basic definitions in Scripture.

- One is one most of us know naturally. It is sin, transgressions, trespasses, wickedness and impurity.
- The other has to do with calamities, troubles, catastrophes and disasters.
 - Genesis 19:19, ***Behold now, thy servant hath found grace in thy sight, and thou hast magnified thy mercy, which thou hast shewed unto me in saving my life; and I cannot escape to the mountain, lest some evil take me, and I die:***
 - Genesis 37:20, ***Come now therefore, and let us slay him, and cast him into some pit, and we will say, Some evil beast hath devoured him: and we shall see what will become of his dreams.***
 - Genesis 44:34, ***For how shall I go up to my father, and the lad be not with me? lest peradventure I see the evil that shall come on my father.***

- Deut. 31:17, ***Then my anger shall be kindled against them in that day, and I will forsake them, and I will hide my face from them, and they shall be devoured, and many evils and troubles shall befall them; so that they will say in that day. Are not these evils come upon us, because our God is not among us?***
- 1 Samuel 25:17, ***Now therefore know and consider what thou wilt do; for evil is determined against our master, and against all his household: for he is such a son of Belial, that a man cannot speak to him.***
- 2 Kings 8:12, ***And Hazael said, Why weepeth my lord? And he answered, Because I know the evil that thou wilt do unto the children of Israel: their strong holds wilt thou set on fire, and their young men wilt thou slay with the sword, and wilt dash their children, and rip up their women with child.***
 - 2 Kings 8:15, ***And it came to pass on the morrow, that he took a thick cloth, and dipped it in water, and spread it on his face, so that he died: and Hazael reigned in his stead.***
 - 2 Chron. 20:9, ***If, when evil cometh upon us, as the sword, judgment, or pestilence, or famine, we stand before this house, and in thy presence, (for thy name is in this house,) and cry unto thee in our affliction, then thou wilt hear and help.***
- Jeremiah 1:14, ***Then the Lord said unto me, Out of the north an evil shall break forth upon all the inhabitants of the land.***
- Once a young Christian brother said to me, "I'm very confused and upset at God. I thought that He is supposed to be a HOLY God, and even commands us to be holy. I just read a verse that shows us that it must be all right to sin, for God created it!" (He was referring to Isaiah 45:7, ***I form the light, and create darkness: I make peace, and create evil: I the Lord do all these things.***) I had him turn in his Bible to these passages:
 - Jeremiah 1:14-16, ***Then the Lord said unto me, Out of the north an evil shall break forth upon all the inhabitants of the land. [15] For, lo, I will call all the families of the kingdoms of the north, saith the Lord; and they shall come, and they shall set every one his throne at the entering of the gates of Jerusalem, and against all the walls thereof round about, and against all the cities of Judah. [16] And I will utter my judgments against them touching all their wickedness, who have forsaken me, and have burned incense unto other gods, and worshipped the works of their own hands.***
 - Jeremiah 2:13, ***For my people have committed two evils; they have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water.***
 - Jeremiah 3:5, ***Will he reserve his anger for ever? will he keep it to the end? Behold, thou hast spoken and done evil things as thou couldest.***
 - Jeremiah 3:17, ***At that time they shall call Jerusalem the throne of the Lord; and all the nations shall be gathered unto it, to the name of the Lord, to Jerusalem: neither shall they walk any more after the imagination of their evil heart.***
 - Jeremiah 4:4, ***Circumcise yourselves to the Lord, and take away the foreskins of your heart, ye men of Judah and inhabitants of Jerusalem: lest my fury come forth like fire, and burn that none can quench it, because of the evil of your doings.***

- Jeremiah 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.***
- Jeremiah 6:19, ***Hear, O earth: behold, I will bring evil upon this people, even the fruit of their thoughts, because they have not hearkened unto my words, nor to my law, but rejected it.***
- Jeremiah 7:24, ***But they hearkened not, nor inclined their ear, but walked in the counsels and in the imagination of their evil heart, and went backward, and not forward.***
- Jeremiah 7:30, ***For the children of Judah have done evil in my sight, saith the Lord: they have set their abominations in the house which is called by my name, to pollute it.***
- Jeremiah 11:11-12, ***Therefore thus saith the Lord, Behold, I will bring evil upon them, which they shall not be able to escape; and though they shall cry unto me, I will not hearken unto them. [12] Then shall the cities of Judah and inhabitants of Jerusalem go, and cry unto the gods unto whom they offer incense: but they shall not save them at all in the time of their trouble.***
- He was surprised to find that evil has two meanings: committing sin, vs. calamities, troubles and tragedies coming as a CONSEQUENCE of sinning. Sin's consequences are repeated in Daniel 9:13, ***As it is written in the law of Moses, all this evil is come upon us: yet made we not our prayer before the Lord our God, that we might turn from our iniquities, and understand thy truth.***

Suffer – This word means to permit, allow, to let, to yield to, to welcome, or to bid.

- This word has stirred up anger and resentment in the minds of many sinners, and even upset the minds of young Christians. This is usually because they don't understand what the word meant in the 17th century, when it was translated.
- Another important guideline: To understand a word's meaning, it's necessary to observe the way it is used in the context of the verse (or passage).
- Scriptural examples using the word *suffer*:
 - Recognizing the Person who stood before him, John the Baptist was reluctant to baptize Jesus. But, He said in Matthew 3:15, ***And Jesus answering said unto him, Suffer [i.e. allow, let, permit] it to be so now: for thus it becometh us to fulfil all righteousness. Then he suffered him.*** The very use of the word shows its intended meaning is *permit*.
 - Matthew 8:21, ***And another of his disciples said unto him, Lord, suffer [i.e. allow, permit] me first to go and bury my father.***
 - Matthew 8:31, ***So the devils besought him, saying, If thou cast us out, suffer us to go away into the herd of swine.***
 - Matthew 19:14, ***But Jesus said, Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven.***
 - Matthew 23:13, ***But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in.***

Let – The word *let* has two definitions in the Bible. To make matters more interesting, the definitions are opposites of each other!

- One definition means to permit, allow, or give permission.
- The other means to restrain, to hinder, to block entrance.
- Let's (sic) examine the second definition for a moment. Here are two examples:
 - Isaiah 43:13, ***Yea, before the day was I am he; and there is none that can deliver out of my hand: I will work, and who shall let it?***
 - 2 Thes. 2:7, ***For the mystery of iniquity doth already work: only he [i.e. the Holy Spirit] who now letteth will let, until he be taken out of the way.***
- In these two verses, the correct meaning is obviously the second definition of *let*.

Pray – This is another word with more than one definition. We'll focus on two here.

- The first is most likely already familiar to you. It has to do with addressing God directly.
- The second is in the context of a person speaking to one or more people. It means to entreat, implore, beseech or plead.
- Examples:
 - In Genesis 12:13, Abraham was entreating his pretty wife to tell a half-truth. He was afraid that other men would attempt to kill him, in order to take Sarah for themselves. Genesis 12:13, ***Say, I pray thee, thou art my sister: that it may be well with me for thy sake; and my soul shall live because of thee.***
 - Genesis 13:8, ***And Abram said unto Lot, Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen; for we be brethren.***
 - Genesis 16:2, ***And Sarai said unto Abram, Behold now, the Lord hath restrained me from bearing: I pray thee, go in unto my maid; it may be that I may obtain children by her. And Abram hearkened to the voice of Sarai.***

Father – The word father can be used in several contexts. For example:

- A parent, as in Genesis 22:7, ***And Isaac spake unto Abraham his father, and said, My father: and he said, Here am I, my son. And he said, Behold the fire and the wood: but where is the lamb for a burnt offering?***
- The original head or leader of a nation or race
 - Genesis 17:5, ***Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee.***
 - John 8:44, ***Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.***
 - Romans 4:11, ***And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also:***

- Romans 4:16, ***Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all,***
- The originator of and invention, as in Genesis 4:21, ***And his brother's name was Jubal: he was the father of all such as handle the harp and organ.***

Hold up here a minute! Let's take inventory.

From the five examples we've looked at so far, what have we discovered about the meaning of words? First, we've learned that the knowledge of the meaning of words is determined by the composition of the sentence that it is used in. But what about the times when the sentence doesn't seem to give "clear" meaning of its true message? If we were to look in an unabridged dictionary, we might find as many as 25 different meanings for a given word! What we must do is to select the definition that is in true accord and in agreement with the verse or passage. I must reemphasize this: **As much as is possible, interpret word according to what is primary, ordinary, usual and customary.** Once we discover the Holy Spirit's purpose and aim in the message to be communicated, as well as the intended recipient of the specific message, it will be much easier to correctly interpret that passage of Scripture.

For example, let's look at what Jesus said in Matthew 5:27-30, ***Ye have heard that it was said by them of old time, Thou shalt not commit adultery: [28] But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart. [29] 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. [30] 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.***

Now, do you think that Jesus is speaking literally or figuratively? Did you notice that Jesus referred to the RIGHT eye and RIGHT hand? This tells us right (sic) away that it is figurative. Secondly, in the context of the passage, it's apparent that the Lord Jesus was issuing a warning to those with a lustful eye. They eye is the only instrument the heart uses to express its true desires. When the heart has lust, then the eyes will be employed to solicit someone to partner with to commit adultery. But the Lord Jesus plainly says here that to even do this, means that the act of adultery has already been committed in the heart!

The same principle applies to covetousness. The Merriam-Webster Dictionary defines the word *covet* as "1 : to wish for enviously 2 : to desire (what belongs to another) inordinately or culpably *intransitive senses* : to feel inordinate desire for what belongs to another." If we covet another person's possessions, we've broken the last of the 10 Commandments, as described in 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.***

As a third example, we'll discuss the difference between an Old Testament and a New Testament principle. In the Old Testament, to be judged as a murderer, one would actually have to kill another person. But in the New Testament, we find a principle that goes to the heart of the matter. 1 John 3:15 says, ***Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him.*** Now I'm not saying that, in the Old Testament, God didn't care what was in the heart. He was clear about this in 1 Samuel 16:7, ***But the Lord said unto Samuel, Look not on his countenance, or on the height of his stature; because I have refused him: for the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart.***

All right, now let's continue with our word studies.

Prevent – Today, this word means to stop, hinder, keep from happening, block, or thwart. In the early 1600s, the word meant to act in anticipation of an event, or to precede an event or action; to hasten, to come before, or get an early start (i.e. pre-event).

- Here are some examples from Scripture:
 - Psalm 21:3, ***For thou preventest him with the blessings of goodness: thou settest a crown of pure gold on his head.***
 - Psalm 59:10, ***The God of my mercy shall prevent me: God shall let me see my desire upon mine enemies.***
 - Psalm 79:8, ***O remember not against us former iniquities: let thy tender mercies speedily prevent us: for we are brought very low.***
 - Psalm 119:147, ***I prevented the dawning of the morning, and cried: I hoped in thy word.***
 - Isaiah 21:14, ***The inhabitants of the land of Tema brought water to him that was thirsty, they prevented with their bread him that fled.***
 - 1 Thes. 4:15, ***For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep.***

Hate – This word has troubled the minds of some who have read certain Scriptures, such as:

- 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.***
- Romans 9:13, ***As it is written, Jacob have I loved, but Esau have I hated.***
- In both of these verses, the word *hate*, according to the Strong's Concordance, is Greek 3404, Strong's **miseo**, *mis-eh'-o*; from a primary *misos* (*hatred*); to *detest* (especially to *persecute*); by extension to *love less* :- hate (-ful).
- From this definition of *miseo*, we can see that the translators didn't comprehend the Lord's intent in this passage. The true intent was that of loving less, not detesting. We can see this intent in Matthew 10:37-38, ***He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me. [38] And he that taketh not his cross, and followeth after me, is not worthy of me.***

Heaven – The English word *heaven* (along with heavens, heavenly, heaven's) is used almost 700 times in the Bible! The Hebrew and Greek languages actually have 3 levels of Heaven: the first is the atmospheric or middle sky; the second is where the sun, moon and stars reside; and a third where God has His throne. Most Christians are totally unaware that the original languages have a number of different words for *heaven*. Listed below are some Hebrew and Greek words for *heaven*, with their definitions from the Strong's Concordance. Following each is a small sampling of verses using that word. (Side note: In the Koran, the Muslims and Arabs have a doctrine of seven heavens.)

- Hebrew 8064, Strong's **shamayim**, *shaw-mah'-yim*; dual of an unused singular *shameh*, shaw-meh'; from an unused root meaning to *be lofty*, the *sky* (as *aloft*, the dual perhaps alluding to the visible arch in which the clouds move, as well as to the higher ether where the celestial bodies revolve) :- air, × astrologer, heaven (-s).

- Genesis 1:1, ***In the beginning God created the heaven and the earth.***
- Genesis 1:8, ***And God called the firmament Heaven. And the evening and the morning were the second day.***
- Deut. 4:39, ***Know therefore this day, and consider it in thine heart, that the Lord he is God in heaven above, and upon the earth beneath: there is none else.***
- 2 Samuel 18:9, ***And Absalom met the servants of David. And Absalom rode upon a mule, and the mule went under the thick boughs of a great oak, and his head caught hold of the oak, and he was taken up between the heaven and the earth; and the mule that was under him went away.***
- 1 Kings 8:35, ***When heaven is shut up, and there is no rain, because they have sinned against thee; if they pray toward this place, and confess thy name, and turn from their sin, when thou afflictest them:***
- 1 Kings 22:19, ***And he said, Hear thou therefore the word of the Lord: I saw the Lord sitting on his throne, and all the host of heaven standing by him on his right hand and on his left.***
- 1 Chron. 21:16, ***And David lifted up his eyes, and saw the angel of the Lord stand between the earth and the heaven, having a drawn sword in his hand stretched out over Jerusalem. Then David and the elders of Israel, who were clothed in sackcloth, fell upon their faces.***
- 1 Chron. 27:23, ***But David took not the number of them from twenty years old and under: because the Lord had said he would increase Israel like to the stars of the heavens.***
- Ezekiel 32:8, ***All the bright lights of heaven will I make dark over thee, and set darkness upon thy land, saith the Lord God.***
- Hebrew 6183, Strong's **ariyph**, *aw-reef'*; from Hebrew 6201 (ʿaraph); the *sky* (as *drooping* at the horizon) :- heaven.
 - Isaiah 5:30, ***And in that day they shall roar against them like the roaring of the sea: and if one look unto the land, behold darkness and sorrow, and the light is darkened in the heavens thereof.***
- Hebrew 1534, Strong's **galgal**, *gal-gal'*; by reduplication from Hebrew 1556 (galal); a *wheel*; by analogy a *whirlwind*, also *dust* (as *whirled*) :- heaven, rolling thing, wheel.
 - Psalm 77:18, ***The voice of thy thunder was in the heaven: the lightnings lightened the world: the earth trembled and shook.***
- Hebrew 7834, Strong's **shachaq**, *shakh'-ak*; a *powder* (as *beaten* small); by analogy a thin *vapor*, by extensive the *firmament* :- cloud, small dust, heaven, sky.
 - Psalm 89:6, ***For who in the heaven can be compared unto the Lord? who among the sons of the mighty can be likened unto the Lord?***
 - Psalm 89:37, ***It shall be established for ever as the moon, and as a faithful witness in heaven. Selah.***
- Greek 3772, Strong's **ouranos**, *oo-ran-os'*; perhaps from the same as Greek 3735 (oros) (through the idea of *elevation*); the *sky*, by extension *heaven* (as the abode of God); by implication *happiness*, *power*, *eternity*; specially the *Gospel* (*Christianity*) :- air, heaven ([-ly]), sky.

- Matthew 4:17, **From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand.**
- Matthew 5:18-20, **For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. [19] Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven. [20] For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.**
- 2 Cor. 12:2, **I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth;) such an one caught up to the third heaven.** Just to point out, in the Greek, the phrase *third heaven* is 2 words (i.e. not a single Greek word). The Greek word for *third* is – Greek 5154, Strong’s **tritōs**, *tree'-tos*; order from Greek 5140 (treis); *third*; neuter (as noun) a *third part*, or (as adverb) a (or the) *third time*, *thirdly*:- third (-ly).
- Ephes. 1:10, **That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him:**
- 2 Peter 3:12-13, **Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? [13] Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.**
- Rev. 18:1, **And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory.**
- Rev. 21:1-3, **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. [2] And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. [3] And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.**
- Greek 3771, Strong’s **ouranōthen**, *oo-ran-oth'-en*; from Greek 3772 (ouranos) and the enclitic of source; *from the sky*:- from heaven.
 - Acts 14:17, **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 26:13, **At midday, O king, I saw in the way a light from heaven, above the brightness of the sun, shining round about me and them which journeyed with me.**
- Greek 2032, Strong’s **epouranios**, *ep-oo-ran'-ee-os*; from Greek 1909 (epi) and Greek 3772 (ouranos); *above the sky*:- celestial, (in) heaven (-ly), high.
 - John 3:12, **If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things?**
 - 1 Cor. 15:48-49, **As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly. [49] And as we have borne the image of the earthy, we shall also bear the image of the heavenly.**

- Ephes. 1:3, ***Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ:***
- Philip. 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;***
- Hebrews 3:1, ***Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus;***
- Greek 3321, Strong's **mesouranema**, *mes-oo-ran'-ay-mah*; from a presumed compound of Greek 3319 (mesos) and Greek 3772 (ouranos); *mid-sky* :- midst of heaven.
 - Rev. 8:13, ***And I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, Woe, woe, woe, to the inhabitants of the earth by reason of the other voices of the trumpet of the three angels, which are yet to sound!***
 - Rev. 14:6, ***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,***
 - Rev. 19:17, ***And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God;***

Perfect – This is perhaps one of the most misunderstood words in all the Bible. How many times have we heard people (including some preachers!) say, “Well, you *know* that nobody is perfect.” (Perhaps you’ve said that yourself, but I hope not...) Now why would I say that? Were you aware that the Word of God, the Lord Almighty Himself, calls individuals perfect? He even mentioned a group of people who were of a perfect heart. Some people are shocked to discover that God *commands* us to be perfect. Is the Lord imposing on us something that is unobtainable? No! Never!

- So what is the meaning of the word *perfect*?
 - Leviticus 22:21, ***And whosoever offereth a sacrifice of peace offerings unto the Lord to accomplish his vow, or a freewill offering in beeves or sheep, it shall be perfect to be accepted; there shall be no blemish therein.***
- In that verse, perfect means *without blemish*. Here are some other similar Scriptures:
 - Exodus 12:5, ***Your lamb shall be without blemish, a male of the first year: ye shall take it out from the sheep, or from the goats:***
 - Exodus 29:1, ***And this is the thing that thou shalt do unto them to hallow them, to minister unto me in the priest's office: Take one young bullock, and two rams without blemish,***
 - Leviticus 1:3, ***If his offering be a burnt sacrifice of the herd, let him offer a male without blemish: he shall offer it of his own voluntary will at the door of the tabernacle of the congregation before the Lord.***
 - Leviticus 1:10, ***And if his offering be of the flocks, namely, of the sheep, or of the goats, for a burnt sacrifice; he shall bring it a male without blemish.***
 - Ephes. 5:25-27, ***Husbands, love your wives, even as Christ also loved the church, and gave himself for it; [26] That he might sanctify and cleanse it with the washing of water by the word, [27] 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.

- Psalm 86:2, ***Preserve my soul; for I am holy: O thou my God, save thy servant that trusteth in thee.***
- Psalm 138:8, ***The Lord will perfect that which concerneth me: thy mercy, O Lord, endureth for ever: forsake not the works of thine own hands.***
- John 17:23, ***I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.***
- 2 Cor. 7:1, ***Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.***
- Hebrews 12:23, ***To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect,***
- Hebrews 13:20-21, ***Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, [21] Make you perfect in every good work to do his will, working in you that which is wellpleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen.***
- Who does this perfecting? The Lord.
 - Hebrews 7:19, ***For the law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God.***
 - Hebrews 10:14, ***For by one offering he hath perfected for ever them that are sanctified.***
 - Hebrews 13:21, ***Make you perfect in every good work to do his will, working in you that which is wellpleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen.***
- Was He ever successful at it? Yes! On whom? (Put your shock absorbers on – and see if this shocks you)
 - Genesis 6:9, ***These are the generations of Noah: Noah was a just man and perfect in his generations, and Noah walked with God.***
 - 1 Kings 11:4, ***For it came to pass, when Solomon was old, that his wives turned away his heart after other gods: and his heart was not perfect with the Lord his God, as was the heart of David his father.***
 - 1 Kings 15:3, ***And he walked in all the sins of his father, which he had done before him: and his heart was not perfect with the Lord his God, as the heart of David his father.***
 - 1 Kings 15:14, ***But the high places were not removed: nevertheless Asa's heart was perfect with the Lord all his days.***
 - Job 1:1, ***There was a man in the land of Uz, whose name was Job; and that man was perfect and upright, and one that feared God, and eschewed evil.***

- Job 1:8, **And the Lord said unto Satan, Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil?** Notice here that God is the One calling Job perfect!
- Job 2:3, **And the Lord said unto Satan, Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil? and still he holdeth fast his integrity, although thou movedst me against him, to destroy him without cause.**
- Philip. 3:15, **Let us therefore, as many as be perfect, be thus minded: and if in any thing ye be otherwise minded, God shall reveal even this unto you.**
- Let's look at another example – but this one has a twist to it. In a passage speaking of Lucifer, we read in Ezekiel 28:15, **Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee.** What does this show us? Simply put, that perfection IS obtainable... but it is not a permanent state. We also see this in the life of King David, who slipped from that state, but obtained it again.
- Dictionary definition of the word *perfect*: *Complete in all respects; without defect or omission; sound, flawless, complete excellence, completely accurate or correct, exact, precise, pure, complete; in music – in harmony; to finish or complete, so as to leave nothing wanting or lacking; to measure up to a given standard.*
 - Example: 1 John 4:12, **No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us.**
- From the Strong's Concordance, we see this about the word *perfect*: Hebrew 8549, Strong's **tamiym**, *taw-meem'*; from Hebrew 8552 (tamam); *entire* (literal, figurative or moral); also (as noun) *integrity, truth* :- without blemish, complete, full, perfect, sincerely (-ity), sound, without spot, undefiled, upright (-ly), whole.
- How does the Bible define *perfection*? *Completed, whole, nothing lacking, fully developed, to finish a work that was started, to accomplish.* We see these attributes in the following Scriptures:
 - Luke 8:14, **And that which fell among thorns are they, which, when they have heard, go forth, and are choked with cares and riches and pleasures of this life, and bring no fruit to perfection.**
 - Ephes. 4:11-13, **And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; [12] For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: [13] Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ:**
 - Philip. 1:6, **Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ:**
 - Col. 4:12, **Epaphras, who is one of you, a servant of Christ, saluteth you, always labouring fervently for you in prayers, that ye may stand perfect and complete in all the will of God.**
 - James 1:4, **But let patience have her perfect work, that ye may be perfect and entire, wanting nothing.**
- Let's revisit a question we asked earlier. Who does this perfecting of the saints? Answer: The Lord Almighty.

- Psalm 138:8, ***The Lord will perfect that which concerneth me: thy mercy, O Lord, endureth for ever: forsake not the works of thine own hands.***
- Hebrews 7:19, ***For the law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God.***
- Hebrews 10:14, ***For by one offering he hath perfected for ever them that are sanctified.***
- Hebrews 13:20-21, ***Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, [21] Make you perfect in every good work to do his will, working in you that which is wellpleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen.***
- 1 Peter 5:10, ***But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you.***
- The perfecting of the saints is also accomplished by the ministry of the apostles, prophets, evangelists, pastors and teachers.
 - Ephes. 4:11-13, ***And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; [12] For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: [13] Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ:***
 - Col. 1:28, ***Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus:***
 - 1 Thes. 3:10, ***Night and day praying exceedingly that we might see your face, and might perfect that which is lacking in your faith?***
- We Christians, ourselves, have a part to play in becoming perfected.
 - Matthew 19:21, ***Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me.***
 - Galatians 3:3, ***Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?***
 - 2 Tim. 3:16, ***All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:***
 - Hebrews 6:1, ***Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God,***
- Christian perfection MUST be obtainable – as is shown in these Scriptures:
 - Luke 6:40, ***The disciple is not above his master: but every one that is perfect shall be as his master.***
 - Romans 12:2, ***And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.***

- 1 Cor. 2:6, ***Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to nought:***
- 2 Cor. 13:9, ***For we are glad, when we are weak, and ye are strong: and this also we wish, even your perfection.***
- Hebrews 6:1, ***Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God,***
- James 1:4, ***But let patience have her perfect work, that ye may be perfect and entire, wanting nothing”***
- James 3:3, ***Behold, we put bits in the horses' mouths, that they may obey us; and we turn about their whole body.***

The five ways we are to be perfect

Before I go further, I want to admonish you to purge all those false notions as to what *perfection* really is. Otherwise, you'll never be able to fully accept what the word of God has to say on the subject. (This applies to those of us in the full time ministry as well!) If we don't have God's definition implanted in our mind, weeds will grow in us like dandelions – and therefore we will teach these negative weeds instead of God's pure seed. So let's uproot those weeds completely – those false doctrines, and false interpretations of true Bible doctrines. Look closely: like dandelions, these weeds probably have a very deep root system. So you'll have to ask for God's grace and wisdom to get them all uprooted, lest they grow back! It might be good at this point to review the definition of Christian perfection from a biblical standpoint: *whole, complete, mature, entire, not lacking, a finished product, sound.*

All right, let's go on now with the five ways we are to be perfect. We are to be perfect in...

1. Faith

- 1 Thes. 3:10, ***Night and day praying exceedingly that we might see your face, and might perfect that which is lacking in your faith?***
- James 2:22, ***Seest thou how faith wrought with his works, and by works was faith made perfect?***

2. Love

- Col. 3:14, ***And above all these things put on charity, which is the bond of perfectness.***
- 1 John 2:5, ***But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him.***
- 1 John 4:17-18, ***Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world. [18] There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love.***

3. Conscience

- Hebrews 9:9, ***Which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience;***
- Hebrews 7:19, ***For the law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God.***

4. Obedience (i.e. our works) and fruit bearing

- Matthew 19:21, ***Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me.***
- Luke 8:14, ***And that which fell among thorns are they, which, when they have heard, go forth, and are choked with cares and riches and pleasures of this life, and bring no fruit to perfection.***
- Rev. 3:2, ***Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God.***

5. Holiness

- 2 Cor. 7:1, ***Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.***

Christian perfection is REQUIRED

Almighty God is pretty straightforward on His position on the subject of perfection. In the following Scriptures, we see that perfection is NOT an option.

- Genesis 17:1, ***And when Abram was ninety years old and nine, the Lord appeared to Abram, and said unto him, I am the Almighty God; walk before me, and be thou perfect.***
- Deut. 18:13, ***Thou shalt be perfect with the Lord thy God.***
- 1 Kings 8:61, ***Let your heart therefore be perfect with the Lord our God, to walk in his statutes, and to keep his commandments, as at this day.***
- 1 Chron. 28:9, ***And thou, Solomon my son, know thou the God of thy father, and serve him with a perfect heart and with a willing mind: for the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts: if thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off for ever.***
- 2 Chron. 19:9, ***And he charged them, saying, Thus shall ye do in the fear of the Lord, faithfully, and with a perfect heart.***
- Matthew 5:45, ***That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.***

- 2 Cor. 13:11, **Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you.**

The results of perfection: Peace

Is God being unreasonable when He requires us to be perfect? No, because He knows it's for our own good. There are benefits in striving for and obtaining this perfection.

- Psalm 37:37, **Mark the perfect man, and behold the upright: for the end of that man is peace.**
- James 3:2, **For in many things we offend all. If any man offend not in word, the same is a perfect man, and able also to bridle the whole body.** [Now THERE'S a task! But it'll keep us from getting in trouble over what we say... to a point... just ask some of the Old Testament prophets!]
- 1 Peter 5:10, **But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you.**



Section 2-3

Key #4 – The Law of First Mention

What is meant by **The Law (or Rule) of First Mention**? Simply put, it means that the first time a word is mentioned in the Bible on any subject, the meaning of the word is established (in terms of definition or interpretation). Whenever that word is used in the rest of Scripture, it will follow the pattern of the passage where it is first used. Let's do some word study on a few examples.

First word study: **Leaven**

The word leaven is first recorded in 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.** (Note: The first reference to leaven is earlier; we'll cover that in a moment.)

What is leaven?

Merriam-Webster's Dictionary: Etymology: Middle English *levain*, from Middle French, from (assumed) Vulgar Latin *levamen*, from Latin *levare* to raise – more at LEVER Date: 14th century **1a**: a substance (as yeast) used to produce fermentation in dough or a liquid; *especially* : SOURDOUGH **1b**: a material (as baking powder) used to produce a gas that lightens dough or batter **2**: something that modifies or lightens

Leaven put into bread dough makes it rise and puff up very quickly, resulting in light and fluffy bread. Leaven puts air in those dough particles, separating the tightly knit dough molecules. This

makes the dough very porous (i.e. split apart). Negatively speaking, leaven works silently, invisibly, permeating the dough. A little leaven quickly spreads through a large batch of dough. While it is being baked in the oven, it's making the bread tasty and very pleasant to eat. But something else is also taking place: the leaven, in causing the dough to ferment (i.e. starting to sour, spoil and deteriorate), is having a *corrupting influence* on that dough.

Did you know that the first reference to leaven in the Bible was given in a negative perspective? In Genesis 19:3, Lot prepares a feast for the two angels that have come to his house. Genesis 19:3, ***And he pressed upon them greatly; and they turned in unto him, and entered into his house; and he made them a feast, and did bake unleavened bread, and they did eat.***

The second reference is in Exodus 12:8. God commanded the children of Israel to prepare for the Passover (Sedar). Exodus 12:8, ***And they shall eat the flesh [of the lamb] in that night, roast with fire, and unleavened bread; and with bitter herbs they shall eat it.***

What is the Lord attempting to teach us concerning leaven? We'll find part of our answer in 1 Cor. 5:6-8, ***Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump? [7] 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: [8] 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.***

Leaven is a type (or symbol) of sin. Sin corrupts, deteriorates, spoils and stains us. As leaven will make bread mold, even changing the bread's color, so will sin stain our lives, making us look ugly both inside and out.

As Moses was ordered by God to command the children of Israel to search their houses to rid them of leaven, so in the New Testament, the church is ordered to get shed of unrepentant, professing Christians who are dabbling in sin, in 1 Cor. 5:11-13, ***But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat. [12] For what have I to do to judge them also that are without? do not ye judge them that are within? [13] But them that are without God judgeth. Therefore put away from among yourselves that wicked person.*** Pretty strong words! They don't leave any question about the intended meaning.

The Lord Jesus did some house cleaning of His own in the book of John. In God's House, He found those religious leaders who were selling oxen, sheep, and doves for sacrifices, and money changers who were cheating the people in currency exchange. Making a whip out of cords, He drove the cheaters and chizzlers out of the House of God. He commanded them not to make His Father's House a house of merchandise.

- John 2:15-17, ***And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables; [16] And said unto them that sold doves, Take these things hence; make not my Father's house an house of merchandise. [17] And his disciples remembered that it was written, The zeal of thine house hath eaten me up.***

Leaven is a type of false doctrine. Here are some examples of false doctrine infiltrating the church like yeast in dough.

- 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.***

- Rev. 2:14-22, ***But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balac to cast a stumblingblock before the children of Israel, to eat things sacrificed unto idols, and to commit fornication. [15] So hast thou also them that hold the doctrine of the Nicolaitanes, which thing I hate. [16] Repent; or else I will come unto thee quickly, and will fight against them with the sword of my mouth. [17] He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it. [18] And unto the angel of the church in Thyatira write; These things saith the Son of God, who hath his eyes like unto a flame of fire, and his feet are like fine brass; [19] I know thy works, and charity, and service, and faith, and thy patience, and thy works; and the last to be more than the first. [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. [21] And I gave her space to repent of her fornication; and she repented not. [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.***
- In Matthew 16:6, 11-12, the disciples didn't comprehend what Christ was telling them; but He interpreted it for them. Matthew 16:6, 11-12, ***Then Jesus said unto them, Take heed and beware of the leaven of the Pharisees and of the Sadducees. ... [11] 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? [12] 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.***

Leaven is also a type of hypocrisy. Hypocrisy is to put on a false front, be a pretender or actor, under the guise of being the real thing.

- 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 Cor. 4:6-7, ***And these things, brethren, I have in a figure transferred to myself and to Apollos for your sakes; that ye might learn in us not to think of men above that which is written, that no one of you be puffed up for one against another. [7] For who maketh thee to differ from another? and what hast thou that thou didst not receive? now if thou didst receive it, why dost thou glory, as if thou hadst not received it?*** These preachers were glorying in having some "divine revelation", when in fact they were actually taught that truth by another believer!
- 1 Cor. 4:18-19, ***Now some are puffed up, as though I would not come to you. [19] But I will come to you shortly, if the Lord will, and will know, not the speech of them which are puffed up, but the power.***
- 1 Cor. 5:1-2, ***It is reported commonly that there is fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife. [2] And ye are puffed up, and have not rather mourned, that he that hath done this deed might be taken away from among you.***

- 1 Cor. 8:1, **Now as touching things offered unto idols, we know that we all have knowledge. Knowledge puffeth up, but charity edifieth.**
- 1 Cor. 13:4, **Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up,**
- Col. 2:18, **Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind,**

Leaven is also a type of political corruption in public office.

- Exodus 23:8, **And thou shalt take no gift: for the gift blindeth the wise, and perverteth the words of the righteous.**
- 1 Samuel 8:1-3, **And it came to pass, when Samuel was old, that he made his sons judges over Israel. [2] Now the name of his firstborn was Joel; and the name of his second, Abiah: they were judges in Beer-sheba. [3] And his sons walked not in his ways, but turned aside after lucre, and took bribes, and perverted judgment. – This was forbidden by Jewish law!**
- Matthew 22:16-22, **And they sent out unto him [i.e. Christ] their disciples with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man: for thou regardest not the person of men. [17] Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Caesar, or not? [18] But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites? [19] Shew me the tribute money. And they brought unto him a penny. [20] And he saith unto them, Whose is this image and superscription? [21] They say unto him, Caesar's. Then saith he unto them, Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's. [22] When they had heard these words, they marvelled, and left him, and went their way.**
- Mark 3:6, **And the Pharisees went forth, and straightway took counsel with the Herodians against him, how they might destroy him.**
- Mark 8:15, **And he charged them, saying, Take heed, beware of the leaven of the Pharisees, and of the leaven of Herod.**
- Mark 12:13, **And they send unto him certain of the Pharisees and of the Herodians, to catch him in his words.**

The leaven of false doctrine in the first century church was coupled with hypocrisy. When the apostle Paul heard of the sin being committed by this church at Corinth, he sent a strong message of reproof and warning. He named the many sins which were being committed by this sin-condoning, sin-excusing and sin-justifying church. Paul pulled no punches! Here's what he said:

- 1 Cor. 5:1-13, **It is reported commonly that there is fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife. [2] And ye are puffed up, and have not rather mourned, that he that hath done this deed might be taken away from among you. [3] For I verily, as absent in body, but present in spirit, have judged already, as though I were present, concerning him that hath so done this deed, [4] In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, [5] To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus. [6] Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump? [7] 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: [8] 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. [9] I wrote unto you in an epistle not to company with fornicators: [10] Yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters; for then must ye needs go out of the world. [11] But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat. [12] For what have I to do to judge them also that are without? do not ye judge them that are within? [13] But them that are without God judgeth. Therefore put away from among yourselves that wicked person.

- *2 Cor. 12:20-21, For I fear, lest, when I come, I shall not find you such as I would, and that I shall be found unto you such as ye would not: lest there be debates, envyings, wraths, strifes, backbitings, whisperings, swellings, tumults: [21] And lest, when I come again, my God will humble me among you, and that I shall bewail many which have sinned already, and have not repented of the uncleanness and fornication and lasciviousness which they have committed.*
- *2 Cor. 13:2, I told you before, and foretell you, as if I were present, the second time; and being absent now I write to them which heretofore have sinned, and to all other, that, if I come again, I will not spare:*
 - *spare is Greek 5339, Strong's **pheidomai**, fi'-dom-ah-ee; of uncertain affinity; to be chary of, i.e. (subject) to *abstain* or (object) to *treat leniently* :- forbear, spare. Here, Paul warned them not to expect him to come and be lenient!*

Christ is not a sin-condoning Head of the Church! He gave severe warnings against the doctrine of the Nicolaitans, and against the doctrine of Balaamism. He said strong things about the false prophetess, referred to as Jezebel, who was teaching and seducing God's ministers to commit fornication. Christ gave them space (i.e. a deadline) to repent of their fornication and adultery, or ELSE He would visit them with severe judgments. After all, Christ is coming for a pure and holy church! Here are the Scriptures that back up what I've just said:

- *Ephes. 5:27, 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.*
- *Rev. 2:6, But this thou hast, that thou hatest the deeds of the Nicolaitanes, which I also hate.*
- *Rev. 2:14-22, But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balac to cast a stumblingblock before the children of Israel, to eat things sacrificed unto idols, and to commit fornication. [15] So hast thou also them that hold the doctrine of the Nicolaitanes, which thing I hate. [16] Repent; or else I will come unto thee quickly, and will fight against them with the sword of my mouth. [17] He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it. [18] And unto the angel of the church in Thyatira write; These things saith the Son of God, who hath his eyes like unto a flame of fire, and his feet are like fine brass; [19] I know thy works, and charity, and service, and faith, and thy patience, and thy works; and the last to be more than the first. [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. [21] And I gave her space to repent of her fornication; and she repented not. [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.

What were the doctrines of the Nicolaitans, of Balaamism and of Jezebel?

Error: They taught that the actions of the body, even though at times sinful, do not affect one's spirit. They taught that the body is innately [i.e. naturally] sinful, and vile; but our spirit is innately righteous, because we are born again. Therefore our spirit cannot sin. *These are all lies!*

- **Truth:** The Word of God says in 1 John 1:9, ***If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.***

Error: They taught that the spiritual man is inherently good, and the material part of mankind is inherently evil. Therefore, the body can't help but to commit sin until it dies. *More lies!*

- **Truth:** Ezekiel 18:20, ***The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him.***

- Soul is Hebrew 5315, Strong's **nephesh**, *neh'-fesh*; from Hebrew 5314 (naphash); properly a *breathing* creature, i.e. *animal* or (abstract) *vitality*, used very widely in a literal, accommodated or figurative sense (bodily or mental) :- any, appetite, beast, body, breath, creature, × dead (-ly), desire, × [dis-] contented, × fish, ghost, + greedy, he, heart (-y), (hath, × jeopardy of) life (× in jeopardy), lust, man, me, mind, mortally, one, own, person, pleasure, (her-, him-, my-, thy-) self, them (your) -selves, + slay, soul, + tablet, they, thing, (× she) will, × would have it.

- **Truth:** Paul spoke sternly about those who thought we walk according to the flesh [i.e. live according to the principles of this world]. Sin begins in the thoughts! 2 Cor. 10:2-7, ***But I beseech you, that I may not be bold when I am present with that confidence, wherewith I think to be bold against some, which think of us as if we walked according to the flesh. [3] For though we walk in the flesh, we do not war after the flesh: [4] (For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds;) [5] Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ; [6] And having in a readiness to revenge all disobedience, when your obedience is fulfilled. [7] Do ye look on things after the outward appearance? If any man trust to himself that he is Christ's, let him of himself think this again, that, as he is Christ's, even so are we Christ's.***

- **Truth:** James 1:12-15, ***Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him. [13] Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man: [14] But every man is tempted, when he is drawn away of his own lust, and enticed. [15] Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death.***

Error: They taught that the moral law is non-binding on Christians, and twisted the Scripture in Galatians 3:10-13. They said that since we're not under the law, but under grace, a Christian cannot sin. After all, sin is a transgression of the law. How can you break the law when you're no longer under it? Therefore, by logical deduction, a Christian cannot sin. *More lies!*

- **Truth:** Galatians 3:10-13, *For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them. [11] But that no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith. [12] And the law is not of faith: but, The man that doeth them shall live in them. [13] Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree:*
- **Truth:** Romans 6:6-16, *Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. [7] For he that is dead is freed from sin. [8] Now if we be dead with Christ, we believe that we shall also live with him: [9] Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him. [10] For in that he died, he died unto sin once: but in that he liveth, he liveth unto God. [11] Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. [12] Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. [13] Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God. [14] For sin shall not have dominion over you: for ye are not under the law, but under grace. [15] What then? shall we sin, because we are not under the law, but under grace? God forbid. [16] *Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?**

Error: They taught that Christ performed the necessary obedience on behalf of all believers. Since we are the righteousness of Christ (2 Cor 5:21), God can't demand any more from His children. Otherwise, that would be an injustice to Christ's finished work. *Still more lies!*

- **Truth:** 2 Cor. 5:21, *For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.*

In what we've just covered, we see the cunning and crafty leaven of false doctrine in its display of human and demonic deceptions. The Lord Jesus hated both the deeds and doctrines of the Nicolaitans, Balaamism and Jezebel. We can read about this in these passages:

- Rev. 2:6, *But this thou hast, that thou hatest the deeds of the Nicolaitanes, which I also hate.*
- Rev. 2:15-16, *So hast thou also them that hold the doctrine of the Nicolaitanes, which thing I hate. [16] Repent; or else I will come unto thee quickly, and will fight against them with the sword of my mouth.*
- Rev. 2:21-23, *And I gave her space to repent of her fornication; and she repented not. [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. [23] And I will kill her children with death; and all the churches shall know that I am he which searcheth the reins and hearts: and I will give unto every one of you according to your works.*

I want to share some more Scriptural examples of departing from sin:

- John 5:14, *Afterward Jesus findeth him in the temple, and said unto him, Behold, thou art made whole: sin no more, lest a worse thing come unto thee.*
- John 8:31-36, *Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed; [32] And ye shall know the truth, and the*

truth shall make you free. [33] They answered him, We be Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made free? [34] Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin. [35] And the servant abideth not in the house for ever: but the Son abideth ever. [36] If the Son therefore shall make you free, ye shall be free indeed.

- Romans 6:1-2, **What shall we say then? Shall we continue in sin, that grace may abound? [2] God forbid. How shall we, that are dead to sin, live any longer therein?**
- Romans 6:6, **Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.**
- Romans 6:14-18, **For sin shall not have dominion over you: for ye are not under the law, but under grace. [15] What then? shall we sin, because we are not under the law, but under grace? God forbid. [16] Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness? [17] But God be thanked, that ye were [note the past tense] the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. [18] Being then made free from sin, ye became the servants of righteousness. Finally! The leaven is out!**
- 1 Cor. 5:7, **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:**
- 2 Cor. 7:1, **Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.**
- 1 John 5:18, **We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not.**
- Romans 6:22, **But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.**
- 1 Cor. 15:34, **Awake to righteousness, and sin not; for some have not the knowledge of God: I speak this to your shame.**

To further answer the doctrines of the Nicolaitans, etc., I'd like to point out that the Bible teaches that the *soul* can sin.

- Leviticus 4:2, **Speak unto the children of Israel, saying, If a soul shall sin through ignorance against any of the commandments of the Lord concerning things which ought not to be done, and shall do against any of them:**
- Leviticus 5:1, **And if a soul sin, and hear the voice of swearing, and is a witness, whether he hath seen or known of it; if he do not utter it, then he shall bear his iniquity.**
- Leviticus 5:15, **If a soul commit a trespass, and sin through ignorance, in the holy things of the Lord; then he shall bring for his trespass unto the Lord a ram without blemish out of the flocks, with thy estimation by shekels of silver, after the shekel of the sanctuary, for a trespass offering:**
- Leviticus 6:2-7, **If a soul sin, and commit a trespass against the Lord, and lie unto his neighbour in that which was delivered him to keep, or in fellowship, or in a thing taken away by violence, or hath deceived his neighbour; [3] Or have found that which was lost, and lieth concerning it, and sweareth falsely; in any of all these that a man**

doeth, sinning therein: [4] Then it shall be, because he hath sinned, and is guilty, that he shall restore that which he took violently away, or the thing which he hath deceitfully gotten, or that which was delivered him to keep, or the lost thing which he found, [5] Or all that about which he hath sworn falsely; he shall even restore it in the principal, and shall add the fifth part more thereto, and give it unto him to whom it appertaineth, in the day of his trespass offering. [6] And he shall bring his trespass offering unto the Lord, a ram without blemish out of the flock, with thy estimation, for a trespass offering, unto the priest: [7] And the priest shall make an atonement for him before the Lord: and it shall be forgiven him for any thing of all that he hath done in trespassing therein.

- Psalm 41:4, ***I said, Lord, be merciful unto me: heal my soul; for I have sinned against thee.***
- Ezekiel 18:4, ***Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that sinneth, it shall die.***
- Ezekiel 18:20, ***The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him.***
- Micah 6:7, ***Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul?***

I'm reminded of an incident which took place in Arkansas, where we pastored during the 1940's and early '50's. A farmer's wife was sitting in her living room, doing some knitting and sewing. Occasionally, she watched the traffic outside, to see if she recognized any of the passers by. She noticed a man walking down the road. He stopped near to the end of their fence, where the chickens were grazing. He looked to the right and left, and seeing nobody, climbed over the fence, and cornered one of these chickens. He caught it, climbed back over the fence, tucked it under his coat, walked merrily on his way. Having seen all this, the farmer's wife hurried out to the barn, where her husband and son were milking the cows. After she told them what happened, they got into their pick-up truck and sped up the lane to the road, and pursued after the man. After catching up with him, the truck was stopped. The son got out and went to talk with this stranger, this thief. Looking at the man's bulging "stomach", the son asked the man, "*What is it that you have under your coat?*" The man said, "*Oh nothing, that's just part of me.*" The son grabbed at the chicken under his coat, and it let out a yell. The son pulled the chicken out of the man's coat, pitched it back over the fence, and demanded the man to get into their truck. He declined, but after some "able assistance," they got him in. They went down to the Barber shop, where also dwelt the J.P. (i.e. the Justice of the Peace). After their explanations of what happened, the J.P. said to the thief, "*Let me hear your part of the story.*" The thief replied, "*You see, your honor, I's hungry, and seeing those chickens, thought that would make a mighty nice meal. Now, the real me didn't want that chicken, it was just my body that did. So, I ain't done no wrong, your honor.*" The J.P. said something that fits right into the explanation I gave you of these Nicolaitans. He said, "*I well understand your viewpoint, for I have heard that idea before. So this is what we are going to do with you. The REAL ME we are going to let go, free. But that body, that got you into all this trouble, we are going to have to LOCK UP for a while.*"

Once a man said to me, "I'm very confused about what you are saying about God being a holy God, and that He hates sin. Look at this Scripture in Isaiah 45:7, *I form the light, and create darkness: I make peace, and create evil: I the Lord do all these things.* Doesn't this show that He MUST condone sin, since He created it?" I responded by pointing out that there are two kinds of

evil in the Scriptures. [We studied this a few dozen pages ago, but we'll review it again here.] The Book of Jeremiah sets forth this fact very clearly.

First, *evil* refers to that which is sinful, wicked, wrong, vile, or trespasses and transgressions.

- Jeremiah 2:13, ***For my people have committed two evils; they have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water.***
- Jeremiah 2:19, ***Thine own wickedness shall correct thee, and thy backslidings shall reprove thee: know therefore and see that it is an evil thing and bitter, that thou hast forsaken the Lord thy God, and that my fear is not in thee, saith the Lord God of hosts.***
- Jeremiah 3:5, ***Will he reserve his anger for ever? will he keep it to the end? Behold, thou hast spoken and done evil things as thou couldest.***
- Jeremiah 3:17, ***At that time they shall call Jerusalem the throne of the Lord; and all the nations shall be gathered unto it, to the name of the Lord, to Jerusalem: neither shall they walk any more after the imagination of their evil heart.***
- Jeremiah 4:4, ***Circumcise yourselves to the Lord, and take away the foreskins of your heart, ye men of Judah and inhabitants of Jerusalem: lest my fury come forth like fire, and burn that none can quench it, because of the evil of your doings.***
- Jeremiah 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.***
- Jeremiah 7:24, ***But they hearkened not, nor inclined their ear, but walked in the counsels and in the imagination of their evil heart, and went backward, and not forward.***
- Jeremiah 7:30, ***For the children of Judah have done evil in my sight, saith the Lord: they have set their abominations in the house which is called by my name, to pollute it.***
- Jeremiah 8:3, ***And death shall be chosen rather than life by all the residue of them that remain of this evil family, which remain in all the places whither I have driven them, saith the Lord of hosts.***
- Jeremiah 9:3, ***And they bend their tongues like their bow for lies: but they are not valiant for the truth upon the earth; for they proceed from evil to evil, and they know not me, saith the Lord.***
- Jeremiah 11:8, ***Yet they obeyed not, nor inclined their ear, but walked every one in the imagination of their evil heart: therefore I will bring upon them all the words of this covenant, which I commanded them to do; but they did them not.***
- Jeremiah 11:15, ***What hath my beloved to do in mine house, seeing she hath wrought lewdness with many, and the holy flesh is passed from thee? when thou doest evil, then thou rejoicest.***

Secondly, as you'll recall, the word *evil* has references to the consequences of doing that which is sinful. These consequences have to do with troubles, tragedies, calamities, judgments, punishments, and chastisements.

- **Jeremiah 1:14-16, *Then the Lord said unto me, Out of the north an evil shall break forth upon all the inhabitants of the land. [15] For, lo, I will call all the families of the kingdoms of the north, saith the Lord; and they shall come, and they shall set every one his throne at the entering of the gates of Jerusalem, and against all the walls thereof round about, and against all the cities of Judah. [16] And I will utter my judgments against them touching all their wickedness, who have forsaken me, and have burned incense unto other gods, and worshipped the works of their own hands.***
- **Jeremiah 2:3, *Israel was holiness unto the Lord, and the firstfruits of his increase: all that devour him shall offend; evil shall come upon them, saith the Lord.***
- **Jeremiah 6:19, *Hear, O earth: behold, I will bring evil upon this people, even the fruit of their thoughts, because they have not hearkened unto my words, nor to my law, but rejected it.***
- **Jeremiah 11:11-12, *Therefore thus saith the Lord, Behold, I will bring evil upon them, which they shall not be able to escape; and though they shall cry unto me, I will not hearken unto them. [12] Then shall the cities of Judah and inhabitants of Jerusalem go, and cry unto the gods unto whom they offer incense: but they shall not save them at all in the time of their trouble.***
- **Deut. 28:1-68, *And it shall come to pass, if thou shalt hearken diligently unto the voice of the Lord thy God, to observe and to do all his commandments which I command thee this day, that the Lord thy God will set thee on high above all nations of the earth: [2] And all these blessings shall come on thee, and overtake thee, if thou shalt hearken unto the voice of the Lord thy God. [3] Blessed shalt thou be in the city, and blessed shalt thou be in the field. [4] Blessed shall be the fruit of thy body, and the fruit of thy ground, and the fruit of thy cattle, the increase of thy kine, and the flocks of thy sheep. [5] Blessed shall be thy basket and thy store. [6] Blessed shalt thou be when thou comest in, and blessed shalt thou be when thou goest out. [7] The Lord shall cause thine enemies that rise up against thee to be smitten before thy face: they shall come out against thee one way, and flee before thee seven ways. [8] The Lord shall command the blessing upon thee in thy storehouses, and in all that thou settest thine hand unto; and he shall bless thee in the land which the Lord thy God giveth thee. [9] The Lord shall establish thee an holy people unto himself, as he hath sworn unto thee, if thou shalt keep the commandments of the Lord thy God, and walk in his ways. [10] And all people of the earth shall see that thou art called by the name of the Lord; and they shall be afraid of thee. [11] And the Lord shall make thee plenteous in goods, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy ground, in the land which the Lord sware unto thy fathers to give thee. [12] The Lord shall open unto thee his good treasure, the heaven to give the rain unto thy land in his season, and to bless all the work of thine hand: and thou shalt lend unto many nations, and thou shalt not borrow. [13] And the Lord shall make thee the head, and not the tail; and thou shalt be above only, and thou shalt not be beneath; if that thou hearken unto the commandments of the Lord thy God, which I command thee this day, to observe and to do them: [14] And thou shalt not go aside from any of the words which I command thee this day, to the right hand, or to the left, to go after other gods to serve them. [15] But it shall come to pass, if thou wilt not hearken unto the voice of the Lord thy God, to observe to do all his commandments and his statutes which I command thee this day; that all these curses shall come upon thee, and overtake thee: [16] Cursed shalt thou be in the city, and cursed shalt thou be in the field. [17] Cursed shall be thy basket and thy store. [18] Cursed shall be the fruit***

of thy body, and the fruit of thy land, the increase of thy kine, and the flocks of thy sheep. [19] Cursed shalt thou be when thou comest in, and cursed shalt thou be when thou goest out. [20] The Lord shall send upon thee cursing, vexation, and rebuke, in all that thou settest thine hand unto for to do, until thou be destroyed, and until thou perish quickly; because of the wickedness of thy doings, whereby thou hast forsaken me. [21] The Lord shall make the pestilence cleave unto thee, until he have consumed thee from off the land, whither thou goest to possess it. [22] The Lord shall smite thee with a consumption, and with a fever, and with an inflammation, and with an extreme burning, and with the sword, and with blasting, and with mildew; and they shall pursue thee until thou perish. [23] And thy heaven that is over thy head shall be brass, and the earth that is under thee shall be iron. [24] The Lord shall make the rain of thy land powder and dust: from heaven shall it come down upon thee, until thou be destroyed. [25] The Lord shall cause thee to be smitten before thine enemies: thou shalt go out one way against them, and flee seven ways before them: and shalt be removed into all the kingdoms of the earth. [26] And thy carcase shall be meat unto all fowls of the air, and unto the beasts of the earth, and no man shall fray them away. [27] The Lord will smite thee with the botch of Egypt, and with the emerods, and with the scab, and with the itch, whereof thou canst not be healed. [28] The Lord shall smite thee with madness, and blindness, and astonishment of heart: [29] And thou shalt grope at noonday, as the blind gropeth in darkness, and thou shalt not prosper in thy ways: and thou shalt be only oppressed and spoiled evermore, and no man shall save thee. [30] Thou shalt betroth a wife, and another man shall lie with her: thou shalt build an house, and thou shalt not dwell therein: thou shalt plant a vineyard, and shalt not gather the grapes thereof. [31] Thine ox shall be slain before thine eyes, and thou shalt not eat thereof: thine ass shall be violently taken away from before thy face, and shall not be restored to thee: thy sheep shall be given unto thine enemies, and thou shalt have none to rescue them. [32] Thy sons and thy daughters shall be given unto another people, and thine eyes shall look, and fail with longing for them all the day long: and there shall be no might in thine hand. [33] The fruit of thy land, and all thy labours, shall a nation which thou knowest not eat up; and thou shalt be only oppressed and crushed alway: [34] So that thou shalt be mad for the sight of thine eyes which thou shalt see. [35] The Lord shall smite thee in the knees, and in the legs, with a sore botch that cannot be healed, from the sole of thy foot unto the top of thy head. [36] The Lord shall bring thee, and thy king which thou shalt set over thee, unto a nation which neither thou nor thy fathers have known; and there shalt thou serve other gods, wood and stone. [37] And thou shalt become an astonishment, a proverb, and a byword, among all nations whither the Lord shall lead thee. [38] Thou shalt carry much seed out into the field, and shalt gather but little in; for the locust shall consume it. [39] Thou shalt plant vineyards, and dress them, but shalt neither drink of the wine, nor gather the grapes; for the worms shall eat them. [40] Thou shalt have olive trees throughout all thy coasts, but thou shalt not anoint thyself with the oil; for thine olive shall cast his fruit. [41] Thou shalt beget sons and daughters, but thou shalt not enjoy them; for they shall go into captivity. [42] All thy trees and fruit of thy land shall the locust consume. [43] The stranger that is within thee shall get up above thee very high; and thou shalt come down very low. [44] He shall lend to thee, and thou shalt not lend to him: he shall be the head, and thou shalt be the tail. [45] Moreover all these curses shall come upon thee, and shall pursue thee, and overtake thee, till thou be destroyed; because thou hearkenedst not unto the voice of the Lord thy God, to keep his commandments and his statutes which he commanded thee: [46] And they shall be upon thee for a sign and for a wonder, and

upon thy seed for ever. [47] Because thou servedst not the Lord thy God with joyfulness, and with gladness of heart, for the abundance of all things; [48] Therefore shalt thou serve thine enemies which the Lord shall send against thee, in hunger, and in thirst, and in nakedness, and in want of all things: and he shall put a yoke of iron upon thy neck, until he have destroyed thee. [49] The Lord shall bring a nation against thee from far, from the end of the earth, as swift as the eagle flieth; a nation whose tongue thou shalt not understand; [50] A nation of fierce countenance, which shall not regard the person of the old, nor shew favour to the young: [51] And he shall eat the fruit of thy cattle, and the fruit of thy land, until thou be destroyed: which also shall not leave thee either corn, wine, or oil, or the increase of thy kine, or flocks of thy sheep, until he have destroyed thee. [52] And he shall besiege thee in all thy gates, until thy high and fenced walls come down, wherein thou trustedst, throughout all thy land: and he shall besiege thee in all thy gates throughout all thy land, which the Lord thy God hath given thee. [53] And thou shalt eat the fruit of thine own body, the flesh of thy sons and of thy daughters, which the Lord thy God hath given thee, in the siege, and in the straitness, wherewith thine enemies shall distress thee: [54] So that the man that is tender among you, and very delicate, his eye shall be evil toward his brother, and toward the wife of his bosom, and toward the remnant of his children which he shall leave: [55] So that he will not give to any of them of the flesh of his children whom he shall eat: because he hath nothing left him in the siege, and in the straitness, wherewith thine enemies shall distress thee in all thy gates. [56] The tender and delicate woman among you, which would not adventure to set the sole of her foot upon the ground for delicateness and tenderness, her eye shall be evil toward the husband of her bosom, and toward her son, and toward her daughter, [57] And toward her young one that cometh out from between her feet, and toward her children which she shall bear: for she shall eat them for want of all things secretly in the siege and straitness, wherewith thine enemy shall distress thee in thy gates. [58] If thou wilt not observe to do all the words of this law that are written in this book, that thou mayest fear this glorious and fearful name, THE LORD THY GOD; [59] Then the Lord will make thy plagues wonderful, and the plagues of thy seed, even great plagues, and of long continuance, and sore sicknesses, and of long continuance. [60] Moreover he will bring upon thee all the diseases of Egypt, which thou wast afraid of; and they shall cleave unto thee. [61] Also every sickness, and every plague, which is not written in the book of this law, them will the Lord bring upon thee, until thou be destroyed. [62] And ye shall be left few in number, whereas ye were as the stars of heaven for multitude; because thou wouldest not obey the voice of the Lord thy God. [63] And it shall come to pass, that as the Lord rejoiced over you to do you good, and to multiply you; so the Lord will rejoice over you to destroy you, and to bring you to nought; and ye shall be plucked from off the land whither thou goest to possess it. [64] And the Lord shall scatter thee among all people, from the one end of the earth even unto the other; and there thou shalt serve other gods, which neither thou nor thy fathers have known, even wood and stone. [65] And among these nations shalt thou find no ease, neither shall the sole of thy foot have rest: but the Lord shall give thee there a trembling heart, and failing of eyes, and sorrow of mind: [66] And thy life shall hang in doubt before thee; and thou shalt fear day and night, and shalt have none assurance of thy life: [67] In the morning thou shalt say, Would God it were even! and at even thou shalt say, Would God it were morning! for the fear of thine heart wherewith thou shalt fear, and for the sight of thine eyes which thou shalt see. [68] And the Lord shall bring thee into Egypt again with ships, by the way whereof I

spake unto thee, Thou shalt see it no more again: and there ye shall be sold unto your enemies for bondmen and bondwomen, and no man shall buy you.

Then I showed him 2 Tim. 2:15, **“Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.”** He was embarrassed because he hadn’t carefully studied the Bible. But since he was only newly born again, he just wasn’t deeply established in the doctrines of the Bible. I told him not to be embarrassed or ashamed – plenty of others have made similar mistakes. He asked, “Like what?” I told him these true stories...

- In our church in Arkansas, there was a brother who was a quite talented sign painter. Around the time he was finishing up 7th grade, his father deserted the family. So he had to leave school and work to help support the family. One day, he was reading in his Bible about dogs. He came across Matthew 7:6, **Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.** He had four hound dogs, which he used in hunting. In his misunderstanding of this passage, he got shed of these dogs in a rather crude manner.
- Another dear brother in that same church, a snack shop merchant, was also limited in his understanding of Scripture. One day, he read in Luke 6:23, **Rejoice ye in that day, and leap for joy: for, behold, your reward is great in heaven: for in the like manner did their fathers unto the prophets.** So on Sunday, I saw him in the service, jumping up and down, up and down, time and again. When the service was over, I went to him and asked, “Brother Andy, what was all that jumping up and down all about?” He answered, “Preacher, Jesus told us to leap for joy. I need a whole lot of joy, and I was doing exactly what Jesus said to do in order to get it!”
- In Ohio, another “babe in Christ”, made a sincere, well-meaning blunder. Brother Sherman was reading Rev. 7:9-10, **After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; [10] And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb.** Recently, I had been teaching about the Second Coming of Christ, from Rev. 19:8, **And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints.** He had also run across the passage from Isaiah 22:20-24, **And it shall come to pass in that day, that I will call my servant Eliakim the son of Hilkiah: [21] And I will clothe him with thy robe, and strengthen him with thy girdle, and I will commit thy government into his hand: and he shall be a father to the inhabitants of Jerusalem, and to the house of Judah. [22] And the key of the house of David will I lay upon his shoulder; so he shall open, and none shall shut; and he shall shut, and none shall open. [23] 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. [24] 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.** Well, after all this input, he showed up the next Sunday, wearing a white night gown and barefoot. Another leader in the church took him to the prayer room to speak privately to him. Brother Sherman asked why he was dressed that way. The man answered that he wanted the keys to the kingdom, and wanted to be ready for Jesus’ coming. So, he prepared himself for both! “I have come clothed like a servant, to get mine,” he said.

Now, let's go back to the first man I was telling you about. After sharing the mistakes of these others with him, the man was comforted and consoled. He did not stumble in his walk with the Lord – praise God for that! Finally, I concluded the conversation with him by sharing this Scripture, which made it even more plain to him. Daniel 9:13, ***As it is written in the law of Moses, all this evil is come upon us: yet made we not our prayer before the Lord our God, that we might turn from our iniquities, and understand thy truth.***

Second word study: Rock

- The first reference for rock is found in Exodus 17:6, ***Behold, I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it, that the people may drink. And Moses did so in the sight of the elders of Israel.***
- The second is found in Exodus 33:21-22, ***And the Lord said, Behold, there is a place by me, and thou shalt stand upon a rock: [22] And it shall come to pass, while my glory passeth by, that I will put thee in a cliff of the rock, and will cover thee with my hand while I pass by:***
- Numbers 20:7-11, ***And the Lord spake unto Moses, saying, [8] Take the rod, and gather thou the assembly together, thou, and Aaron thy brother, and speak ye unto the rock before their eyes; and it shall give forth his water, and thou shalt bring forth to them water out of the rock: so thou shalt give the congregation and their beasts drink. [9] And Moses took the rod from before the Lord, as he commanded him. [10] And Moses and Aaron gathered the congregation together before the rock, and he said unto them, Hear now, ye rebels; must we fetch you water out of this rock? [11] And Moses lifted up his hand, and with his rod he smote the rock twice: and the water came out abundantly, and the congregation drank, and their beasts also.***
- Deut. 32:3-4, ***Because I will publish the name of the Lord: ascribe ye greatness unto our God. [4] He is the Rock, his work is perfect: for all his ways are judgment: a God of truth and without iniquity, just and right is he.***
- Deut. 32:15, ***But Jeshurun waxed fat, and kicked: thou art waxen fat, thou art grown thick, thou art covered with fatness; then he forsook God which made him, and lightly esteemed the Rock of his salvation.***
- Deut. 32:18, ***Of the Rock that begat thee thou art unmindful, and hast forgotten God that formed thee.***
- Judges 6:20-21, ***And the angel of God said unto him [i.e. Gideon], Take the flesh and the unleavened cakes, and lay them upon this rock, and pour out the broth. And he did so. [21] Then the angel of the Lord put forth the end of the staff that was in his hand, and touched the flesh and the unleavened cakes; and there rose up fire out of the rock, and consumed the flesh and the unleavened cakes. Then the angel of the Lord departed out of his sight.***
- 1 Samuel 2:2, ***There is none holy as the Lord: for there is none beside thee: neither is there any rock like our God.***
- 2 Samuel 22:2-3, ***And he said, The Lord is my rock, and my fortress, and my deliverer; [3] The God of my rock; in him will I trust: he is my shield, and the horn of my salvation, my high tower, and my refuge, my saviour; thou savest me from violence.***
- 2 Samuel 22:32, ***For who is God, save the Lord? and who is a rock, save our God?***

- 2 Samuel 22:47, ***The Lord liveth; and blessed be my rock; and exalted be the God of the rock of my salvation.***
- 2 Samuel 23:3, ***The God of Israel said, the Rock of Israel spake to me, He that ruleth over men must be just, ruling in the fear of God.***
- What is the Holy Ghost's interpretation for this rock? 1 Cor. 10:4, ***And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ.***
- 2 Samuel 22:32, ***For who is God, save the Lord? and who is a rock, save our God?***
- Matthew 16:16-18, ***And Simon Peter answered and said, Thou art the Christ, the Son of the living God. [17] 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. [18] And I say also unto thee, That thou art Peter¹, and upon this rock² I will build my church; and the gates of hell shall not prevail against it.***
 - ¹ Peter is Greek 4074, Strong's, **Petros**, *pet'-ros*; apparently a primary word; a (piece of) *rock* (larger than Greek 3037 (lithos)); as a name, *Petrus*, an apostle :- Peter, rock. Compare Greek 2786 (Kephas). [Notice we have a PIECE of the rock here.]
 - ² Rock is Greek 4073, Strong's **petra**, *pet'-ra*; feminine of the same as Greek 4074 (Petros); a (mass of) *rock* (literal or figurative) :- rock. [Notice we have a MASSIVE rock here.]

We must never misinterpret this passage in Matthew 16:16-18. We see in 2 Samuel 22:32 that only God can save. God cannot build His Church on anyone born in sin. In fact, we're told in Ephes. 2:20, ***And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone***;

- 2 Samuel 23:3, ***The God of Israel said, the Rock of Israel spake to me, He that ruleth over men must be just, ruling in the fear of God.***

The God of the Rock – God's Rock is none other than the Lord Jesus Christ. That Christ is interpreted as being the Rock, we can see from these passages:

- 1 Cor. 10:4, ***And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ.***
- 1 Peter 2:6-8, ***Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded. [7] Unto you therefore which believe he is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, [8] And a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient: whereunto also they were appointed.***
- Psalm 118:22, ***The stone which the builders refused is become the head stone of the corner.***
- Isaiah 28:16, ***Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste.***
- 2 Samuel 23:3, ***The God of Israel said, the Rock of Israel spake to me, He that ruleth over men must be just, ruling in the fear of God.*** Here we see that the Rock of Israel is

speaking. This could not be the apostle Peter, because at this point he hadn't been born yet – and wouldn't be for another 1000 years.

- Psalm 28:1, ***A Psalm of David. Unto thee will I cry, O Lord my rock; be not silent to me: lest, if thou be silent to me, I become like them that go down into the pit.***
- Psalm 31:2-3, ***Bow down thine ear to me; deliver me speedily: be thou my strong rock, for an house of defence to save me. [3] For thou art my rock and my fortress; therefore for thy name's sake lead me, and guide me.***
- Psalm 40:2, ***He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings.***
- Psalm 61:2, ***From the end of the earth will I cry unto thee, when my heart is overwhelmed: lead me to the rock that is higher than I.***
- Psalm 78:35, ***And they remembered that God was their rock, and the high God their redeemer.***
- Psalm 95:1, ***O come, let us sing unto the Lord: let us make a joyful noise to the rock of our salvation.***
- Isaiah 8:14, ***And he shall be for a sanctuary; but for a stone of stumbling and for a rock of offence to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem.*** This is a prophecy concerning Christ. We'll see this in the next two passages.
- Romans 9:33, ***As it is written, Behold, I lay in Sion a stumblingstone and rock of offence: and whosoever believeth on him shall not be ashamed.***
- 1 Peter 2:6-9, ***Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded. [7] Unto you therefore which believe he is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, [8] And a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient: whereunto also they were appointed. [9] But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light:***
- Isaiah 17:10-11, ***Because thou hast forgotten the God of thy salvation, and hast not been mindful of the rock of thy strength, therefore shalt thou plant pleasant plants, and shalt set it with strange slips: [11] In the day shalt thou make thy plant to grow, and in the morning shalt thou make thy seed to flourish: but the harvest shall be a heap in the day of grief and of desperate sorrow.***
- Isaiah 32:2, ***And a man shall be as an hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land.***
- Isaiah 51:1, ***Hearken to me, ye that follow after righteousness, ye that seek the Lord: look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged.***
- Luke 6:47-48, ***Whosoever cometh to me, and heareth my sayings, and doeth them, I will shew you to whom he is like: [48] He is like a man which built an house, and digged deep, and laid the foundation on a rock: and when the flood arose, the stream***

beat vehemently upon that house, and could not shake it: for it was founded upon a rock.

Now do you see why it's so important to put all the pieces of the Bible's great jigsaw puzzle together? When we carefully search and research the Bible about the word rock, using the Law of First Mention, we see that the Rock is the Lord Jesus Christ.

Third word study: **Serpent**

As we will see here, following the Law of First Mention, the serpent is the devil. We will confirm this, looking at all pieces of the Bible jigsaw puzzle together. But until we have all the pieces, we must be careful not to jump to any conclusions! When we allow the Bible to interpret itself, it will be plainly seen that it does a very nice job.

- Genesis 3:1, ***Now the serpent was more subtil than any beast of the field which the Lord God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden?***
- Genesis 3:4, ***And the serpent said unto the woman, Ye shall not surely die:***
- 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: [15] And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.***

Note: By a diligent search of the whole Bible, you will be surely convinced that this serpent is more than a reptile, or a mere snake. Although he is first mentioned here in Genesis (the FIRST book of the Bible), we must turn to Revelation (the LAST book of the Bible), in order to discover who he really is.

- Rev. 12:9-11, ***And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him. [10] And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night. [11] And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death.***
- Rev. 20:2-3, ***And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, [3] 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.***

What does this tell us about the Law of First Mention? It tells us at least 3 things:

- The Bible interprets the Bible, and is consistent throughout the whole Book.
- Sometimes we don't get the full definition or complete picture of a word or term until we study the entire Bible for the total answer. In the case of the word *serpent*, God waited until the end of His Holy Book to give us the complete revelation.
- God selected the term *serpent* to give us great insight to the nature and disposition of the devil. Those who study snakes (especially poisonous ones) get the best revelation of the

enemy of our souls. The devil's lies and distortions of the Bible are deadly, harmful, and disastrous to our eternal welfare.

Fourth word study: **Sanctify** (also sanctified, sanctification)

The first time this term is used is in Genesis 2:3, **And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made.**

What is the most common definition of this term? Most knowledgeable Bible students will say, set apart. That's it – short and sweet, isn't it? Since there are only 2 words, it's easy to remember. Why? This is what the Bible teaches in these verses:

- Exodus 13:2, **Sanctify unto me all the firstborn, whatsoever openeth the womb among the children of Israel, both of man and of beast: it is mine.**
- Exodus 13:12, **That thou shalt set apart unto the Lord all that openeth the matrix, and every firstling that cometh of a beast which thou hast; the males shall be the Lord's.**

The Webster's Dictionary defines sanctify as: [1] Make holy [2] Consecrate [3] Set apart for sacred purposes [4] to make free from sin [5] to purify [6] to make productive in spiritual blessings.

Do you see how we are cheated and robbed of the most important revelation of this marvelous term, sanctified? Mr. Webster was a born again Christian, and he did his homework! He studied his Bible, and knew it thoroughly. Scripturally, he gave us the best definition we can find anywhere outside of the Bible itself. Let's see now what the Bible has to say about sanctification.

- Exodus 19:10-11, **And the Lord said unto Moses, Go unto the people, and sanctify them to day and to morrow, and let them wash their clothes, [11] And be ready against the third day: for the third day the Lord will come down in the sight of all the people upon mount Sinai.**
- Exodus 19:22, **And let the priests also, which come near to the Lord, sanctify themselves, lest the Lord break forth upon them.**
- Exodus 29:36-37, **And thou shalt offer every day a bullock for a sin offering for atonement: and thou shalt cleanse the altar, when thou hast made an atonement for it, and thou shalt anoint it, to sanctify it. [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.** Observe here that we have the cleansing by the blood, then the anointing oil, as part of the process of sanctifying.
- Hebrews 13:12, **Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate.**
- 2 Chron. 29:5, **And said unto them, Hear me, ye Levites, sanctify now yourselves, and sanctify the house of the Lord God of your fathers, and carry forth the filthiness out of the holy place.**
- 2 Chron. 29:15-17, **And they gathered their brethren, and sanctified themselves, and came, according to the commandment of the king, by the words of the Lord, to cleanse the house of the Lord. [16] And the priests went into the inner part of the house of the Lord, to cleanse it, and brought out all the uncleanness that they found in the temple of the Lord into the court of the house of the Lord. And the Levites took it, to carry it out abroad into the brook Kidron. [17] Now they began on the first day of the first month to sanctify, and on the eighth day of the month came they to the porch**

of the Lord: so they sanctified the house of the Lord in eight days; and in the sixteenth day of the first month they made an end.

- 2 Chron. 30:17, **For there were many in the congregation that were not sanctified: therefore the Levites had the charge of the killing of the passovers for every one that was not clean, to sanctify them unto the Lord.**
- 2 Chron. 31:18, **And to the genealogy of all their little ones, their wives, and their sons, and their daughters, through all the congregation: for in their set office they sanctified themselves in holiness:**
- Christ is praying for believers in John 17:17, **Sanctify them through thy truth: thy word is truth.**
- 1 Thes. 4:3-7, **For this is the will of God, even your sanctification, that ye should abstain from fornication: [4] That every one of you should know how to possess his vessel in sanctification and honour; [5] Not in the lust of concupiscence, even as the Gentiles which know not God: [6] That no man go beyond and defraud his brother in any matter: because that the Lord is the avenger of all such, as we also have forewarned you and testified. [7] For God hath not called us unto uncleanness, but unto holiness.**
- 1 Thes. 5:23, **And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.**

In Exodus 29:36, to anoint to sanctify represents the Holy Spirit's part in the sanctification of believers. Exodus 29:36, **And thou shalt offer every day a bullock for a sin offering for atonement: and thou shalt cleanse the altar, when thou hast made an atonement for it, and thou shalt anoint it, to sanctify it.** Cf. Romans 15:16, 2 Thes. 2:13, 1 Peter 1:2

- 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.**
- 2 Thes. 2:13, **But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth:**
- 1 Peter 1:2, **Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied.**



Akron Shalom Bible College

Homework questions for the course on
**KEYS TO OPEN ALMIGHTY GOD'S
TREASURE CHEST, THE BIBLE**

Lesson 2

1. Why is it important to use the grammatical principle of interpretation as we study the Bible?
2. Give the interpretation for the word *pray*.
3. Define the words *literally* and *figuratively*.
4. From a Biblical standpoint, give the definition of Christian perfection.
5. List 5 ways we are to be perfect.
6. What is the Law (or Rule) of First Mention?
7. Describe the different meanings of the word, *leaven*.
8. In the Bible, the word *Rock* refers to the Lord Jesus Christ. Write out 3 Scriptures with references that give different aspects of our Rock.

“Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.” – 2 Tim. 2:15

Lesson 3



Section 3-1

Key #5 – The Bible Should Be Studied As a Whole

St. Augustine said:

**The New is in the Old contained;
The Old is by the New explained**

A (perhaps) better paraphrase of that would be:

**The Old Testament is the New Testament concealed.
The New Testament is the Old Testament revealed.**

(Quoted from http://www.worldzone.net/religion/preacher/old_testament/lesson2.shtml)

We should study the Old Testament, because it is the foundation on which the New Testament is built. Many promises and prophecies of the Old Testament are fulfilled in the New (and some are yet to be fulfilled). Neither Testament would be complete without the other.

Or, as R.C. Sproul said, “Saint Augustine is the one who said that the New Testament is concealed in the Old Testament and the Old Testament is revealed by the New Testament. In fact, about three-fourths of the material of the New Testament is either a quotation from or allusion to what went before it. I don’t think we can really understand the New Testament until we have made a very serious study of the Old Testament.” (Quoted from <http://www.geocities.com/Heartland/9170/SPROUL5.HTM>)

The Bible is a unified book. Just as one cannot look at only a small part of a painting to comprehend the whole picture, so one part of the Bible cannot be adequately understood without the framework of the rest.

Consider these Scriptures:

- Romans 15:4, ***For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope.***
- Luke 24:44, ***And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me.***
- John 5:39, ***Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me.***

- Romans 16:25-26, **Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began, [26] But now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith:**

I want to say again: the whole Bible is in unity. There are over 1,033 quotations from the Old Testament which are recorded in the New Testament. Here are some examples:

	Book	Old Testament verses quoted
a)	Matthew	93
b)	Hebrews	102
c)	Revelation	285

When you read the Scriptures, watch for and take notice of these phrases:

- *It is written*
- *Spoken by the prophets*
- *What saith the Scriptures*
- *Fulfilled*

Here are some examples from Scripture:

- Matthew 1:22, **Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying,**
- Matthew 2:5, **And they said unto him, In Bethlehem of Judaea: for thus it is written by 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.**
- Matthew 21:42, **Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes?**
- Romans 4:3, **For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness.**

When our Savior speaks against divorce, He appeals to the original institution of Marriage.

- Matthew 19:3-8, **The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause? [4] And he answered and said unto them, Have ye not read, that he which made them at the beginning made them male and female, [5] And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? [6] Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder. [7] They say unto him, Why did Moses then command to give a writing of divorcement, and to put her away? [8] He saith unto them, Moses because**

of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so.

- Genesis 1:27, **So God created man in his own image, in the image of God created he him; male and female created he them.**
- Genesis 2:24, **Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.**

There are some religious denominations that totally discard the Old Testament. They say that it is no longer in effect. This statement is refuted by the New Testament.

- Romans 15:4, **For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope.**
- 1 Cor. 10:1-11, **Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; [2] And were all baptized unto Moses in the cloud and in the sea; [3] And did all eat the same spiritual meat; [4] And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ. [5] But with many of them God was not well pleased: for they were overthrown in the wilderness. [6] Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. [7] Neither be ye idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose up to play. [8] Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand. [9] Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents. [10] Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer. [11] Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come.** Notice the word *our* in verse 6.

Jesus didn't discount the Old Testament, either. In fact He quoted from it repeatedly! Here are a couple of examples:

- Matthew 4:4, **But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.**
 - ❖ Quoted from Deut. 8:3, **And he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that he might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live.**
- Matthew 9:13, **But go and learn what this means: 'I desire mercy, not sacrifice.' For I have not come to call the righteous, but sinners.**
 - ❖ Quoted from Hosea 6:6, **For I desired mercy, and not sacrifice; and the knowledge of God more than burnt offerings.**

The Old Testament is incomplete without the New Testament. Conversely, the New Testament can't be clearly understood without the clear knowledge of the Old Testament.

- John 10:35b, **...the scripture cannot be broken;**
- Mark 12:24, **And Jesus answering said unto them, Do ye not therefore err, because ye know not the scriptures, neither the power of God?**

The complete Bible came directly from Almighty God. It possesses a remarkable unity.

- Daniel 10:21, ***But I will shew thee that which is noted in the scripture of truth: and there is none that holdeth with me in these things, but Michael your prince.***
- Jesus us praying in John 17:17, ***Sanctify them through thy truth: thy word is truth.***

It is necessary to compare Scripture with Scripture, and spiritual things with spiritual. This is the way the Holy Ghost teaches.

- 1 Cor. 2:13, ***Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual.***

The Scriptures all originated from Heaven; therefore they cannot contradict themselves. They must agree with all the teachings in any other part of the Bible. Thus, if we find any inconsistency, we have wrongly divided the Word of God; we have not followed these principles of interpretation.

We ought to study each book of the Bible with God-given wisdom; that's how we will discover the underlying purpose and design. The Writer often spells out that purpose and design clearly, somewhere in the Book. I say *somewhere*, because on some occasions it is found at the beginning of the Book; and elsewhere at the end of the book. Here are some examples:

- Proverbs 1:1-4, ***The proverbs of Solomon the son of David, king of Israel; [2] To know wisdom and instruction; to perceive the words of understanding; [3] To receive the instruction of wisdom, justice, and judgment, and equity; [4] To give subtilty to the simple, to the young man knowledge and discretion.***
- Isaiah 1:1-3, ***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. [2] Hear, O heavens, and give ear, O earth: for the Lord hath spoken, I have nourished and brought up children, and they have rebelled against me. [3] The ox knoweth his owner, and the ass his master's crib: but Israel doth not know, my people doth not consider.***
- John 20:31, ***But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.***
- 1 Cor. 7:1, ***Now concerning the things whereof ye wrote unto me: It is good for a man not to touch a woman. [Paul is addressing their questions.]***
- Rev. 1:1, ***The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John:***

When quoting the Bible, it's important we do so accurately. We must study the Bible as a whole, and not piece-meal, on any given subject. The entire Bible is a context, as are individual passages (i.e. chapters, etc.). Therefore, the Bible must be studied with BOTH of these factors in mind.

First: We must not add to, nor take away from, the Word of God; His Word must be quoted accurately. We have a breach of this principle in the first book of the Bible. Here's what Eve said in Genesis 3:3, ***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.*** She ADDED to what God spoke when she said, "neither shall ye touch it." She SUBTRACTED (i.e. took away) from what God spoke when she said, "lest ye die." She thereby changed a certainty into a possibility.

Secondly, we must let the whole Bible be its context, as well as each passage, in order to rightly interpret a given text.

At a Christian Evidence Society meeting, the speaker told of a sincere, young Christian brother, who had difficulty believing the Bible. Here is what the young man said: *“I have a chief difficulty in believing the Bible because of Noah’s ark. I do not like to doubt its size, how it was built, nor the number of birds, animals, food and supplies it contained. That is quite conceivable, and most likely correct. My big problem is how the children of Israel carried that ark in the wilderness for 40 years – that’s where my faith breaks down.”* You may smile at the ignorance of this man. He didn’t realize that Noah’s ark is not the same as the Ark of the Covenant. The dimensions of the latter are clearly specified in Exodus 25:10, **And they shall make an ark of shittim wood: two cubits and a half shall be the length thereof, and a cubit and a half the breadth thereof, and a cubit and a half the height thereof.**

There must be accuracy in our understanding of the true meaning of words in Scripture.

A dear Christian sister wrote me:

*I’m so confused about God telling us so many times NOT to sin. Yet our church says that we sin every day in thought, word and deed, and cannot stop doing so until the day we die. Then I read Isaiah 45:7, which says, **I form the light, and create darkness: I make peace, and create evil: I the Lord do all these things.** That confused me even more, leaving me with the impression that it must be all right to sin (since God created it). Now I don’t know what to believe.*

I promptly let her know that God hates sin, and that He doesn’t want a born again Christian to sin. I gave her 1 John 2:1, **My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous:** Notice in this verse, Apostle John writes the purpose of his writing these words – that we sin not.

In 1 John 3, he takes this purpose a step further. 1 John 3:6-10, **Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither known him. [7] Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous. [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. [9] Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God. [10] In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother.** Now we see how we can know whether we are abiding in Christ or not.

What! Does verse 9 contradict 1 John 2:1, **My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous:** ? There is no contradiction here. Notice that commit has **–eth** tacked onto the end of it. That makes the meaning to continue to practice sin.

There’s a similar concept in the Gospel of John, in that familiar passage, 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.** That **–eth** tacked onto the word believe means the continuation of believing in, trusting in, relying on, and depending on, the Lord Jesus.

So in 1 John 3:9 (just quoted), *committeth* is a continuation of sinning, and proves that the person is not born again. **WHAT!** That is what we’re told in 1 John 5:18, **We know that whosoever is born of God sinneth not** [there’s that **–eth** again!]; **but he that is begotten of God keepeth himself, and that wicked one toucheth him not.**

Finally, the lady (who was puzzled over Isaiah 45:7, about the Lord creating evil) had her problem resolved as I explained that the word *evil* has 2 different meanings in its use in the Bible. The one, she already knew, was that *evil* meant *sinning*. She didn’t know the other one, which meant *calamities, troubles, and disasters* as a consequence of sinning. This is why it is so important to study the Bible as a whole! Just to bring this point home, let’s look at a few more Scriptures.

- Genesis 19:19, **Behold now, thy servant hath found grace in thy sight, and thou hast magnified thy mercy, which thou hast shewed unto me in saving my life; and I cannot escape to the mountain, lest some evil take me, and I die:**

Lot pleaded with the angel to not require him to go to the mountain, lest some evil overtake him, and kill him. Lot was referring to some tragedy, calamity, or distress like ravenous beasts, lack of food, sickness due to cold climate, etc. [Interestingly enough, Joseph's brothers described what an evil beast does to its victims, when they told Jacob of Joseph's "death" in Genesis 37:20, **Come now therefore, and let us slay him, and cast him into some pit, and we will say, Some evil beast hath devoured him: and we shall see what will become of his dreams.**]

In Genesis 44:34, Judah pleads with Joseph (whom he did not recognize), **For how shall I go up to my father, and the lad [i.e. Benjamin] be not with me? lest peradventure I see the evil [i.e. calamity, disaster, tragedy] that shall come on my father.** Judah was imagining his father grieving himself to death over Benjamin not returning home. He well remembered the grief his father had over the loss of Joseph, and never wanted to see that again.

Exodus 10:10, **And he [i.e. Pharaoh] said unto them [i.e. Moses and Aaron], Let the Lord be so with you, as I will let you go, and your little ones: look to it; for evil is before you.** He meant trouble and disaster.

Sinning has awful consequences. God was angry with the children of Israel, and said to Moses in Exodus 32:10-12, **Now therefore let me alone, that my wrath may wax hot against them, and that I may consume them: and I will make of thee a great nation. [11] And Moses besought the Lord his God, and said, Lord, why doth thy wrath wax hot against thy people, which thou hast brought forth out of the land of Egypt with great power, and with a mighty hand? [12] Wherefore should the Egyptians speak, and say, For mischief did he bring them out, to slay them in the mountains, and to consume them from the face of the earth? Turn from thy fierce wrath, and repent of this evil against thy people.** Why all this wrath and impending judgment from the Lord? The children of Israel had committed horrible sin, a sin which really curdles God's blood, so to speak: idolatry. If you read 1 Samuel 5:1-12 out loud, you'll get an ear full; if silently, you'll get an eye full!

- 1 Samuel 5:1-12, **And the Philistines took the ark of God, and brought it from Ebenezer unto Ashdod. [2] When the Philistines took the ark of God, they brought it into the house of Dagon, and set it by Dagon. [3] And when they of Ashdod arose early on the morrow, behold, Dagon was fallen upon his face to the earth before the ark of the Lord. And they took Dagon, and set him in his place again. [4] And when they arose early on the morrow morning, behold, Dagon was fallen upon his face to the ground before the ark of the Lord; and the head of Dagon and both the palms of his hands were cut off upon the threshold; only the stump of Dagon was left to him. [5] Therefore neither the priests of Dagon, nor any that come into Dagon's house, tread on the threshold of Dagon in Ashdod unto this day. [6] But the hand of the Lord was heavy upon them of Ashdod, and he destroyed them, and smote them with emerods, even Ashdod and the coasts thereof. [7] And when the men of Ashdod saw that it was so, they said, The ark of the God of Israel shall not abide with us: for his hand is sore upon us, and upon Dagon our god. [8] They sent therefore and gathered all the lords of the Philistines unto them, and said, What shall we do with the ark of the God of Israel? And they answered, Let the ark of the God of Israel be carried about unto Gath. And they carried the ark of the God of Israel about thither. [9] And it was so, that, after they had carried it about, the hand of the Lord was against the city with a very great destruction: and he smote the men of the city, both small and great, and they had emerods [i.e. tumors] in their secret parts. [10] Therefore they sent the ark of**

God to Ekron. And it came to pass, as the ark of God came to Ekron, that the Ekronites cried out, saying, They have brought about the ark of the God of Israel to us, to slay us and our people. [11] So they sent and gathered together all the lords of the Philistines, and said, Send away the ark of the God of Israel, and let it go again to his own place, that it slay us not, and our people: for there was a deadly destruction throughout all the city; the hand of God was very heavy there. [12] And the men that died not were smitten with the emerods: and the cry of the city went up to heaven.

One last reference, which will show us very clearly the definition of evil as *troubles*, *calamities*, and *disasters*, as a result of doing evil [i.e. committing sins].

- Deut. 31:16-18, **And the Lord said unto Moses, Behold, thou shalt sleep with thy fathers; and this people will rise up, and go a whoring after the gods of the strangers of the land, whither they go to be among them, and will forsake me, and break my covenant which I have made with them. [17] Then my anger shall be kindled against them in that day, and I will forsake them, and I will hide my face from them, and they shall be devoured, and many evils and troubles [self-explanatory] shall befall them; so that they will say in that day. Are not these evils [i.e. calamities, etc.] come upon us, because our God is not among us? [18] And I will surely hide my face in that day for all the evils [i.e. sins and transgressions] which they shall have wrought, in that they are turned unto other gods.**

We've gone somewhat in depth to demonstrate how we are to search the Scriptures on any subject. Where there seems to be a conflict over the meaning of words, like *evil* in the preceding verse, this kind of study will clarify issues in question. We've looked at why it is so important to know principles of interpretation, so we can obey 2 Tim. 2:15, **Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.** Any problem with misinterpretation is not the fault of the Bible, but of our lack of understanding, such as when a single word has more than one meaning (even in the same verse!). Or, to put this principle into a capsule: *The infallible rule of interpreting Scripture is to let the Scriptures interpret themselves.* Therefore, when questions arise about the true meaning of words, etc., then search the Word to discover the places that reveal it more clearly.

We sing the song, *“Every promise in the Book is mine, every chapter, every verse, every line...”* Good song... but not totally Scriptural, in the way that we may apply it. Here's why: There are some 3,300 promises in the Bible. We need to note that many of them have a condition (or conditions) in them which must first be met. For example, in Exodus 15:26, God showed the Israelites 4 conditions that had to be met, to claim the promise for divine healing.

- Exodus 15:26, **And said, If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the Lord that healeth thee.**

Some promises were made to an individual or certain groups, and were intended for them specifically. For example, Genesis 12:1-3 was made specifically to Abram.

- Genesis 12:1-3, **Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee: [2] And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: [3] And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed.**

There are some precious promises that are prophetic, and therefore, are yet to be fulfilled.

- Psalm 37:5, ***Commit thy way unto the Lord; trust also in him; and he shall bring it to pass.***
- Matthew 5:5, ***Blessed are the meek: for they shall inherit the earth.***

Chapters and verses are divisions are actually man-made; they weren't in the original manuscripts. Who did what?

- The Old Testament was divided up this way by Ammonius of Alexandria in A.D. 220. (Rabbi Mordecai Nathan 1430)
- The New Testament by Cardinal Hugo De St. Caro into 1200 chapter divisions
- The verse divisions were begun by Robert Steven in 1551, and completed in 1555.
- The dates at the top of the pages in many Bibles, or at the beginning of chapters, were calculated by Bishop James Ussher from 1581 to 1656.

Why did these honorable men choose to do this? They did it as an aid to locating Bible passages, and as an aid in memorizing Scriptures. They did remarkably well. However, there are some improvements which need to be called to your attention.

- Genesis 48-50 should go together
- Numbers 22-24 should go together
- Matthew 9-10 should go together
- Mark 8-9 should go together
- Acts 7-8 should go together
- Acts 22:30 goes with Acts chapter 23
- Hebrews 11:1-12:3 should go together
- Revelation 21-22 should go together
- Exodus 24:1-2 go with 24:9-11
- Exodus 24:3-8 go with 24:12-18
- Exodus 23:33 goes with 24:3, 12-18
- Genesis 32:28 goes with 35:10
- Genesis 38:19 goes with 35:15
- Exodus 20:11 goes with Deuteronomy 5:15
- Genesis 26:34 goes with 28:9, 36:2

The book headings are also man-made. While they are desirable aids in Bible study, sometimes they can be misleading. Examples:

- The title, *The Acts of the Apostles*, should rather be, *The Acts of the Holy Spirit*.
- The title, *The Revelation of St. John*, should rather be, *The Revelation TO St. John*.
- Margin notes are also man-made, and need to be understood as such.

- The punctuation is also man-made. Corrections are too numerous to record them all. Please bear in mind that these suggestions and reminders are NOT intended to be critical or fault-finding. I share these with you to alert everyone to be aware of these issues, because they *can* lead to misunderstandings of Scripture. That is my only purpose in saying these things.
- The commonly known title of God's Word is *The Holy Bible*. Some may not realize that the word "bible" isn't recorded anywhere within this sacred volume. The term *bible* is taken from the Latin word *biblia*, which means "sacred books". In Hebrew, it is *Zoar Ha Kodesh*, which means, *The Holy Book of Light*. [I like that title better. But the BEST is yet to come...]

How does the God of Heaven entitle His Holy Book?

The Scriptures – There are over 50 references to this term, but here are a few examples.

- Daniel 10:21, ***But I will shew thee that which is noted in the scripture of truth: and there is none that holdeth with me in these things, but Michael your prince.***
- Matthew 21:42, ***Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes?***
- Matthew 22:29, ***Jesus answered and said unto them, Ye do err, not knowing the scriptures, nor the power of God.***
- Matthew 26:54, ***But how then shall the scriptures be fulfilled, that thus it must be?***
- Matthew 26:56, ***“But all this was done, that the scriptures of the prophets might be fulfilled. Then all the disciples forsook him, and fled.”***
- Mark 12:10, ***And have ye not read this scripture; The stone which the builders rejected is become the head of the corner:***

The Oracles of God

- Acts 7:38, ***This is he, that was in the church in the wilderness with the angel which spake to him in the mount Sina, and with our fathers: who received the lively oracles to give unto us:***
- Romans 3:2, ***Much every way: chiefly, because that unto them were committed the oracles of God.***
- Hebrews 5:12, ***For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat.***

The Book of the Lord

- Isaiah 34:16, ***Seek ye out of the book of the Lord, and read: no one of these shall fail, none shall want her mate: for my mouth it hath commanded, and his spirit it hath gathered them.***

The Word of the Lord

- Isaiah 1:10, **Hear the word of the Lord, ye rulers of Sodom; give ear unto the law of our God, ye people of Gomorrah.**
- Isaiah 2:3, **And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem.**
- Isaiah 28:13-14, **But the word of the Lord was unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little; that they might go, and fall backward, and be broken, and snared, and taken. [14] Wherefore hear the word of the Lord, ye scornful men, that rule this people which is in Jerusalem.**

The Word of God

- Jesus is speaking in Mark 7:13, **Making the word of God of none effect through your tradition, which ye have delivered: and many such like things do ye.**
- Luke 3:2, **Annas and Caiaphas being the high priests, the word of God came unto John the son of Zacharias in the wilderness.**
- Luke 4:4, **And Jesus answered him, saying, It is written, That man shall not live by bread alone, but by every word of God.**
- Romans 10:17, **So then faith cometh by hearing, and hearing by the word of God.**
- Hebrews 4:12, **For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.**

The Word of Truth

- John 17:17, **Sanctify them through thy truth: thy word is truth.**
- 2 Tim. 2:15, **Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.**

The Scripture of Truth

- Daniel 10:21, **But I will shew thee that which is noted in the scripture of truth: and there is none that holdeth with me in these things, but Michael your prince.**

The Covenant of the Lord (also The New Covenant, the Old Testament/Covenant)

- Jeremiah 22:9, **Then they shall answer, Because they have forsaken the covenant of the Lord their God, and worshipped other gods, and served them.**
- Hebrews 8:9, **Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord.**

- God prophesied a different title (New Covenant) in Jeremiah 31:31, **Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah:**
- Hebrews 8:8, **For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah:**
- Hebrews 8:13, **In that he saith, A new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away.**
- Hebrews 10:16, **This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them;**
- Hebrews 12:24, **And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel.**
- 2 Cor. 3:14, **But their minds were blinded: for until this day remaineth the same vail untaken away in the reading of the old testament; which vail is done away in Christ.**
- Hebrews 8:13, **In that he saith, A new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away.**

The New Testament (so named by the Lord Jesus Christ)

- Matthew 26:28, **For this is my blood of the new testament, which is shed for many for the remission of sins.**
- 1 Cor. 11:25, **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.**
- 2 Cor. 3:6, **Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life.**
- 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.**

The Perfect Law of Liberty

- James 1:12, **Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him.**
- James 1:25, **But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.**

The Word of Life

- John 6:63, **It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life.**
- Philip. 2:16, **Holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither laboured in vain.**

To wrap up the study of this key, we'll review it one more time, and demonstrate it. Key #5 is the Bible should be studied as a whole, and not upon one single Scripture. Compare the following verses as shown. After you see what these verses say at face value, you'll see why it is important to thoroughly search the topic out. Otherwise, misinterpretations would be sure to occur.

Example #1

- Job 7:9-10, ***As the cloud is consumed and vanisheth away: so he that goeth down to the grave shall come up no more*** ["more" is in italics; this means that the translators added that word]. ***[10] He shall return no more to his house, neither shall his place know him any more.***

Compare with these verses:

- Daniel 12:2, ***And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.***
- John 5:28-29, ***Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, [29] And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.***
- Acts 24:15, ***And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust.***
- Rev. 6:9-11, ***And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: [10] And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? [11] And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellowservants also and their brethren, that should be killed as they were, should be fulfilled.***
- Rev. 20:13, ***And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works.***

Example #2

- Ephes. 1:5, ***Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will,***

Compare with these verses:

- 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.***
- Rev. 22:17, ***And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.***

Example #3

- Galatians 6:2, ***Bear ye one another's burdens, and so fulfil the law of Christ.***

Compare this with:

- Galatians 6:5, ***For every man shall bear his own burden.***

Example #4

- Proverbs 20:9, ***Who can say, I have made my heart clean, I am pure from my sin?***

Compare with these verses:

- John 15:3, ***Now ye are clean through the word which I have spoken unto you.***
- 1 Peter 1:22, ***Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently:***



Section 3-2	Key #6 – The Bible is a Progressive Revelation
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Our Lord God reveals His Word to us in an all-wise, thoughtfully planned manner. Using successive stages, He progressively unfolds facts He wants us to know. During His lifetime, Christ revealed the Word of God to His disciples (whom He called apostles) as they were able to receive and comprehend it. Mark 4:33 says, ***And with many such parables spake he the word unto them, as they were able to hear it.*** Often, they came to Christ with questions concerning His parables, especially those that didn't make any sense to them. This was also true of certain terms which Christ used, such as *leaven*. Matthew 16:5, ***And when his disciples were come to the other side, they had forgotten to take bread.*** The Lord Jesus was using leaven to typify false doctrines of the Pharisees and Sadducees. But all the disciples could think of was lunch – or rather, that He was referring to the leaven in bread (which causes it to swell up). Jesus asked them, in 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? [12] 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.***

- Jesus later told them, in John 16:12-13, ***I have yet many things to say unto you, but ye cannot bear them now. [13] Howbeit when he, the Spirit of truth, is come, he will***

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

Masons lay bricks in a wall, or cement blocks in a foundation, in a *progressive* work. Similarly, God doesn't reveal all the truth on a given subject instantaneously. Rather, He does it progressively. We see this demonstrated in the typology of leaven. Let's look again at the text we studied in our section of the Law of First Mention, 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.** Let's see what references we have to leaven in the Bible.

- Leaven in bread – 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.**
- Leaven of false doctrine – Matthew 16:12, **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.**
- Leaven of pretence and hypocrisy – 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.**
- Leaven of sin – 1 Cor. 5:6-8, **Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump? [7] 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: [8] 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.**

Like blocks in the basement foundation, or bricks in a building, should one be missing, the building would be defective, and the structure potentially unsound. In like manner, an interpretation can be flawed if key Scriptures which unlock the puzzle are left out.

We see this principle in the interpretation of the *man child*, when looking at these Scriptures:

- Isaiah 66:7-10, **Before she travailed, she brought forth; before her pain came, she was delivered of a man child. [8] Who hath heard such a thing? who hath seen such things? Shall the earth be made to bring forth in one day? or shall a nation be born at once? for as soon as Zion travailed, she brought forth her children. [9] Shall I bring to the birth, and not cause to bring forth? saith the Lord: shall I cause to bring forth, and shut the womb? saith thy God. [10] Rejoice ye with Jerusalem, and be glad with her, all ye that love her: rejoice for joy with her, all ye that mourn for her:**
- Rev. 2:25-27, **But that which ye have already hold fast till I come. [26] And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations: [27] And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father.**

The Lord does not, so to speak, put all of His eggs in one basket. What do I mean by that? Simply this: All the Scriptures on any subject or doctrine in the Bible aren't confined to one book of the Bible. We must hunt for all of the insights which the Word of God gives on a given subject or doctrine, much as we would hunt for just the right pieces in a jigsaw puzzle. When all of the pieces are rightly placed, then we have the complete picture of the subject at hand. Let's look at several high-level examples of this.

Sanctification

This subject is a progressive revelation, and covers both the whole of the Old Testament and the New. The richest and most complete revelation of this vitally important subject is finalized in Hebrews. This is where most of the pieces of the puzzle are put together, and we can realize the full meaning of the word. The finishing touches come in these two Scriptures.

- 1 Peter 3:15, ***But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear:***
- Jude 1:1, ***Jude, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, and called:***

This would be a lengthy study, but you can refer back to Lesson 1 for fuller elaboration. But I want to quickly cover the other two.

The 2nd coming of the Lord Jesus Christ

We'll be dealing with some particulars on this glorious event when we study the Laws (or Rules) of Interpreting Prophecy. For now, let me call your attention to the various phases of the progressive revelation relating to Christ's return.

- The *necessity* of Christ's coming again
- The *when* of Christ's coming
- *Why* the seeming delay of His return
- The *signs* of Christ's coming
- The *preparations* necessary to Christ's coming
- The false teachings and misleading doctrines related to Christ's coming
- The coming of Christ for the church
 - The 1st phase
 - The 2nd phase – the coming of Christ *with* the church
- The *purpose* of Christ's coming again

The serpent

In the passages in early Genesis, the serpent is not immediately identified in context.

- Genesis 3:1-5, ***Now the serpent was more subtil than any beast of the field which the Lord God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden? [2] And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: [3] 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. [4] And the serpent said unto the woman, Ye shall not surely die: [5] For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.***

- Genesis 3:13-14, ***And the Lord God said unto the woman, What is this that thou hast done? And the woman said, The serpent beguiled me, and I did eat. [14] 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:***

There is a progressive revelation on those critters, or those vipers (as the Lord Jesus called the Pharisees). We finally learn the identity of the serpent in these Scriptures.

- Rev. 12:9, ***And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.***
- Rev. 20:2, ***And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years,***



Section 3-3

Key #7 Let the content explain the text.

What does this mean? The word *text* refers to the main subject that one is expounding on in the verse and/or chapter. Usually, we can look to the words immediately preceding and/or following (i.e. the context), in order to explain or interpret the theme of the subject being discussed. We will spend the rest of our discussion of this key looking at some examples of this in action.

- In John 15:1-8, we read, ***I am the true vine, and my Father is the husbandman. [2] Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. [3] Now ye are clean through the word which I have spoken unto you. [4] Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. [5] I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. [6] If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. [7] If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. [8] Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.***

Here the Lord Jesus describes Himself as the True Vine, and His Father as the Husbandman. We believers are the branches, connected to and sustained by the Lord Jesus Christ. The disciples were familiar with vineyards and grapes production. They'd seen harvestings, and pruning work done on the vines. They knew that withered, dead branches were pruned off, while excessively long branches were trimmed back. (The longer the branch, the smaller the fruit on them.)

The focus of this parable is *fruit bearing* – Christ is emphasizing Christian fruitfulness. Notice these things in the passage above:

- Verse 2 – Christ speaks of *more* fruit
- Verse 8 – Christ speaks of *much* fruit
- Verse 16 – Christ speaks of *fruit that remains*.

In verse 6, the Lord Jesus reminded them that branches separated from the vine withered, and were cast into the fire. The disciples had seen this on many occasions. Still, the message is quite disturbing! The spiritual application is troublesome to the doctrine of Eternal Security advocates.

But it is not my purpose to get into any lengthy discussions on that subject here. I am primarily concerned about showing how to let the context explain the text.

For our next example, let's look at the Parable of the Sower.

- Matthew 13:3-23, ***And he spake many things unto them in parables, saying, Behold, a sower went forth to sow; [4] And when he sowed, some seeds fell by the way side, and the fowls came and devoured them up: [5] Some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth: [6] And when the sun was up, they were scorched; and because they had no root, they withered away. [7] And some fell among thorns; and the thorns sprung up, and choked them: [8] But other fell into good ground, and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold. [9] Who hath ears to hear, let him hear. [10] And the disciples came, and said unto him, Why speakest thou unto them in parables? [11] He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given. [12] For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath. [13] Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand. [14] And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive: [15] For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them. [16] But blessed are your eyes, for they see: and your ears, for they hear. [17] For verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them. [18] Hear ye therefore the parable of the sower. [19] When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he which received seed by the way side. [20] But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it; [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. [22] He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful. [23] But he that received seed into the good ground is he that heareth the word, and understandeth it; which also beareth fruit, and bringeth forth, some an hundredfold, some sixty, some thirty.***

In this scene, Jesus tells the parable., Shortly afterwards, He explained the story's symbolism, and thereby set the pattern of interpretation for the rest of the parables in the 13th chapter of Matthew.

Mark records this story also, but tells us something that the Lord Jesus said, which is not recorded in Matthew's rendition. In Mark's Gospel, Jesus began His interpretation of this parable.

- Mark 4:13-19, ***And he said unto them, Know ye not this parable? and how then will ye know all parables? [14] The sower soweth the word. [15] And these are they by the way side, where the word is sown; but when they have heard, Satan cometh immediately, and taketh away the word that was sown in their hearts. [16] And these are they likewise which are sown on stony ground; who, when they have heard the word, immediately receive it with gladness; [17] And have no root in themselves, and so endure but for a time: afterward, when affliction or persecution ariseth for the word's sake, immediately they are offended. [18] And these are they which are sown among thorns; such as hear the word, [19] And the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful.***

This shows that the Lord Jesus wants us to unforgettably know the meaning of this parable.

In our next example, I'm going to illustrate how these 20 keys fit certain locks. Now consider this: In a given passage of Scripture, what one key will unlock, another key will NOT unlock. There are many teachers and preachers who have tried to use this 7th key in an attempt to unlock The Bible Treasure Chest in Revelation 12. In so doing, they've distorted the true meaning of the *man child*.

- Rev. 12:1-17, ***And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars: [2] And she being with child cried, travailing in birth, and pained to be delivered. [3] And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads. [4] And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born. [5] And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne. [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. [7] And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, [8] And prevailed not; neither was their place found any more in heaven. [9] And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him. [10] And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night. [11] And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death. [12] Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time. [13] And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man child. [14] And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent. [15] And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood. [16] And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth. [17] And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.***

Many teachers and preachers have taught that this *man child* is the Lord Jesus, for these reasons

1. The man child was caught up to Heaven
 2. The man child will rule the nations with a rod of iron, as it says in Psalm 2:9, ***Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel.***
- Rev. 19:11-16, ***And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. [12] His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself. [13] And he was clothed with a vesture dipped in blood: and his name is called The Word of God. [14] And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. [15] And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God. [16] And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.***

By their logical reasoning, these teachers say that, since this passage says He shall rule them with a rod of iron, the man child MUST be the Lord Jesus.

Is this the correct interpretation from the context? Hardly!

Look at this: The Lord Jesus wasn't born in Rev. 12:1-17 at all. Turning back to Rev. 1, we find the Lord Jesus Christ in the glory which He had with the Father, before the world even was. When John saw the resurrected and ascended Lord on the Isle of Patmos, this scene took place in Rev. 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: [18] I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death.***

- 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.***

So we see that the interpretation of the Lord Jesus being the man child is incorrect. There are similarities, yes, but it's not the actual interpretation.

Here's a question I've asked many teachers, preachers, and congregations during my nearly 60 years in ministry: *Is this man child mentioned anywhere else in the Bible?* I'll usually get one of two answers:

1. They don't know
2. They haven't looked for any.

But the answer to the question is yes.

- Isaiah 66:6-10 says, ***A voice of noise from the city, a voice from the temple, a voice of the Lord that rendereth recompence to his enemies. [7] Before she travailed, she brought forth; before her pain came, she was delivered of a man child. [8] Who hath heard such a thing? who hath seen such things? Shall the earth be made to bring forth in one day? or shall a nation be born at once? for as soon as Zion travailed, she brought forth her children. [9] Shall I bring to the birth, and not cause to bring forth? saith the Lord: shall I cause to bring forth, and shut the womb? saith thy God. [10]***

Rejoice ye with Jerusalem, and be glad with her, all ye that love her: rejoice for joy with her, all ye that mourn for her:

Now I'd like to go on and on with this text (you may do so on your own), but to conserve space and time, we'll move along here. From this text, we see the Lord God describing this man child as representing a nation, born in one day. By making this birth supernatural and miraculous, God asks 4 questions. (He knows how to get our attention.)

1. Who hath heard such a thing?
2. Who hath seen such things?
3. Shall the a nation be born at once?
4. Shall the earth be made to bring forth in one day?

What! The man child is a **nation**? Yes, a nation. When did this event take place? On May 14, 1948, the nation of Israel was born in ONE DAY. God Almighty did it Himself – only He could perform such a miracle as this. Look at Isaiah 66:9-10 again (quoted above). God says that He will do what He says He will do, and also that we are to rejoice with her (Jerusalem).

Are some of you puzzled that this man child is a nation, instead of one person? Well, let's be sure we STUDY the Bible, and not just read it like a morning newspaper. Let's read this passage:

- Exodus 4:22-23, **And thou shalt say unto Pharaoh, Thus saith the Lord, Israel is my son, even my firstborn: [23] And I say unto thee, Let my son go, that he may serve me: and if thou refuse to let him go, behold, I will slay thy son, even thy firstborn.**

In this passage, God calls a whole nation of nearly 2.5 million people *my son*. He uses the term *son* in the singular, not the plural. This is the same thing He did in using the term *man child*.

- We read in 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.**

God is prophesying concerning His beloved people, the Jewish nation. What does this grieving woman represent – one woman in grief?

This prophesy was fulfilled in Matthew.

- Matthew 2:16-18, **Then Herod, when he saw that he was mocked of the wise men, was exceeding wrath, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently enquired of the wise men. [17] Then was fulfilled that which was spoken by Jeremy the prophet, saying, [18] 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.**

Here again, we see one person representing many. We also see this in Exodus.

- Exodus 4:22, **And thou shalt say unto Pharaoh, Thus saith the Lord, Israel is my son, even my firstborn:**

Here, the phrase *my son* refers to a whole nation. Comparing Scripture with Scripture, we have our explanation – this *man child* represents many people.

Since we've already seen from Isaiah 66:6-10 (quoted above) that this man child represents the nation of Israel, and these dear people are caught up to Heaven (Rev. 12:5, **And she brought**

forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne.), then where is the interpretation for this great event?

- Rev. 14:1, **And I looked, and, lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads.**

Here we have 144,000 Jewish people caught up to Heaven, standing with the Lord Jesus on Mount Zion. The only explanation as to how they got there is right here, in this man child representing a multitude, who was taken up to Heaven.

Now we have one other detail to explain about this man child. It centers around the prophecy that this man child is to rule all nations with a rod of iron. We who are believers know that the Lord Jesus is going to do this. [i.e. fulfillment of Psalm 2:9, **Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel.**]

- The final fulfillment will be in Rev. 20:4-6, **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. [5] But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. [6] Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.**

But there's one detail that many don't know about this prophecy: There's a two-fold interpretation to this concept of the man child ruling the nations with a rod of iron. You already know the first. But the key to the interpretation of the other part is a mystery, until the Lord Jesus reveals it to us in Rev. 2:25-27. Pay close attention.

- Rev. 2:25-27, **But that which ye have already hold fast till I come. [26] And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations: [27] And he [note the singular, just as the man child is singular] shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers [now watch this very carefully!]: even as I received of my Father.**

Those last seven words from the lips of the Lord Jesus let us know that HE will fulfill that prophecy from Psalm 2:9 (quoted above), and that HE is going to share those rulership honors with His overcoming saints. They will be doing what He is prophesied to be doing.

Now you can see how important it is for the Bible to explain the Bible, letting the Scripture throw light on Scripture. When we find all the pieces, the puzzle will fit together to give us a full picture.

Thus we now see that the 144,000, sealed by God, will share the worldwide reign of Christ and His Bride (the Church) during those wonderful 1,000 year millennial reign of Christ on earth.

- Rev. 19:11-19, **And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. [12] His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself. [13] And he was clothed with a vesture dipped in blood: and his name is called The Word of God. [14] And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. [15] And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress**

of the fierceness and wrath of Almighty God. [16] And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS. [17] And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God; [18] That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great. [19] And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army.

- **Rev. 20:4-6, *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. [5] But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. [6] Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.***

There's one more detail to expound on, regarding the woman who brought forth the man child. She is described in Revelation 12:1.

- **Rev. 12:1, *And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars:***

This is all symbolic language, but it's explained elsewhere in the Bible. Way back in Genesis, Joseph's dream had similar imagery. Let's read his description of that dream:

- **Genesis 37:9-10, *And he dreamed yet another dream, and told it his brethren, and said, Behold, I have dreamed a dream more; and, behold, the sun and the moon and the eleven stars made obeisance to me. [10] And he told it to his father, and to his brethren: and [watch his fathers response here!] his father rebuked him, and said unto him, What is this dream that thou hast dreamed? Shall I and thy mother and thy brethren indeed come to bow down ourselves to thee to the earth?***

Joseph's father, Jacob, is a prophet. God gave Jacob the interpretation of that dream – that he was the son, his wife the moon, and his sons (Joseph's brothers) represented the stars. Did this dream come to pass? YES! And it was EXACTLY Joseph dreamed it, because the dream came from the Lord. I'm calling this to your attention, as another exhortation to allow the Bible to explain the Bible, illuminating our minds regarding the interpretation of Revelation 12:1.

The interpretation of the text must suit the context.

Some of the worst violators of the Golden Key are those who are in false cults. They regularly abuse this principle – pulling out some word or phrase, and running off with it hog wild and pig silly. Dr. R. A. Torrey, regarded among fundamentalists as a genuine scholar, and a prince among Bible teachers, made an interesting statement: *“If some Bible teachers were practicing law, and tried to interpret laws the way they interpret the Bible, they'd be laughed out of court.”*

In this 7th key, let us remember that the context often explains the text.

Let's study an example here, using the word *law*. Since it has more than one meaning in Scripture, it must be interpreted according to the context. There are a number of kinds of laws.

I. The Moral Law

- Exodus 20:1-17, ***And God spake all these words, saying, [2] I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage. [3] Thou shalt have no other gods before me. [4] Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: [5] Thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; [6] And shewing mercy unto thousands of them that love me, and keep my commandments. [7] Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain. [8] Remember the sabbath day, to keep it holy. [9] Six days shalt thou labour, and do all thy work: [10] But the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: [11] For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it. [12] Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee. [13] Thou shalt not kill. [14] Thou shalt not commit adultery. [15] Thou shalt not steal. [16] Thou shalt not bear false witness against thy neighbour. [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.***
- Deut. 5:1-5, ***And Moses called all Israel, and said unto them, Hear, O Israel, the statutes and judgments which I speak in your ears this day, that ye may learn them, and keep, and do them. [2] The Lord our God made a covenant with us in Horeb. [3] The Lord made not this covenant with our fathers, but with us, even us, who are all of us here alive this day. [4] The Lord talked with you face to face in the mount out of the midst of the fire, [5] (I stood between the Lord and you at that time, to shew you the word of the Lord: for ye were afraid by reason of the fire, and went not up into the mount;) saying, [The next verses go on to review the 10 commandments, which had been given in Exodus 20:1-17 above.]***
- Matthew 5:17-19, ***Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. [18] For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. [19] Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.***
- Matthew 19:17, ***And he said unto him, Why callest thou me good? there is none good but one, that is, God: but if thou wilt enter into life, keep the commandments.***
- Romans 13:8-10, ***Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law. [9] 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. [10] Love worketh no ill to his neighbour: therefore love is the fulfilling of the law.

- Galatians 5:18, **But if ye be led of the Spirit, ye are not under the law.**
- 1 John 3:5, **And ye know that he was manifested to take away our sins; and in him is no sin.**

2. The Ceremonial Law

This deals with sacrifices for sins committed; its purpose is to cleanse and purge the lawbreaker of his guilt and condemnation

- Exodus 24:3-4, **And Moses came and told the people all the words of the Lord, and all the judgments: and all the people answered with one voice, and said, All the words which the Lord hath said will we do. [4] And Moses wrote all the words of the Lord, and rose up early in the morning, and builded an altar under the hill, and twelve pillars, according to the twelve tribes of Israel.**
- Exodus 26:6-18, **And thou shalt make fifty taches of gold, and couple the curtains together with the taches: and it shall be one tabernacle. [7] And thou shalt make curtains of goats' hair to be a covering upon the tabernacle: eleven curtains shalt thou make. [8] The length of one curtain shall be thirty cubits, and the breadth of one curtain four cubits: and the eleven curtains shall be all of one measure. [9] And thou shalt couple five curtains by themselves, and six curtains by themselves, and shalt double the sixth curtain in the forefront of the tabernacle. [10] And thou shalt make fifty loops on the edge of the one curtain that is outmost in the coupling, and fifty loops in the edge of the curtain which coupleth the second. [11] And thou shalt make fifty taches of brass, and put the taches into the loops, and couple the tent together, that it may be one. [12] And the remnant that remaineth of the curtains of the tent, the half curtain that remaineth, shall hang over the backside of the tabernacle. [13] And a cubit on the one side, and a cubit on the other side of that which remaineth in the length of the curtains of the tent, it shall hang over the sides of the tabernacle on this side and on that side, to cover it. [14] And thou shalt make a covering for the tent of rams' skins dyed red, and a covering above of badgers' skins. [15] And thou shalt make boards for the tabernacle of shittim wood standing up. [16] Ten cubits shall be the length of a board, and a cubit and a half shall be the breadth of one board. [17] Two tenons shall there be in one board, set in order one against another: thus shalt thou make for all the boards of the tabernacle. [18] And thou shalt make the boards for the tabernacle, twenty boards on the south side southward.**
- Exodus 27:1-21, **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. [2] And thou shalt make the horns of it upon the four corners thereof: his horns shall be of the same: and thou shalt overlay it with brass. [3] And thou shalt make his pans to receive his ashes, and his shovels, and his basons, and his fleshhooks, and his firepans: all the vessels thereof thou shalt make of brass. [4] And thou shalt make for it a grate of network of brass; and upon the net shalt thou make four brasen rings in the four corners thereof. [5] And thou shalt put it under the compass of the altar beneath, that the net may be even to the midst of the altar. [6] And thou shalt make staves for the altar, staves of shittim wood, and**

overlay them with brass. [7] And the staves shall be put into the rings, and the staves shall be upon the two sides of the altar, to bear it. [8] Hollow with boards shalt thou make it: as it was shewed thee in the mount, so shall they make it. [9] And thou shalt make the court of the tabernacle: for the south side southward there shall be hangings for the court of fine twined linen of an hundred cubits long for one side: [10] And the twenty pillars thereof and their twenty sockets shall be of brass; the hooks of the pillars and their fillets shall be of silver. [11] And likewise for the north side in length there shall be hangings of an hundred cubits long, and his twenty pillars and their twenty sockets of brass; the hooks of the pillars and their fillets of silver. [12] And for the breadth of the court on the west side shall be hangings of fifty cubits: their pillars ten, and their sockets ten. [13] And the breadth of the court on the east side eastward shall be fifty cubits. [14] The hangings of one side of the gate shall be fifteen cubits: their pillars three, and their sockets three. [15] And on the other side shall be hangings fifteen cubits: their pillars three, and their sockets three. [16] And for the gate of the court shall be an hanging of twenty cubits, of blue, and purple, and scarlet, and fine twined linen, wrought with needlework: and their pillars shall be four, and their sockets four. [17] All the pillars round about the court shall be filleted with silver; their hooks shall be of silver, and their sockets of brass. [18] The length of the court shall be an hundred cubits, and the breadth fifty every where, and the height five cubits of fine twined linen, and their sockets of brass. [19] All the vessels of the tabernacle in all the service thereof, and all the pins thereof, and all the pins of the court, shall be of brass. [20] And thou shalt command the children of Israel, that they bring thee pure oil olive beaten for the light, to cause the lamp to burn always. [21] In the tabernacle of the congregation without the vail, which is before the testimony, Aaron and his sons shall order it from evening to morning before the Lord: it shall be a statute for ever unto their generations on the behalf of the children of Israel.

- **Exodus 29:1, And this is the thing that thou shalt do unto them to hallow them, to minister unto me in the priest's office: Take one young bullock, and two rams without blemish,**
- **Exodus 29:21-27, And thou shalt take of the blood that is upon the altar, and of the anointing oil, and sprinkle it upon Aaron, and upon his garments, and upon his sons, and upon the garments of his sons with him: and he shall be hallowed, and his garments, and his sons, and his sons' garments with him. [22] Also thou shalt take of the ram the fat and the rump, and the fat that covereth the inwards, and the caul above the liver, and the two kidneys, and the fat that is upon them, and the right shoulder; for it is a ram of consecration: [23] And one loaf of bread, and one cake of oiled bread, and one wafer out of the basket of the unleavened bread that is before the Lord: [24] And thou shalt put all in the hands of Aaron, and in the hands of his sons; and shalt wave them for a wave offering before the Lord. [25] And thou shalt receive them of their hands, and burn them upon the altar for a burnt offering, for a sweet savour before the Lord: it is an offering made by fire unto the Lord. [26] And thou shalt take the breast of the ram of Aaron's consecration, and wave it for a wave offering before the Lord: and it shall be thy part. [27] And thou shalt sanctify the breast of the wave offering, and the shoulder of the heave offering, which is waved, and which is heaved up, of the ram of the consecration, even of that which is for Aaron, and of that which is for his sons:**

- Deut. 27:4-8, *Therefore it shall be when ye be gone over Jordan, that ye shall set up these stones, which I command you this day, in mount Ebal, and thou shalt plaister them with plaister. [5] And there shalt thou build an altar unto the Lord thy God, an altar of stones: thou shalt not lift up any iron tool upon them. [6] Thou shalt build the altar of the Lord thy God of whole stones: and thou shalt offer burnt offerings thereon unto the Lord thy God: [7] And thou shalt offer peace offerings, and shalt eat there, and rejoice before the Lord thy God. [8] And thou shalt write upon the stones all the words of this law very plainly.*
- Deut. 31:24-25, *And it came to pass, when Moses had made an end of writing the words of this law in a book, until they were finished, [25] That Moses commanded the Levites, which bare the ark of the covenant of the Lord, saying,*

3. The Civil Laws

- Romans 13:1-8, *Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. [2] Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation. [3] For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same: [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. [5] Wherefore ye must needs be subject, not only for wrath, but also for conscience sake. [6] For for this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing. [7] Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour. [8] Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law.*
- Titus 3:1, *Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work,*
- 1 Peter 2:13-14, *Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; [14] Or unto governors, as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well.*
- 1 Peter 2:17, *Honour all men. Love the brotherhood. Fear God. Honour the king.*
- 2 Peter 2:10, *But chiefly them that walk after the flesh in the lust of uncleanness, and despise government. Presumptuous are they, selfwilled, they are not afraid to speak evil of dignities.*

4. The Health Laws

- Leviticus 3:17, *It shall be a perpetual statute for your generations throughout all your dwellings, that ye eat neither fat nor blood.*
- Leviticus 7:23-25, *Speak unto the children of Israel, saying, Ye shall eat no manner of fat, of ox, or of sheep, or of goat. [24] And the fat of the beast that dieth of itself, and the fat of that which is torn with beasts, may be used in any other use: but ye shall in no wise eat of it. [25] For whosoever eateth the fat of the beast, of which men offer an offering made by fire unto the Lord, even the soul that eateth it shall be cut off from his people.*

- **Leviticus 17:10, *And whatsoever man there be of the house of Israel, or of the strangers that sojourn among you, that eateth any manner of blood; I will even set my face against that soul that eateth blood, and will cut him off from among his people.***
- **Leviticus 19:26, *Ye shall not eat any thing with the blood: neither shall ye use enchantment, nor observe times.***
- **Deut. 9:4, *Speak not thou in thine heart, after that the Lord thy God hath cast them out from before thee, saying, For my righteousness the Lord hath brought me in to possess this land: but for the wickedness of these nations the Lord doth drive them out from before thee.***
- **Deut. 12:16, *Only ye shall not eat the blood; ye shall pour it upon the earth as water.***
- **1 Samuel 2:15, *Also before they burnt the fat, the priest's servant came, and said to the man that sacrificed, Give flesh to roast for the priest; for he will not have sodden flesh of thee, but raw.***
- **1 Samuel 14:33, *Then they told Saul, saying, Behold, the people sin against the Lord, in that they eat with the blood. And he said, Ye have transgressed: roll a great stone unto me this day.***
- **Acts 15:20, *But that we write unto them, that they abstain from pollutions of idols, and from fornication, and from things strangled, and from blood.***
- **Acts 15:29, *That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well. Fare ye well.***
- **Acts 21:25, *As touching the Gentiles which believe, we have written and concluded that they observe no such thing, save only that they keep themselves from things offered to idols, and from blood, and from strangled, and from fornication.***

5. The Marriage Laws

- **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.***
- **Matthew 5:31-32, *It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement: [32] But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery.***
- **Matthew 19:3-12, *The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause? [4] And he answered and said unto them, Have ye not read, that he which made them at the beginning made them male and female, [5] And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? [6] Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder. [7] They say unto him, Why did Moses then command to give a writing of divorcement, and to put her away? [8] He saith unto them, Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so. [9] And I say unto you,***

Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery. [10] His disciples say unto him, If the case of the man be so with his wife, it is not good to marry. [11] But he said unto them, All men cannot receive this saying, save they to whom it is given. [12] For there are some eunuchs, which were so born from their mother's womb: and there are some eunuchs, which were made eunuchs of men: and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it.

- **Mark 6:17-26, For Herod himself had sent forth and laid hold upon John, and bound him in prison for Herodias' sake, his brother Philip's wife: for he had married her. [18] For John had said unto Herod, It is not lawful for thee to have thy brother's wife. [19] Therefore Herodias had a quarrel against him, and would have killed him; but she could not: [20] For Herod feared John, knowing that he was a just man and an holy, and observed him; and when he heard him, he did many things, and heard him gladly. [21] 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; [22] 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. [23] And he sware unto her, Whatsoever thou shalt ask of me, I will give it thee, unto the half of my kingdom. [24] And she went forth, and said unto her mother, What shall I ask? And she said, The head of John the Baptist. [25] And she came in straightway with haste unto the king, and asked, saying, I will that thou give me by and by in a charger the head of John the Baptist. [26] And the king was exceeding sorry; yet for his oath's sake, and for their sakes which sat with him, he would not reject her.**
- **Mark 10:2-12, And the Pharisees came to him, and asked him, Is it lawful for a man to put away his wife? tempting him. [3] And he answered and said unto them, What did Moses command you? [4] And they said, Moses suffered to write a bill of divorcement, and to put her away. [5] And Jesus answered and said unto them, For the hardness of your heart he wrote you this precept. [6] But from the beginning of the creation God made them male and female. [7] For this cause shall a man leave his father and mother, and cleave to his wife; [8] And they twain shall be one flesh: so then they are no more twain, but one flesh. [9] What therefore God hath joined together, let not man put asunder. [10] And in the house his disciples asked him again of the same matter. [11] And he saith unto them, Whosoever shall put away his wife, and marry another, committeth adultery against her. [12] And if a woman shall put away her husband, and be married to another, she committeth adultery.**
- **Luke 16:18, Whosoever putteth away his wife, and marrieth another, committeth adultery: and whosoever marrieth her that is put away from her husband committeth adultery.**
- **Romans 7:1-3, Know ye not, brethren, (for I speak to them that know the law,) how that the law hath dominion over a man as long as he liveth? [2] For the woman which hath an husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband. [3] So then if, while her husband liveth, she be married to another man, she shall be called an**

adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man.

- 1 Cor. 7:39, **The wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will; only in the Lord.**
- 1 Cor. 14:34, **“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.**

Let's stop a moment, and look at a few things here. The first is that law without a penalty for disobedience is merely ADVICE. The law is only as strong as the penalty upon those who break it.

Romans 6:23 is an example. **For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.**

Was the Lord Jesus Christ a legalist? Was Apostle Paul a legalist? Look at some of the things they said:

Jesus

Matthew 5:19, **Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.**

Matthew 7:12, **Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.**

Matthew 19:16-19, **And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life? [17] And he said unto him, Why callest thou me good? there is none good but one, that is, God: but if thou wilt enter into life, keep the commandments. [18] He saith unto him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, [19] Honour thy father and thy mother: and, Thou shalt love thy neighbour as thyself.**

Paul

Romans 13:9-10, **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. [10] Love worketh no ill to his neighbour: therefore love is the fulfilling of the law.**

Absolutely no, they were not legalists! The Moral Law was never done away with. Look at these Scriptures:

Psalms 19:7, **The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple.**

Romans 7:12, **Wherefore the law is holy, and the commandment holy, and just, and good.**

Galatians 5:16-18, **This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh. [17] For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would. [18] But if ye be led of the Spirit, ye are not under the law.**

1 John 3:4, **Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law.**

Now we'll continue on with our list of the types of laws.

6. The Law of Christ

- 1 Cor. 9:21, **To them that are without law, as without law, (being not without law to God, but under the law to Christ,) that I might gain them that are without law.**
- Galatians 6:2, **Bear ye one another's burdens, and so fulfil the law of Christ.**

7. The Law of Faith

- Romans 3:27, **Where is boasting then? It is excluded. By what law? of works? Nay: but by the law of faith.**

8. The Law of Liberty

- James 1:25, **But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.**
- James 2:12, **So speak ye, and so do, as they that shall be judged by the law of liberty.**

9. The Royal Law

- James 2:8, **If ye fulfil the royal law according to the scripture, Thou shalt love thy neighbour as thyself, ye do well:**
- Matthew 19:19, **Honour thy father and thy mother: and, Thou shalt love thy neighbour as thyself.**
- Matthew 22:39-40, **And the second is like unto it, Thou shalt love thy neighbour as thyself. [40] On these two commandments hang all the law and the prophets.**
- Romans 13:9, **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.**
- Galatians 5:14, **For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbour as thyself.**

10. The Law

(Note: In this case, I'm not referring to commandments, statutes, ordinances or precepts; this refers to the whole Old Testament, the Tenach as a whole.)

- John 10:34, **Jesus answered them, Is it not written in your law, I said, Ye are gods?**
 - ❖ Psalm 82:6, **I have said, Ye are gods; and all of you are children of the most High.**
- John 15:25, **But this cometh to pass, that the word might be fulfilled that is written in their law, They hated me without a cause.**
 - ❖ Psalm 35:10, **All my bones shall say, Lord, who is like unto thee, which deliverest the poor from him that is too strong for him, yea, the poor and the needy from him that spoileth him?**
 - ❖ Psalm 69:4, **They that hate me without a cause are more than the hairs of mine head: they that would destroy me, being mine enemies wrongfully, are mighty: then I restored that which I took not away.**

- ❖ Isaiah 7:14, ***Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.***
- ❖ Isaiah 9:6-9, ***For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. [7] Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this. [8] The Lord sent a word into Jacob, and it hath lighted upon Israel. [9] And all the people shall know, even Ephraim and the inhabitant of Samaria, that say in the pride and stoutness of heart,***
- John 12:34, ***The people answered him, We have heard out of the law that Christ abideth for ever: and how sayest thou, The Son of man must be lifted up? who is this Son of man?***
- ❖ Psalm 89:4, ***Thy seed will I establish for ever, and build up thy throne to all generations. Selah.***
- ❖ Psalm 89:29, ***His seed also will I make to endure for ever, and his throne as the days of heaven.***
- ❖ Psalm 110:4, ***The Lord hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek.***
- ❖ Isaiah 9:7, ***Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this.***
- ❖ Daniel 7:14, ***And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.***
- ❖ Micah 4:7, ***And I will make her that halted a remnant, and her that was cast far off a strong nation: and the Lord shall reign over them in mount Zion from henceforth, even for ever.***

What were the people in John 12:34 (quoted above) puzzled about? They knew the Scriptures that we just read. These references obviously point to the fact that the Messiah is eternal – He is deity clothed in human flesh. Since deity cannot die, how then can this Jesus be prophesying His death? Jesus' statement didn't gel with their understanding of the Scriptures about the Messiah.

What they didn't realize was that there are many OTHER Scriptures that prophesy the Messiah's resurrection from the dead!

- Psalm 16:10, ***For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption.***
- Psalm 22:22, ***I will declare thy name unto my brethren: in the midst of the congregation will I praise thee.***
- Psalm 49:15, ***But God will redeem my soul from the power of the grave: for he shall receive me. Selah.***
- Psalm 89:13, ***Thou hast a mighty arm: strong is thy hand, and high is thy right hand.***

- Isaiah 53:10-12, ***Yet it pleased the Lord to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand. [11] He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. [12] Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors.***
- Hebrews 2:12, ***Saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee.*** [This refers to Psalm 22:22, quoted above]

Here's something that may be a surprise to you, and some present day Rabbis. During the centuries since Christ's crucifixion, God opened the spiritual eyes of some Jewish Rabbis. They understood these Scriptures. HOWEVER – their human understanding got in the way. They taught that there would be TWO Messiahs. One would die, and the other would come as King of Kings, to rule over the whole earth. It seems to me that they didn't have that kind of faith in miracles, which allowed the Lord God to raise up Messiah after 3 days in the grave. The first type of this was fulfilled in the prophet, Jonah. That's why Jesus referred to him in this Scripture.

- Matthew 12:40, ***For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth.***

Notice the many other times that the Lord Jesus said that He would be raised up on the third day.

- Matthew 16:21, ***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.***
- Matthew 17:23, ***And they shall kill him, and the third day he shall be raised again. And they were exceeding sorry.***
- Matthew 20:19, ***And shall deliver him to the Gentiles to mock, and to scourge, and to crucify him: and the third day he shall rise again.***
- Mark 9:31, ***For he taught his disciples, and said unto them, The Son of man is delivered into the hands of men, and they shall kill him; and after that he is killed, he shall rise the third day.***
- Mark 10:34, ***And they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him: and the third day he shall rise again.***
- Luke 9:22, ***Saying, The Son of man must suffer many things, and be rejected of the elders and chief priests and scribes, and be slain, and be raised the third day.***
- Luke 13:32, ***And he said unto them, Go ye, and tell that fox, Behold, I cast out devils, and I do cures to day and to morrow, and the third day I shall be perfected.***
- Luke 18:33, ***And they shall scourge him, and put him to death: and the third day he shall rise again.***
- Luke 24:7, ***Saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.***
- Luke 24:21, ***But we trusted that it had been he which should have redeemed Israel: and beside all this, to day is the third day since these things were done.***

- Luke 24:46, ***And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day:***

As a matter of fact, even Christ's own disciples didn't believe this. If they had, they all would have been at the sepulchre, guards or no guards, to witness His resurrection. But they doubted.

- Matthew 28:17, ***And when they saw him, they worshipped him: but some doubted.***
- Mark 16:14, ***Afterward he appeared unto the eleven as they sat at meat, and [Jesus' response to their doubting] upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen.***
- John 20:9, ***For as yet they knew not the scripture, that he must rise again from the dead.***

What does that last verse tell us? Logic simply says that there must be Scriptures that prophesy His Resurrection. (We just listed these references about a page and a half ago.)

Now here's an interesting twist of events. Jesus made a statement that an unlikely group of people remembered. Here's the statement:

- John 2:19, ***Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up.***

His disciples didn't perceive the meaning of what He said. Amazingly enough, it was the elders and priests who recalled it! They actually quoted what He said to Pilate. Take note of what they did – they actually took action in an attempt in prevention.

- Matthew 27:63-64, ***Saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again. [64] 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.***

We've seen how the elders and chief priests demonstrated their ignorance of the prophecies that the Christ would arise from the dead (as did the disciples). Sad to say, it doesn't stop there; I wish it had. I'm going to share several examples with you, how present day denominational leaders, who consider themselves theologians and experts in Scripture interpretation,) have breached this law of context. Before we dive in, let's review a key Scripture, which will help keep things in perspective.

- 2 Tim. 2:15, ***Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.***

The Doctrine of Baptismal Regeneration

This doctrine is taught by the Lutheran Church, the Churches of Christ, the Episcopal Church, and the Roman Catholic Churches. In particular, we're going to examine one Lutheran theologian's "highly educated" presentation of Baptismal Regeneration. It is so wisely and intelligently set forth, that he even sounds very convincing (to an extent) to fundamentalists. This is a case of where we must really know the Scriptures, so we can rightly divide the word of truth. It provides an excellent demonstration of why we need the principles of interpretation to be well established in our minds. Before we quote this theologian, let's heed the warnings of the apostles Peter, John and Paul, and even of Christ Jesus Himself:

- Matthew 7:15, ***Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves.***
- Matthew 24:4, ***And Jesus answered and said unto them, Take heed that no man deceive you.***
- Matthew 24:11, ***And many false prophets shall rise, and shall deceive many.***
- Matthew 24:44-45, ***Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh. [45] Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season?***
- 2 Cor. 4:2, ***But have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God.***
- 2 Tim. 2:17, ***And their word will eat as doth a canker: of whom is Hymenaeus and Philetus;***
- 2 Peter 3:16, ***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.***
- 2 John 1:7, ***For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist.***

Now here at the onset, I want to clearly say that I do not perceive this theologian (yet to be quoted) as being a willful deceiver. He obtained some of his corrupted teachings from some former so-called Bible scholars from another denomination. Therefore, you'll be seeing a mixture of truth and error.

This mixture is even more dangerous, because it is on this principle that all the cults function. Mixing truth and error is a shrewd and clever technique, and is difficult to perceive. It takes the Holy Ghost anointing, and the word of truth, to penetrate the lie. Often, these teachings begin with a lot of truth, and a little error. But as time goes on, the percentage of truth goes down, and the percentage of error goes up. But if we're relying on that Holy Ghost anointing, He will ring a warning in our hearts, and alert us to those things that are trying to sneak by us. Thank God for an all-wise and all-knowing Comforter, who is our teacher!

- John 14:26, ***But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.***

All right, let's move on now. This quote is from *The New Testament Conversions* by Rev. G.H. Gerberding. It's published by the Lutheran Publication Society of Philadelphia, PA. It is taken from pages 21-23.

The nature and necessity of this change... Who needs this change? The self-evident answer certainly is: all who are not in a converted state: that is, all who do not have the elements or evidences of the new life in them. In other words, all who do not have in their hearts true penitence for sin, and true faith in Christ. Wherever we find true penitence for sin, and true faith in Christ. Wherever we find true penitence and true faith, there we find a converted person; and, conversely, where these elements of the new life are wanting, there is an unconverted sinner. [Note: This is all very good so far.]

Now, if we look for these elementary principles of the new life, we find that there are numbers of children and youth of Christian parents, who certainly possess them. From their earliest recollection,

these young disciples hated and sorrowed over their sins. From tenderest childhood, they trust in and loved the dear Saviour. They cannot think of a time when they did not love Him. These are children of Covenant. They were consecrated and given to the Savior in tender infancy.

We're going to interrupt the flow of the text for just a moment. Watch out, now. Those last two words, "tender infancy", are a first clue as to what he was taught from a previous denomination. Now watch out for the errors which will now proceed from the doctrine of infant baptism. Remember: an infant does not have conviction of sins, knows nothing of repentance, nor has any knowledge of the five simple steps to the GENUINE born again experience. You will now be seeing Scriptures being taken out of context (although he doesn't give the references). I'm going to give you these references now, before we get there, so you can see what the Word of God has to say for itself.

- John 3:5, ***Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.***
- John 15:3, ***Now ye are clean through the word which I have spoken unto you.***
- 1 Cor. 12:13, ***For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.***
- Titus 3:5, ***Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost;***

All right, let's continue on with the passage from our theologian's book.

Believing parents had them carried [i.e. because they were INFANTS] to the baptismal font, where, with "the washing of regeneration," "the washing of water by the Word", they were "born of water and of the Spirit" in that "baptism into Christ". This was, to them, the birth, i.e. the feeble beginning of new life.

I need to break in here again. Let me remind you that an infant, as described here, has NO CHOICE in what the parents are deciding to do for them. An infant has no knowledge of sin, which comes by learning God's Word, which clearly details what sin really is. 1 John 3:4 tells us, ***Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law.*** Romans 3:20 explains, ***Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin.*** Infants are blinded to what sin is, and as to what the consequences of sin are. Therefore, there is no conviction of sin, which is essential to genuine conversion. There's a reason that I'm bringing this to your attention: our theologian will shortly bring up conversion, and discuss who needs it and who does not. Once again, I want to give you some Scriptures before we continue quoting our theologian's book.

- Matthew 13:15, ***For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them.***
- Matthew 18:3, ***And said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.***
- Mark 4:12, ***That seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and their sins should be forgiven them.***
- Acts 3:19, ***Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord;***

These Scriptures show the importance of conversion. Until we come to the age of accountability (i.e. the age where we know right from wrong), we are described by the Lord Jesus as being blind. This is recorded in these passages:

- Leviticus 4:1-3, ***And the Lord spake unto Moses, saying, [2] Speak unto the children of Israel, saying, If a soul shall sin through ignorance against any of the commandments of the Lord concerning things which ought not to be done, and shall do against any of them: [3] If the priest that is anointed do sin according to the sin of the people; then let him bring for his sin, which he hath sinned, a young bullock without blemish unto the Lord for a sin offering.***
- John 9:39-41, ***And Jesus said, For judgment I am come into this world, that they which see not might see; and that they which see might be made blind. [40] And some of the Pharisees which were with him heard these words, and said unto him, Are we blind also? [41] Jesus said unto them, If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth.***
- John 15:22-24, ***If I had not come and spoken unto them, they had not had sin: but now they have no cloke for their sin. [23] He that hateth me hateth my Father also. [24] If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father.***
- Romans 3:20, ***Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin.***
- Romans 4:15, ***Because the law worketh wrath: for where no law is, there is no transgression.***
- Romans 5:13, ***(For until the law sin was in the world: but sin is not imputed when there is no law.***
- Romans 7:7-9, ***What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet. [8] But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead. [9] For I was alive without the law once: but when the commandment came, sin revived, and I died.***

This author (our theologian) is aware of these Scriptures, as we will soon see. Let's continue reading his text.

The germs of the new life then and there [i.e. when the infant was baptized] implanted by Christ's own ordinance, were afterwards carefully fostered by the Word of God and prayer. Among the earliest conscious lessons that they learned from pious parents, were lessons about Christ and salvation and eternal life. Their parents realized that the promise is not only to them, but also to their children of the Covenant.

He is quoting now from Acts 16:31, ***And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.*** This verse does NOT teach automatic salvation of the children because the parents got saved. They, also, must believe as the parents believed. In this context, we have the account of a convicted sinner: a jailor who cries out, "Sirs, what must I do to be saved?" He was convicted, then converted when HE repented and trusted Christ to forgive him, and to cleanse him from his sins.

Here's another statement from our theologian's book:

They belong to Christ since the day of their baptism.

That statement is NOT TRUE! The Lord Jesus came to call sinners to repentance.

- Matthew 9:13, ***But go ye and learn what that meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance.***
- Mark 1:15, ***And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.***
- Acts 3:19, ***Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord;***
- Acts 17:30-31, ***And the times of this ignorance God winked at; but now commandeth all men every where to repent: [31] Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.***
- Acts 20:21, ***Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ.***

Secondly, salvation comes from believing on the Lord Jesus Christ.

- Mark 1:15, ***And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.***
- Acts 16:31, ***And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.***
- Acts 20:21, ***Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ.***

Third, a repenting sinner must call on the name of the Lord Jesus Christ to be saved.

- Acts 2:21, ***And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved.***
- Romans 10:13, ***For whosoever shall call upon the name of the Lord shall be saved.***

Fourth, a sinner must receive Christ into his heart, in order be saved from his/her sins.

- John 1:12, ***But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name:***

Fifth, the repenting sinner must confess Christ openly as their Savior.

- Romans 10:9-10, ***That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. [10] For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.***

An infant cannot, and does not, do these things. Only those who have come to the age of accountability for their sins can make this choice, and have the capability to carry it out.

Here's another statement from our theologian's book:

Such children, and the youth, and adults who grow from such childhood, need no conversion.

Holy horrors!!!

Did you see all who are included? Children, youth and adults. That's a lie! Here are some Scriptures that will make this clear.

- Matthew 13:15, ***For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them.***
- Matthew 18:3, ***And said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.***
- Mark 4:12, ***That seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and their sins should be forgiven them.***
- Luke 13:5, ***I tell you, Nay: but, except ye repent, ye shall all likewise perish.***
- Acts 3:19, ***Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord;***

You will see how false this doctrine is, as we examine the following statements.

Not all who are baptized remain true to their baptismal covenant. Largely on account of unscriptural notions and theories indicated above, many will lose or throw away the grace conferred in baptism. They become prodigal sons, wanderers from their Father's home and protecting care. All such need conversion.

A person can't throw away what they don't have! In these statements, the author is saying that only those who backslide and become prodigals need to be converted. We just quoted some statements by the Lord Jesus (and others); for emphasis, one is worth repeating here.

- Matthew 18:3, ***And said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.***

This verse in itself reveals that ALL need to be converted. The other verses previously quoted substantiate this fact.

All right, let's look at one last quote from our theologian.

All such as have never been baptized, and know nothing of true repentance and living faith. We insist, our Lutheran Church insists, in all her standards, that all such must be converted, or they will be eternally lost.

These statements show us two things:

1. Their doctrine of Baptismal Regeneration
2. Their insistence of conversion or be eternally lost (for backsliders).

This strange mixture of truth and error is the devil's way of confusing the minds of those who are ignorant of the principle of using the context to interpret the text. In order to resolve this issue in a straightforward and clear manner, I will now show you that baptism alone does not save us from our sins. Scripture will show that repenting and believing are included WITH water baptism.

- Mark 16:15-16, ***And he said unto them, Go ye into all the world, and preach the gospel to every creature. [16] He that believeth and is baptized shall be saved; but he that believeth not shall be damned.***
- Acts 2:37-38, ***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? [38] Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.***

- Acts 8:36-38, ***And as they went on their way, they came unto a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptized? [37] And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. [38] And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him.***

What if a person does NOT repent, and still is baptized? Will they be saved anyway? The answer is a clear, “absolutely not”! Scripture shows us such a person in Acts 8:12.

- Acts 8:9-13, ***But there was a certain man, called Simon, which beforetime in the same city used sorcery, and bewitched the people of Samaria, giving out that himself was some great one: [10] To whom they all gave heed, from the least to the greatest, saying, This man is the great power of God. [11] And to him they had regard, because that of long time he had bewitched them with sorceries. [12] But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women. [13] Then Simon himself believed also: and when he was baptized, he continued with Philip, and wondered, beholding the miracles and signs which were done.***

It would be great if the story ended there, and that was all the detail to it. But Simon had some heart issues. In his baptism, he went in as a dry sinner, and came up as a wet sinner. By the Spirit, the Apostle Peter recognized that Simon’s business of repentance was unfinished. A little matter of lust for power revealed the man’s heart. Let’s continue reading Simon’s story.

- Acts 8:18-24, ***And when Simon saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money, [19] Saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost. [20] But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money. [21] Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God. [22] Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee. [23] For I perceive that thou art in the gall of bitterness, and in the bond of iniquity. [24] Then answered Simon, and said, Pray ye to the Lord for me, that none of these things which ye have spoken come upon me.***

So you can see that water baptism alone does not save.

The Baptism of the Holy Spirit

There are people who read about the baptism in the Holy Spirit in the Scriptures, and recognize the importance of this after-the-new-birth experience. Many will turn to their preachers or teachers for more illumination about it. Sad to say, there are those leaders who seem to be allergic to the baptism of the Holy Spirit. Let’s follow the logic of their teachings. (Note: Logic doesn’t necessarily make a teaching correct, especially if it contradicts the correct interpretation of Scripture.)

First, they’ll quote this Scripture to their people:

- 1 Cor. 12:13, ***For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.***

They say that the baptism of the Holy Spirit is when we are born again. That is to say, there is no more of the Holy Spirit that we can receive, since God doesn't divvy out pieces and chunks of the Holy Spirit at different intervals of our Christian life.

Does this reasoning sound logical and persuasive? Yes, it can be very persuasive. As a fisherman might say, this track of logic has caused many to swallow this doctrine, hook, line and sinker. But is this logic rightly dividing the Word of God? Is it sound exposition of the context this verse is found in? No, it isn't sound at all. The context speaks of being baptized into the body of Christ, and has nothing at all to do with the baptism in the Holy Ghost.

You see, the baptism in the Holy Ghost is an enduing of power from Heaven. It gives us boldness to witness for the Lord Jesus, and is a help in soul winning. We read about this in the following Scriptures:

- 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.***
- Luke 24:49, ***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.***

If we already have the baptism in the Holy Ghost when we are born again, why does the Lord Jesus tell us to ASK for what we are already supposed to have?

- Luke 11:13, ***If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?***

In Acts 8, we read about Philip preaching to the Samaritan church.

- Acts 8:5-8, ***Then Philip went down to the city of Samaria, and preached Christ unto them. [6] And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did. [7] For unclean spirits, crying with loud voice, came out of many that were possessed with them: and many taken with palsies, and that were lame, were healed. [8] And there was great joy in that city.***

They had great joy, because there IS great joy in salvation.

- Psalm 51:12, ***Restore unto me the joy of thy salvation; and uphold me with thy free spirit.***
- Acts 8:39, ***And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing.***

Now, watch very carefully as we continue reading about the Samaritan church, and the response of the headquarters church in Jerusalem.

- Acts 8:14-17, ***Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: [15] Who, when they were come down, prayed for them, that they might receive the Holy Ghost: [16] (For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.) [17] Then laid they their hands on them, and they received the Holy Ghost.***

Notice that Peter and John came down, and at an event separate from their salvation, prayed for them to receive the Holy Ghost. Once the apostles laid hands on them and prayed, the Holy Ghost came upon them... except for one person, named Simon the Sorcerer. He was still left out in the cold. Simon, being a good businessman, so to speak, thought he saw an opportunity here.

- Acts 8:18-24, ***And when Simon saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money, [19] Saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost. [20] But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money. [21] Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God. [22] Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee. [23] For I perceive that thou art in the gall of bitterness, and in the bond of iniquity. [24] Then answered Simon, and said, Pray ye to the Lord for me, that none of these things which ye have spoken come upon me.***

Simon's enticing and bargaining with these men of God failed. He had wanted to be Spirit-filled too, but went about it in the wrong way. But this all raises a question: How did Simon know these other believers were filled with the Spirit? There must have been some evidence of some sort, a demonstration of their being baptized.

Did you notice how Peter and John responded to Simon's money deal? They turned him down flat, and reproved him for trying to buy the gift of God with money. The Holy Ghost is not for sale – He is a Gift to us!

Next, they told him that his heart was not right in the sight of God. That's why he couldn't get the baptism of the Spirit. The Holy Ghost will not come upon unclean people ("upon", as noted in verse 16 above).

When we receive the Holy Ghost baptism, He comes upon us, enduing us with power from on high. Then we can be witnesses for Christ, and have power to overcome sin and temptation. Now, if this is a new revelation to you, please check the following Scriptures on the baptism in the Holy Ghost. In each instance, the word *upon* or *on* is used, and NOT the word *in*, which is used when we get saved.

"In"

- Romans 8:9-11, ***But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his. [10] And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness. [11] But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.***
- Galatians 4:6, ***And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.***
- 1 Peter 1:11, ***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.***

"Upon" – baptism of the Holy Ghost

- Matthew 3:16, ***And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him:***
- Luke 3:22, ***And the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased.***

- Luke 4:18, *The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,*
- Luke 24:49, *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.*
- 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 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: [18] And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy:*
- Acts 8:14-17, *Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: [15] Who, when they were come down, prayed for them, that they might receive the Holy Ghost: [16] (For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.) [17] Then laid they their hands on them, and they received the Holy Ghost.*
- Acts 9:17, *And Ananias went his way, and entered into the house; and putting his hands on him said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost.*
- Acts 10:44, *While Peter yet spake these words, the Holy Ghost fell on all them which heard the word.*
- Acts 11:15, *And as I began to speak, the Holy Ghost fell on them, as on us at the beginning.*
- Acts 19:6, *And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied.*

If these people are right, who claim that we are baptized in the Spirit when we get saved, then why does the Apostle Paul have this conversation with the men in Ephesus?

- Acts 19:1-6, *And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus: and finding certain disciples, [2] He said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost. [3] And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism. [4] Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus. [5] When they heard this, they were baptized in the name of the Lord Jesus. [6] And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied.*

Paul's question ("Have ye received the Holy Ghost since ye believed?") reveals 4 facts about the Holy Spirit.

1. He is to be received.

2. He is to be received BY BELIEVERS.
3. There IS a baptism in the Holy Ghost to be received.
4. He is to be received AFTER we become believers, and not WHEN we are saved.

This is what happened on the day of Pentecost. In the upper room, the 120 people were already believers. The Samaritans that we studied a few pages ago were already believers. Then there's Saul of Tarsus.

- Acts 9:17, ***And Ananias went his way, and entered into the house; and putting his hands on him said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost.***

Paul probably had already become a believer, because Ananias called him "Brother Saul". But it is obvious that, at that time, he had not yet received the baptism of the Spirit. But once Ananias laid hands on him and prayed, Saul received.

In summary, we've looked at an argument that sounds logical and sensible, but is unscriptural. That argument is that God does not divvy out His Spirit piece-meal, or in broken doses. We have but to look at the outpouring of the Spirit on the day of Pentecost, to see that 120 people at one time received the baptism of the Holy Ghost, recorded in acts 2:4. But then, in Acts 4:31, they received a "second helping" of the Holy Ghost. Let's read these two accounts.

- Acts 2:4, ***And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.***
- Acts 4:31, ***And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness.***

We're all familiar with the concept of a down payment. Sometimes it's called "earnest money", or "the earnest". This is a portion of the total owed, which shows that the buyer is serious about completing the transaction. The Bible tells us that God Himself has made a down payment to us, in the form of the Holy Spirit.

- Ephes. 1:12-14, ***That we should be to the praise of his glory, who first trusted in Christ. [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, [14] Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.***

It only stands to reason that, where there is a down payment, the payment of the balance is to follow. Since we have the earnest of the Holy Spirit, we know that there is still more of His anointing and empowerment to come. As evidence of this, we have these Scriptures:

- Luke 11:13, ***If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?*** [Notice that the Lord Jesus says we are to ASK for the Holy Spirit. He wouldn't have told us to ask for what we already have. This statement contradicts the doctrine taught in some denominations: that at the time of salvation, we receive all of the Holy Spirit that we're ever going to receive. That is simply untrue.]
- Acts 4:29-31, ***And now, Lord, behold their threatenings: and grant unto thy servants, that with all boldness they may speak thy word, [30] By stretching forth thine hand to heal; and that signs and wonders may be done by the name of thy holy child Jesus.***

[31] And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness.

- Acts 8:14-17, **Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: [15] Who, when they were come down, prayed for them, that they might receive the Holy Ghost: [16] (For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.) [17] Then laid they their hands on them, and they received the Holy Ghost.**
- Acts 19:2-6, **He said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost. [3] And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism. [4] Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus. [5] When they heard this, they were baptized in the name of the Lord Jesus. [6] And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied.**

As we wrap up this chapter, I want to state once again that this law of context is as important as the vital organs of our body are. The context is then likened to our whole body, and each organ is likened to the key words in the text. As any vital organ needs the rest of the body to remain alive and function properly, so the context is needed to make the text function as it ought to. The text is illuminated by the context.

Therefore, we should not accept any explanation to a subject if it contradicts the text, or does not harmonize with the context. In violation of this rule, a certain denomination takes Matt. 18:17 to mean that their church leaders' doctrinal decisions are infallible. However, making claims doesn't make a fable into a fact.

- Matthew 18:17, **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.**

How does the law of context apply to the Psalms, Proverbs and Ecclesiastes? In cases like these, context does not apply. Why? Because for the most part, these verses are axioms, mottos, or terse short sayings, which are unrelated to each other. Some expositors call them "separate maxims which have no connection one to another, nor do they need to."

We'll close this chapter with this illustration.

- Matthew 24:29-30, **Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: [30] And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.**

In this verse, our Savior gives the chronology of the great tribulation, in relation to the second phase of His second coming. The post-tribulation teachers say that Christ doesn't come until after the great tribulation is over, using these two verses as their proof. Sadly, they're not even considering the context of the prophesy of Christ in the entire 24th chapter of Matthew.

- Matthew 24:1-51, **And Jesus went out, and departed from the temple: and his disciples came to him for to shew him the buildings of the temple. [2] And Jesus said unto**

them, See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down. [3] And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world? [4] And Jesus answered and said unto them, Take heed that no man deceive you. [5] For many shall come in my name, saying, I am Christ; and shall deceive many. [6] And ye shall hear of wars and rumours of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet. [7] For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places. [8] All these are the beginning of sorrows. [9] Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake. [10] And then shall many be offended, and shall betray one another, and shall hate one another. [11] And many false prophets shall rise, and shall deceive many. [12] And because iniquity shall abound, the love of many shall wax cold. [13] But he that shall endure unto the end, the same shall be saved. [14] And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come. [15] When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:) [16] Then let them which be in Judaea flee into the mountains: [17] Let him which is on the housetop not come down to take any thing out of his house: [18] Neither let him which is in the field return back to take his clothes. [19] And woe unto them that are with child, and to them that give suck in those days! [20] But pray ye that your flight be not in the winter, neither on the sabbath day: [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. [22] And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened. [23] Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. [24] For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. [25] Behold, I have told you before. [26] Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not. [27] For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be. [28] For wheresoever the carcase is, there will the eagles be gathered together. [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: [30] And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. [31] And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other. [32] Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: [33] So likewise ye, when ye shall see all these things, know that it is near, even at the doors. [34] Verily I say unto you, This generation shall not pass, till all these things be fulfilled. [35] Heaven and earth shall pass away, but my words shall not pass away. [36] But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only. [37] But as the days of Noe were, so shall also the coming of the Son of man be. [38] For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, [39] And knew not until the flood came, and took them

all away; so shall also the coming of the Son of man be. [40] Then shall two be in the field; the one shall be taken, and the other left. [41] Two women shall be grinding at the mill; the one shall be taken, and the other left. [42] Watch therefore: for ye know not what hour your Lord doth come. [43] But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. [44] Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh. [45] Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? [46] Blessed is that servant, whom his lord when he cometh shall find so doing. [47] Verily I say unto you, That he shall make him ruler over all his goods. [48] But and if that evil servant shall say in his heart, My lord delayeth his coming; [49] And shall begin to smite his fellowservants, and to eat and drink with the drunken; [50] The lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, [51] And shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth.

In the context of this passage, Christ is *lamenting* over Jerusalem and His chosen people, who have rejected Him as being their true Messiah. Verses 29-30 relate strictly to the nation of Israel, and not to the church and Christ's coming to us *before* the tribulation. This part of the passage does show that Christ will come to the nation of Israel, after the tribulation has mostly completed its 7-year time span. He will come to rescue them from their total destruction at the hands of the antichrist and his armies.



Akron Shalom Bible College

Homework questions for the course on
**KEYS TO OPEN ALMIGHTY GOD'S
TREASURE CHEST, THE BIBLE**

Lesson 3

1. Why should the Bible be studied as a whole? Give Scripture references.
2. The complete Bible came directly from _____. It possesses a remarkable _____.
3. Why should we compare Scripture with other Scripture references?
4. What does Isaiah 1:1-3 tell us about the Bible?
5. What does Revelation 1:1 reveal?
6. Why must we study the Bible as a whole, instead of taking a Scripture verse out of context?
7. What is the infallible rule of interpreting Scripture?
8. Chapter and verse divisions were man-made.
 - a) The Old Testament was divided up this way by _____ in A.D. 220. (Rabbi _____ 1430)
 - b) The New Testament by _____ into 1200 chapter divisions
 - c) The verse divisions were begun by _____ in 1551, and completed in 1555.
 - d) The dates at the top of the pages in many Bibles, or at the beginning of chapters, were calculated by _____ from 1581 to 1656.
9. Why were chapter headings added to the Bible?
10. What is the Hebrew for Bible, and what does it mean in English?
11. Describe the Bible as a progressive revelation.

“Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.” – 2 Tim. 2:15

Lesson 4



Section 4-1

Key #8 – Let the Bible Be Its Own Interpreter

We must let the Bible explain the Bible. We touched on this key a little earlier in a previous lesson.

- Daniel 7:16, *I came near unto one of them that stood by, and asked him the truth of all this. So he told me, and made me know the interpretation of the things.*
- Matthew 1:23, *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.*
- Mark 5:41, *And he took the damsel by the hand, and said unto her, Talitha cumi; which is, being interpreted, Damsel, I say unto thee, arise.*
- Mark 15:22, *And they bring him unto the place Golgotha, which is, being interpreted, The place of a skull.*
- Mark 15:34, *And at the ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me?*
- John 1:38, *Then Jesus turned, and saw them following, and saith unto them, What seek ye? They said unto him, Rabbi, (which is to say, being interpreted, Master,) where dwellest thou?*
- John 1:41-42, *He first findeth his own brother Simon, and saith unto him, We have found the Messias, which is, being interpreted, the Christ. [42] And he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon the son of Jona: thou shalt be called Cephas, which is by interpretation, A stone.*
- John 9:7, *And said unto him, Go, wash in the pool of Siloam, (which is by interpretation, Sent.) He went his way therefore, and washed, and came seeing.*
- Acts 4:36, *And Joses, who by the apostles was surnamed Barnabas, (which is, being interpreted, The son of consolation,) a Levite, and of the country of Cyprus,*
- Acts 9:36, *Now there was at Joppa a certain disciple named Tabitha, which by interpretation is called Dorcas: this woman was full of good works and almsdeeds which she did.*
- Rev. 12:9, *And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.*

With this concept in mind, let's begin to look at some examples of how to apply this principle.

The Tree of Life

Whatever happened to The Tree of Life, which was in the Garden of Eden? God has established a very unique way of presenting divine truth. He does not place all his eggs in one basket (i.e. put all the answers in one place). So we must do what the Lord Jesus commanded in John 5:39, when He gave us this divine search warrant:

- John 5:39, ***Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me.***

So, when we search the Scriptures for the answer for the location of the Tree of Life, we find our answer in Revelation 2:7.

- Rev. 2:7, ***He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.***

So it's in Paradise. But where is Paradise?

- 2 Cor. 12:2-4, ***I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth;) such an one caught up to the third heaven. [3] And I knew such a man, (whether in the body, or out of the body, I cannot tell: God knoweth;) [4] How that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter.***

In a previous lesson, we studied the Hebrew and Greek words used for heaven. Just as a quick review, here are some of them again:

- Hebrew 7834, Strong's **shachaq**, *shakh'-ak*; from Hebrew 7833 (shachaq); a *powder* (as *beaten* small); by analogy a thin *vapor*, by extensive the *firmament* :- cloud, small dust, heaven, sky. [This is where God's throne is.]
- Hebrew 8064, Strong's **shamayim**, *shaw-mah'-yim*; dual of an unused singular *shameh*, shaw-meh'; from an unused root meaning to *be lofty*, the *sky* (as *aloft*, the dual perhaps alluding to the visible arch in which the clouds move, as well as to the higher ether where the celestial bodies revolve) :- air, × astrologer, heaven (-s). [This is the atmospheric heavens]
- Hebrew 1534, Strong's **galgal**, *gal-gal'*; by reduplication from Hebrew 1556 (galal); a *wheel*, by analogy a *whirlwind*, also *dust* (as *whirled*) :- heaven, rolling thing, wheel. [This is the sun, the moon and starry heavens]
- Greek 3772, Strong's **ouranos**, *oo-ran-os'*; perhaps from the same as Greek 3735 (oros) (through the idea of *elevation*); the *sky*, by extension *heaven* (as the abode of God); by implication *happiness, power, eternity*, specially the *Gospel (Christianity)* :- air, heaven ([-ly]), sky.
- Greek 2032, Strong's **epouranios**, *ep-oo-ran'-ee-os*; from Greek 1909 (epi) and Greek 3772 (ouranos); *above the sky* :- celestial, (in) heaven (-ly), high.
- Greek 3321, Strong's **mesouranema**, *mes-oo-ran'-ay-mah*; from a presumed compound of Greek 3319 (mesos) and Greek 3772 (ouranos); *mid-sky* :- midst of heaven.

Life After Death

The Sadducees taught that there is no life after death. (That's why they're so *sad, you see?*) This very same teaching is advocated by atheists, and a number of the cults. They say that when a person dies, it's the same way a dog dies – that's the end of it, there is no more. This is just wishful thinking. God's Word doesn't support this error – that doctrine is a fable, a lie and a fallacy. Some even try to use Job 7:9 to support this belief.

- Job 7:9, ***As the cloud is consumed and vanisheth away: so he that goeth down to the grave shall come up no more.***

In the King James Version, the word “more” is in italics. This means that the translators added the word to try to clarify the sentence. But that was not in the original text, so we really don't know what the final end of the sentence is. There is no way, then, that anyone can use this verse as their proof.

Secondly, if the interpretation is not in line with the rest of the Scriptures in the Bible, the words added by the translators have to be false. So what do the Scriptures actually teach about the resurrection of the dead?

- Job 19:25-27, ***For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth: [26] And though after my skin worms destroy this body, yet in my flesh shall I see God: [27] Whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me.***
- Psalm 17:15, ***As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness.***
- Psalm 65:2, ***O thou that hearest prayer, unto thee shall all flesh come.***
- Psalm 71:20, ***Thou, which hast shewed me great and sore troubles, shalt quicken me again, and shalt bring me up again from the depths of the earth.***
- Isaiah 26:19, ***Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead.***
- Daniel 12:2, ***And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.***
- Hosea 13:14, ***I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction: repentance shall be hid from mine eyes.***
- Matthew 27:52-53, ***And the graves were opened; and many bodies of the saints which slept arose, [53] And came out of the graves after his resurrection, and went into the holy city, and appeared unto many.***
- John 11:41-44, ***Then they took away the stone from the place where the dead was laid. And Jesus lifted up his eyes, and said, Father, I thank thee that thou hast heard me. [42] And I knew that thou hearest me always: but because of the people which stand by I said it, that they may believe that thou hast sent me. [43] And when he thus had spoken, he cried with a loud voice, Lazarus, come forth. [44] And he that was dead came forth, bound hand and foot with graveclothes: and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go.***

- 1 Cor. 15:12-23, **Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? [13] But if there be no resurrection of the dead, then is Christ not risen: [14] And if Christ be not risen, then is our preaching vain, and your faith is also vain. [15] Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not. [16] For if the dead rise not, then is not Christ raised: [17] And if Christ be not raised, your faith is vain; ye are yet in your sins. [18] Then they also which are fallen asleep in Christ are perished. [19] If in this life only we have hope in Christ, we are of all men most miserable. [20] But now is Christ risen from the dead, and become the firstfruits of them that slept. [21] For since by man came death, by man came also the resurrection of the dead. [22] For as in Adam all die, even so in Christ shall all be made alive. [23] But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming.**
- 1 Thes. 4:16-17, **For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: [17] Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.**

The Original Creation

When God originally created Earth, did He create it a big mess?

- Genesis 1:2, **And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.**

No, this is not the way that God originally created the earth. It was created perfect, beautiful, and inhabitable. Lucifer and his angels had this earth as their first dwelling place. When he and his angels rebelled against God, ascending up to heaven from this earth in order to attempt to dethrone Almighty God, they got booted out of heaven like greased lightning. The Lord Jesus was witness to this ejection, as recorded in Luke.

- Luke 10:18, **And he said unto them, I beheld Satan as lightning fall from heaven.**

God then brought judgment upon the earth, the same as He did in Noah's generation. God told Adam to replenish the earth, and later told Noah to replenish the earth.

- Genesis 1:28, **And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.**
- Genesis 9:1, **And God blessed Noah and his sons, and said unto them, Be fruitful, and multiply, and replenish the earth.**

If you replenish your cupboards or pantry, you are re-supplying them. In both of these Scriptures, God is telling them to re-people the earth. The second order to do so helps explain the why of the first order, which God gave to Adam and Eve. (Notice: that WASN'T Adam and Steve.)

- Job 38:4-7, **Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding. [5] Who hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it? [6] Whereupon are the foundations thereof fastened? or who laid the corner stone thereof; [7] When the morning stars sang together, and all the sons of God shouted for joy?**

This Scripture from Job tells us that the angels shouted for joy when they saw the creation of the earth. Here are other supporting Scriptures, to show that the earth was originally created beautiful (i.e. not a mess):

- Deut. 32:4, ***He is the Rock, his work is perfect: for all his ways are judgment: a God of truth and without iniquity, just and right is he.***
- Psalm 136:5, ***To him that by wisdom made the heavens: for his mercy endureth for ever.***
- Proverbs 3:19, ***The Lord by wisdom hath founded the earth; by understanding hath he established the heavens.***
- Eccles. 3:11, ***He hath made every thing beautiful in his time: also he hath set the world in their heart, so that no man can find out the work that God maketh from the beginning to the end.***
- Isaiah 45:18, ***For thus saith the Lord that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain [i.e. not a mess], he formed it to be inhabited: I am the Lord; and there is none else.***
- Jeremiah 51:15, ***He hath made the earth by his power, he hath established the world by his wisdom, and hath stretched out the heaven by his understanding.***

There you have it. Repeated confirmation in Scripture that God created everything complete, beautiful and inhabitable from the very beginning. This comparing Scripture with Scripture, letting the Bible interpret the Bible, provides sufficient evidence to establish our premise that God did not make a mess of everything when He first made the earth.

The Parable of the Sower

Notice in this passage how the Lord Jesus first told the parable, and also interpreted it to His disciples.

- The story: Matthew 13:3-8, ***And he spake many things unto them in parables, saying, Behold, a sower went forth to sow; [4] And when he sowed, some seeds fell by the way side, and the fowls came and devoured them up: [5] Some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth: [6] And when the sun was up, they were scorched; and because they had no root, they withered away. [7] And some fell among thorns; and the thorns sprung up, and choked them: [8] But other fell into good ground, and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold.***
- The interpretation: Matthew 13:18-23, ***Hear ye therefore the parable of the sower. [19] When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he which received seed by the way side. [20] But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it; [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. [22] He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful. [23] But he that received seed into the good ground is he that heareth the word, and understandeth it;***

which also beareth fruit, and bringeth forth, some an hundredfold, some sixty, some thirty.

The Parable of the Wheat and the Tares

Jesus told this parable, and once again, had to explain it to his disciples, who weren't understanding it.

- The story: Matthew 13:24-30, ***Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field: [25] But while men slept, his enemy came and sowed tares among the wheat, and went his way. [26] But when the blade was sprung up, and brought forth fruit, then appeared the tares also. [27] So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? [28] He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? [29] But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. [30] Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.***
- The interpretation: Matthew 13:36-43, ***Then Jesus sent the multitude away, and went into the house: and his disciples came unto him, saying, Declare unto us the parable of the tares of the field. [37] He answered and said unto them, He that soweth the good seed is the Son of man; [38] The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; [39] The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. [40] As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. [41] The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; [42] And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. [43] Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.***

Keeping the Sabbath

The Seventh Day Adventists claim that it is imperative that all Christians observe and keep the Sabbath Day, according to Jewish law. If all do not, then they have broken one of the 10 Commandments. They are therefore guilty of disobedience and transgressing the laws of God, and will be damned for doing so. Also, they will be taking the Mark of the Beast, and doomed for hell. [At the time of this writing, the mark is not here yet, because the beast is not here yet.] They use this ploy as a gimmick to get babes in Christ, unlearned, and/or unstable Christians to join their group.

When we let the Bible explain and interpret the Bible, we can avoid confrontations and unnecessary arguments. (God's word discourages us from getting involved in such things.)

- 1 Tim. 1:7-9, ***Desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm. [8] But we know that the law is good, if a man use it lawfully; [9] Knowing this, that the law is not made for a righteous man, but for the lawless and***

disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers,

- Titus 3:9, **But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.**

Now, let's look at what the Bible has to say about this subject. We'll start with a conversation between the Lord Jesus, and a certain young man.

- Matthew 19:16-22, **And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life? [17] And he said unto him, Why callest thou me good? there is none good but one, that is, God: [now notice how the Lord Jesus answers his question.] but if thou wilt enter into life, keep the commandments. [18] He saith unto him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, [19] Honour thy father and thy mother: and, Thou shalt love thy neighbour as thyself. [20] The young man saith unto him, All these things have I kept from my youth up: what lack I yet? [21] Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me. [22] But when the young man heard that saying, he went away sorrowful: for he had great possessions.**

What's missing here? If the 4th commandment is as important as the Seventh Day Adventists claim, why did the Lord Jesus omit it? (This is recorded in the following locations, as well.)

- Mark 10:17-19, **And when he was gone forth into the way, there came one running, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life? [18] And Jesus said unto him, Why callest thou me good? there is none good but one, that is, God. [19] Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honour thy father and mother.**
- Luke 18:18-20, **And a certain ruler asked him, saying, Good Master, what shall I do to inherit eternal life? [19] And Jesus said unto him, Why callest thou me good? none is good, save one, that is, God. [20] Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honour thy father and thy mother.**

New Testament Scripture records a number of things happening on the FIRST day of the week.

- John 20:19, **Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you.**
- Acts 20:7, **And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight.**
- 1 Cor. 16:2, **Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come.**
- Col. 2:16, **Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days:**

Here are some Scriptures that describe the New Covenant, under which Christians are now living.

- Hebrews 8:8, ***For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah:***
- Hebrews 8:13, ***In that he saith, A new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away.***
- Matthew 26:28, ***For this is my blood of the new testament, which is shed for many for the remission of sins.***
- Luke 22:20, ***Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you.***
- 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.***
- Hebrews 12:24, ***And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel.***
- Col. 2:16, ***Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days:***

We are now living in the sunshine, and not in the shadows!

- Hebrews 10:1, ***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.***

It was on the *first* day that the risen Lord Jesus spoke to the Apostle John in Revelation. We have a new designation for the *first* day of the week for worshipping the Lord.

- Rev. 1:10, ***I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet,***

It was on the *first* day that the Lord Jesus Christ rose from the dead.

- Matthew 28:1, ***In the end of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre.***
- Mark 16:2, ***And very early in the morning the first day of the week, they came unto the sepulchre at the rising of the sun.***
- Luke 24:36, ***And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace be unto you.***
- John 20:19, ***Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you.***

This is prophetic. In 2 Old Testament Scriptures, it is on the first and eighth day that the saints gathered to worship.

- Leviticus 23:39, ***Also in the fifteenth day of the seventh month, when ye have gathered in the fruit of the land, ye shall keep a feast unto the Lord seven days: on the first day shall be a sabbath, and on the eighth day shall be a sabbath.***

- Ezekiel 43:27, ***And when these days are expired, it shall be, that upon the eighth day, and so forward, the priests shall make your burnt offerings upon the altar, and your peace offerings; and I will accept you, saith the Lord God.***

The Sabbath was given specifically to the dear Jewish people to observe.

- Exodus 16:29, ***See, for that the Lord hath given you the sabbath, therefore he giveth you on the sixth day the bread of two days; abide ye every man in his place, let no man go out of his place on the seventh day.***
- Mark 2:27, ***And he said unto them, The sabbath was made for man, and not man for the sabbath:***
- Exodus 16:23-29, ***And he said unto them, This is that which the Lord hath said, To morrow is the rest of the holy sabbath unto the Lord: bake that which ye will bake to day, and seethe that ye will seethe; and that which remaineth over lay up for you to be kept until the morning. [24] And they laid it up till the morning, as Moses bade: and it did not stink, neither was there any worm therein. [25] And Moses said, Eat that to day; for to day is a sabbath unto the Lord: to day ye shall not find it in the field. [26] Six days ye shall gather it; but on the seventh day, which is the sabbath, in it there shall be none. [27] And it came to pass, that there went out some of the people on the seventh day for to gather, and they found none. [28] And the Lord said unto Moses, How long refuse ye to keep my commandments and my laws? [29] See, for that the Lord hath given you the sabbath, therefore he giveth you on the sixth day the bread of two days; abide ye every man in his place, let no man go out of his place on the seventh day.***
- Exodus 23:12, ***Six days thou shalt do thy work, and on the seventh day thou shalt rest: that thine ox and thine ass may rest, and the son of thy handmaid, and the stranger, may be refreshed.***
- Exodus 31:13-17, ***Speak thou also unto the children of Israel, saying, Verily my sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you. [14] Ye shall keep the sabbath therefore; for it is holy unto you: every one that defileth it shall surely be put to death: for whosoever doeth any work therein, that soul shall be cut off from among his people. [15] Six days may work be done; but in the seventh is the sabbath of rest, holy to the Lord: whosoever doeth any work in the sabbath day, he shall surely be put to death. [16] Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, for a perpetual covenant. [17] It is a sign between me and the children of Israel for ever: for in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed.***
- Leviticus 26:2, ***Ye shall keep my sabbaths, and reverence my sanctuary: I am the Lord.***

The Holy Spirit knew that a religious organization would arise, and would capitalize on this Sabbath day commandment, and who would condemn and judge those who disagree with the tenants of their faith. That is why He wisely gave us these references, particularly Colossians 2:16 (which we'll review again here):

- Col. 2:16, ***Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days:***

The Great Whore Who Sits On Many Waters

- Rev. 17:1, ***And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will shew unto thee the judgment of the great whore that sitteth upon many waters:***

How can someone sit on water, much less many waters? Obviously, the language is figurative. What, then, does this mean? All we have to do is drop down to verse 15 for the interpretation. We'll also look at other verses to add clarification.

- Rev. 17:15, ***And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues.***
- Numbers 24:7, ***He shall pour the water out of his buckets, and his seed shall be in many waters, and his king shall be higher than Agag, and his kingdom shall be exalted.***
- 2 Samuel 22:5, ***When the waves of death compassed me, the floods of ungodly men made me afraid;***
- 2 Samuel 22:17, ***He sent from above, he took me; he drew me out of many waters;***
- Psalm 69:1-2, ***To chief Musician upon Shoshannim, A Psalm of David. Save me, O God; for the waters are come in unto my soul. [2] I sink in deep mire, where there is no standing: I am come into deep waters, where the floods overflow me.***
- Psalm 144:7, ***Send thine hand from above; rid me, and deliver me out of great waters, from the hand of strange children;***
- Isaiah 8:7, ***Now therefore, behold, the Lord bringeth up upon them the waters of the river, strong and many, even the king of Assyria, and all his glory: and he shall come up over all his channels, and go over all his banks:***
- Isaiah 17:13, ***The nations shall rush like the rushing of many waters: but God shall rebuke them, and they shall flee far off, and shall be chased as the chaff of the mountains before the wind, and like a rolling thing before the whirlwind.***
- Isaiah 28:2, ***Behold, the Lord hath a mighty and strong one, which as a tempest of hail and a destroying storm, as a flood of mighty waters overflowing, shall cast down to the earth with the hand.***
- Isaiah 28:17, ***Judgment also will I lay to the line, and righteousness to the plummet: and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place.***
- Amos 8:8, ***Shall not the land tremble for this, and every one mourn that dwelleth therein? and it shall rise up wholly as a flood; and it shall be cast out and drowned, as by the flood of Egypt.***
- Amos 9:5, ***And the Lord God of hosts is he that toucheth the land, and it shall melt, and all that dwell therein shall mourn: and it shall rise up wholly like a flood; and shall be drowned, as by the flood of Egypt.***

We can see that the Lord wisely selected the symbol of water, since it can be destructive and drown, or are unstable, etc.

Secondly, this woman also sits on a scarlet colored beast.

- Rev. 17:3, ***So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns.***

The interpretation to this figurative language is found beginning in verse 7.

- Rev. 17:7, ***And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns.***
 - a. Rev. 17:9, ***And here is the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth.***
 - b. Rev. 17:12, ***And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast.***
 - c. Rev. 17:18, ***And the woman which thou sawest is that great city, which reigneth over the kings of the earth.***
 - d. Rev. 18:2, ***And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.***

The beast who carries this whorish woman is symbolic language describing the antichrist. This antichrist will rule over the whole earth during the Great Tribulation, after the church has been translated to Heaven. He is described in the following passages:

- Rev. 13:1-4, ***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. [2] And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority. [3] And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast. [4] And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who is like unto the beast? who is able to make war with him?***
- Rev. 13:14-18, ***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. [15] 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. [16] 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: [17] 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. [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.***
- Rev. 14:9-11, ***And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, [10] The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: [11]***

And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.

- Rev. 15:2, ***And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God.***
- Rev. 16:2, ***And the first went, and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshipped his image.***
- Rev. 16:10, ***And the fifth angel poured out his vial upon the seat of the beast; and his kingdom was full of darkness; and they gnawed their tongues for pain,***
- Rev. 16:13, ***And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet.***
- Rev. 17:3, ***So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns.***

Now you can see how the Holy Spirit faithfully explains and interprets the meanings of each of these figures. Those of you who have had trouble understanding the book of Revelation, let me give you a helpful key: *God didn't give the book of Revelation to us to confuse us, but to illuminate us.* He uses symbolic language on purpose. The symbols in this book are interpreted either in Revelation, or elsewhere in the Bible.



Section 4-2	Key #9 – The Bible Must Be Interpreted In Light of the Time Factor
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The Holy Spirit uses several key words, to set forth the time factor involved in the interpretation of a given passage of Scripture. Some examples of these key words are *then* or *when*. The time element must be taken into consideration. For instance:

- Matthew 24:14, ***And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.***
- Matthew 24:16-21, ***Then let them which be in Judaea flee into the mountains: [17] Let him which is on the housetop not come down to take any thing out of his house: [18] Neither let him which is in the field return back to take his clothes. [19] And woe unto them that are with child, and to them that give suck in those days! [20] But pray ye that your flight be not in the winter, neither on the sabbath day: [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.***

- Matthew 24:23-24, ***Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. [24] For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect.***
- Matthew 24:30, ***And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.***
- Matthew 25:1-13, ***Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. [2] And five of them were wise, and five were foolish. [3] They that were foolish took their lamps, and took no oil with them: [4] But the wise took oil in their vessels with their lamps. [5] While the bridegroom tarried, they all slumbered and slept. [6] And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. [7] Then all those virgins arose, and trimmed their lamps. [8] And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. [9] But the wise answered, saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves. [10] And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut. [11] Afterward came also the other virgins, saying, Lord, Lord, open to us. [12] But he answered and said, Verily I say unto you, I know you not. [13] Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.***
- Luke 16:16, ***The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it.***

We can even see things change on either side of Christ's resurrection. Before He died, the Lord Jesus gave very specific instructions to the apostles.

- Matthew 10:5-6, ***These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: [6] But go rather to the lost sheep of the house of Israel.***

We see the principle at work, as outlined by the Apostle Paul:

- Romans 1:16, ***For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.***

After Christ's resurrection, and before His ascension into Heaven, He lifts the first restriction, and gives this command:

- Mark 16:15, ***And he said unto them, Go ye into all the world, and preach the gospel to every creature.***
- 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.***

Does Christ's instruction show partiality? No. The Jews are the custodians of the Scriptures. They had the foundational truths deeply imbedded into their hearts and minds. They were to be the first missionaries to the Gentiles. However, they were yet saved and born again, even though Christ Himself said:

- John 4:22, ***Ye worship ye know not what: we know what we worship: for salvation is of the Jews.***

That means that the *origin* of salvation is with the Jewish nation. They all knew about the necessity of a pure, innocent lamb to be a sacrifice for the sins of the people. This lamb would forfeit its life for the guilty sinner. This is the foundational truth in the supreme purpose of Christ's coming into the world: He was God's pure Lamb, Who would lay down His life as a sacrifice for the sins of the people.

The Jews were well-informed about God's laws and commandments regarding sin. They knew there are five separate categories of laws in the Bible. They had all the basics in order to evangelize the world. All they needed was the born again experience, and the baptism in the Holy Spirit in order to begin their ministry. There is a time factor here, which was necessary for them to become qualified to do the Lord's work. That's why the Lord Jesus gave them the command to tarry in Jerusalem.

- Luke 24:49, ***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.***
- Acts 2:1, ***And when the day of Pentecost was fully come, they were all with one accord in one place.***

There was a very specific time table as to the *when* of when the Lord Jesus would give His life as a ransom for us, on the cross of Calvary. Here are some Scriptures talking about this, and other things that will occur at a certain time.

- Jeremiah 30:7, ***Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble; but he shall be saved out of it.*** [This refers to the tribulation days, and the latter half of the period, which will be 42 months, or 3½ years.]
- Luke 19:11, ***And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear.***
- Luke 19:42-44, ***Saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. [43] For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, [44] And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation.***
- Luke 22:24, ***And there was also a strife among them, which of them should be accounted the greatest.***
- Luke 22:35-36, ***And he said unto them, When I sent you without purse, and scrip, and shoes, lacked ye any thing? And they said, Nothing. [36] Then said he unto them, But now, he that hath a purse, let him take it, and likewise his scrip: and he that hath no sword, let him sell his garment, and buy one.***
- John 2:4, ***Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come.***
- John 7:6-8, ***Then Jesus said unto them, My time is not yet come: but your time is always ready. [7] The world cannot hate you; but me it hateth, because I testify of it, that the works thereof are evil. [8] Go ye up unto this feast: I go not up yet unto this feast; for my time is not yet full come.***
- John 7:30, ***Then they sought to take him: but no man laid hands on him, because his hour was not yet come.***

- John 8:20, *These words spake Jesus in the treasury, as he taught in the temple: and no man laid hands on him; for his hour was not yet come.*
- John 12:23, *And Jesus answered them, saying, The hour is come, that the Son of man should be glorified.*
- John 12:27, *Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour.*
- John 13:1, *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.*
- John 17:1, *These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee:*
- 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: [18] And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy:*
- Romans 11:25-26, *For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. [26] And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob:*
- 2 Cor. 6:2, *(For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now is the accepted time; behold, now is the day of salvation.)*
- Galatians 4:4-5, *But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, [5] To redeem them that were under the law, that we might receive the adoption of sons.*
- 1 Tim. 4:1, *Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils;*
- 2 Tim. 3:1-5, *This know also, that in the last days perilous times shall come. [2] For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, [3] Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, [4] Traitors, heady, highminded, lovers of pleasures more than lovers of God; [5] Having a form of godliness, but denying the power thereof: from such turn away.*
- Hebrews 4:7, *Again, he limiteth a certain day, saying in David, To day, after so long a time; as it is said, To day if ye will hear his voice, harden not your hearts.*

As we wrap up the section on key #9, I want to talk just a little further about the original creation. In the original creation, God made everything perfect and beautiful. He is the All-wise and Almighty God, and He never made a mess out of His creation in the first stages and then have to redo everything.

- Isaiah 45:18, ***For thus saith the Lord that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited: I am the Lord; and there is none else.***
- Eccles. 3:11, ***He hath made every thing beautiful in his time: also he hath set the world in their heart, so that no man can find out the work that God maketh from the beginning to the end.***
- Deut. 32:4, ***He is the Rock, his work is perfect: for all his ways are judgment: a God of truth and without iniquity, just and right is he.***
- Jeremiah 10:12, ***He hath made the earth by his power, he hath established the world by his wisdom, and hath stretched out the heavens by his discretion.***
- Jeremiah 51:15, ***He hath made the earth by his power, he hath established the world by his wisdom, and hath stretched out the heaven by his understanding.***
- Proverbs 3:19, ***The Lord by wisdom hath founded the earth; by understanding hath he established the heavens.***

Now we'll compare two more Scriptures to see where we will see the messed up creation.

- Genesis 1:2, ***And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.***
- Jeremiah 4:23, ***I beheld the earth, and, lo, it was without form, and void; and the heavens, and they had no light.***

Why? Lucifer and his angels were the original custodians of the original creation. When they sinned by seeking to dethrone God, the Lord booted him and his angels out of Heaven.

- Isaiah 14:12-17, ***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! [13] For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: [14] I will ascend above the heights of the clouds; I will be like the most High. [15] Yet thou shalt be brought down to hell, to the sides of the pit. [16] They that see thee shall narrowly look upon thee, and consider thee, saying, Is this the man that made the earth to tremble, that did shake kingdoms; [17] That made the world as a wilderness, and destroyed the cities thereof; that opened not the house of his prisoners?***
- Ezekiel 28:2-19, ***Son of man, say unto the prince of Tyrus, Thus saith the Lord God; Because thine heart is lifted up, and thou hast said, I am a God, I sit in the seat of God, in the midst of the seas; yet thou art a man, and not God, though thou set thine heart as the heart of God: [3] Behold, thou art wiser than Daniel; there is no secret that they can hide from thee: [4] With thy wisdom and with thine understanding thou hast gotten thee riches, and hast gotten gold and silver into thy treasures: [5] By thy great wisdom and by thy traffick hast thou increased thy riches, and thine heart is lifted up because of thy riches: [6] Therefore thus saith the Lord God; Because thou hast set thine heart as the heart of God; [7] Behold, therefore I will bring strangers upon thee, the terrible of the nations: and they shall draw their swords against the beauty of thy wisdom, and they shall defile thy brightness. [8] They shall bring thee down to the pit, and thou shalt die the deaths of them that are slain in the midst of the seas. [9] Wilt thou yet say before him that slayeth thee, I am God? but thou shalt be a man, and no God, in the hand of him that slayeth thee. [10] Thou shalt die the deaths of the uncircumcised by the hand of strangers: for I have spoken it, saith the Lord***

God. [11] Moreover the word of the Lord came unto me, saying, [12] Son of man, take up a lamentation upon the king of Tyrus, and say unto him, Thus saith the Lord God; Thou sealest up the sum, full of wisdom, and perfect in beauty. [13] Thou hast been in Eden the garden of God; every precious stone was thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold: the workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created. [14] Thou art the anointed cherub that covereth; and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. [15] Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee. [16] By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned: therefore I will cast thee as profane out of the mountain of God: and I will destroy thee, O covering cherub, from the midst of the stones of fire. [17] Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness: I will cast thee to the ground, I will lay thee before kings, that they may behold thee. [18] Thou hast defiled thy sanctuaries by the multitude of thine iniquities, by the iniquity of thy traffick; therefore will I bring forth a fire from the midst of thee, it shall devour thee, and I will bring thee to ashes upon the earth in the sight of all them that behold thee. [19] All they that know thee among the people shall be astonished at thee: thou shalt be a terror, and never shalt thou be any more.

Then, the Almighty brought the first flood on the earth, to destroy satan's habitation. We get the clue of this, when we read the Lord's commission to Adam and Eve to *replenish* the earth. That key word describes the necessity of the earth to be re-peopled, after the Lord's work of renewing the earth after that flood. In order to get the best insight into this, we'll compare two Scriptures, both of which contain God's command to replenish the earth. The first was to Adam; the second to Noah, after the second great flood of the earth.

- Genesis 1:28, **And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.**
- Genesis 9:1, **And God blessed Noah and his sons, and said unto them, Be fruitful, and multiply, and replenish the earth.**

Was satan in the Garden of Eden? Yes, it's revealed in the Scriptures: Ezekiel 28:13, 31:9, 31:16, and 31:18. Note the context from Ezekiel 28:2-13:18, where God's judgment upon Lucifer's kingdom is revealed.

- Ezekiel 28:2-31:18, **Son of man, say unto the prince of Tyrus, Thus saith the Lord God; Because thine heart is lifted up, and thou hast said, I am a God, I sit in the seat of God, in the midst of the seas; yet thou art a man, and not God, though thou set thine heart as the heart of God: [3] Behold, thou art wiser than Daniel; there is no secret that they can hide from thee: [4] With thy wisdom and with thine understanding thou hast gotten thee riches, and hast gotten gold and silver into thy treasures: [5] By thy great wisdom and by thy traffick hast thou increased thy riches, and thine heart is lifted up because of thy riches: [6] Therefore thus saith the Lord God; Because thou hast set thine heart as the heart of God; [7] Behold, therefore I will bring strangers upon thee, the terrible of the nations: and they shall draw their swords against the beauty of thy wisdom, and they shall defile thy brightness. [8] They shall bring thee**

down to the pit, and thou shalt die the deaths of them that are slain in the midst of the seas. [9] Wilt thou yet say before him that slayeth thee, I am God? but thou shalt be a man, and no God, in the hand of him that slayeth thee. [10] Thou shalt die the deaths of the uncircumcised by the hand of strangers: for I have spoken it, saith the Lord God. [11] Moreover the word of the Lord came unto me, saying, [12] Son of man, take up a lamentation upon the king of Tyrus, and say unto him, Thus saith the Lord God; Thou sealest up the sum, full of wisdom, and perfect in beauty. [13] Thou hast been in Eden the garden of God; every precious stone was thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold: the workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created. [14] Thou art the anointed cherub that covereth; and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. [15] Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee. [16] By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned: therefore I will cast thee as profane out of the mountain of God: and I will destroy thee, O covering cherub, from the midst of the stones of fire. [17] Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness: I will cast thee to the ground, I will lay thee before kings, that they may behold thee. [18] Thou hast defiled thy sanctuaries by the multitude of thine iniquities, by the iniquity of thy traffick; therefore will I bring forth a fire from the midst of thee, it shall devour thee, and I will bring thee to ashes upon the earth in the sight of all them that behold thee. [19] All they that know thee among the people shall be astonished at thee: thou shalt be a terror, and never shalt thou be any more. [20] Again the word of the Lord came unto me, saying, [21] Son of man, set thy face against Zidon, and prophesy against it, [22] And say, Thus saith the Lord God; Behold, I am against thee, O Zidon; and I will be glorified in the midst of thee: and they shall know that I am the Lord, when I shall have executed judgments in her, and shall be sanctified in her. [23] For I will send into her pestilence, and blood into her street; and the wounded shall be judged in the midst of her by the sword upon her on every side; and they shall know that I am the Lord. [24] And there shall be no more a pricking brier unto the house of Israel, nor any grieving thorn of all that are round about them, that despised them; and they shall know that I am the Lord God. [25] Thus saith the Lord God; When I shall have gathered the house of Israel from the people among whom they are scattered, and shall be sanctified in them in the sight of the heathen, then shall they dwell in their land that I have given to my servant Jacob. [26] And they shall dwell safely therein, and shall build houses, and plant vineyards; yea, they shall dwell with confidence, when I have executed judgments upon all those that despise them round about them; and they shall know that I am the Lord their God. [29:1] In the tenth year, in the tenth month, in the twelfth day of the month, the word of the Lord came unto me, saying, [2] Son of man, set thy face against Pharaoh king of Egypt, and prophesy against him, and against all Egypt: [3] Speak, and say, Thus saith the Lord God; Behold, I am against thee, Pharaoh king of Egypt, the great dragon that lieth in the midst of his rivers, which hath said, My river is mine own, and I have made it for myself. [4] But I will put hooks in thy jaws, and I will cause the fish of thy rivers to stick unto thy scales, and I will bring thee up out of the midst of thy rivers, and all the fish of thy rivers shall stick unto thy scales. [5] And I will leave thee thrown into the wilderness, thee and all the fish of thy rivers: thou shalt fall upon the open fields; thou shalt not be brought together, nor gathered: I have given thee for meat to the beasts of the field and to the fowls of the heaven. [6] And all the

inhabitants of Egypt shall know that I am the Lord, because they have been a staff of reed to the house of Israel. [7] When they took hold of thee by thy hand, thou didst break, and rend all their shoulder: and when they leaned upon thee, thou brakest, and madest all their loins to be at a stand. [8] Therefore thus saith the Lord God; Behold, I will bring a sword upon thee, and cut off man and beast out of thee. [9] And the land of Egypt shall be desolate and waste; and they shall know that I am the Lord: because he hath said, The river is mine, and I have made it. [10] Behold, therefore I am against thee, and against thy rivers, and I will make the land of Egypt utterly waste and desolate, from the tower of Syene even unto the border of Ethiopia. [11] No foot of man shall pass through it, nor foot of beast shall pass through it, neither shall it be inhabited forty years. [12] And I will make the land of Egypt desolate in the midst of the countries that are desolate, and her cities among the cities that are laid waste shall be desolate forty years: and I will scatter the Egyptians among the nations, and will disperse them through the countries. [13] Yet thus saith the Lord God; At the end of forty years will I gather the Egyptians from the people whither they were scattered: [14] And I will bring again the captivity of Egypt, and will cause them to return into the land of Pathros, into the land of their habitation; and they shall be there a base kingdom. [15] It shall be the basest of the kingdoms; neither shall it exalt itself any more above the nations: for I will diminish them, that they shall no more rule over the nations. [16] And it shall be no more the confidence of the house of Israel, which bringeth their iniquity to remembrance, when they shall look after them: but they shall know that I am the Lord God. [17] And it came to pass in the seven and twentieth year, in the first month, in the first day of the month, the word of the Lord came unto me, saying, [18] Son of man, Nebuchadrezzar king of Babylon caused his army to serve a great service against Tyrus: every head was made bald, and every shoulder was peeled: yet had he no wages, nor his army, for Tyrus, for the service that he had served against it: [19] Therefore thus saith the Lord God; Behold, I will give the land of Egypt unto Nebuchadrezzar king of Babylon; and he shall take her multitude, and take her spoil, and take her prey; and it shall be the wages for his army. [20] I have given him the land of Egypt for his labour wherewith he served against it, because they wrought for me, saith the Lord God. [21] In that day will I cause the horn of the house of Israel to bud forth, and I will give thee the opening of the mouth in the midst of them; and they shall know that I am the Lord. [30:1] The word of the Lord came again unto me, saying, [2] Son of man, prophesy and say, Thus saith the Lord God; Howl ye, Woe worth the day [3] For the day is near, even the day of the Lord is near, a cloudy day; it shall be the time of the heathen. [4] And the sword shall come upon Egypt, and great pain shall be in Ethiopia, when the slain shall fall in Egypt, and they shall take away her multitude, and her foundations shall be broken down. [5] Ethiopia, and Libya, and Lydia, and all the mingled people, and Chub, and the men of the land that is in league, shall fall with them by the sword. [6] Thus saith the Lord; They also that uphold Egypt shall fall; and the pride of her power shall come down: from the tower of Syene shall they fall in it by the sword, saith the Lord God. [7] And they shall be desolate in the midst of the countries that are desolate, and her cities shall be in the midst of the cities that are wasted. [8] And they shall know that I am the Lord, when I have set a fire in Egypt, and when all her helpers shall be destroyed. [9] In that day shall messengers go forth from me in ships to make the careless Ethiopians afraid, and great pain shall come upon them, as in the day of Egypt: for, lo, it cometh. [10] Thus saith the Lord God; I will also make the multitude of Egypt to cease by the hand of Nebuchadrezzar king of Babylon. [11] He and his people with him, the terrible of the nations, shall be brought to destroy the

land: and they shall draw their swords against Egypt, and fill the land with the slain. [12] And I will make the rivers dry, and sell the land into the hand of the wicked: and I will make the land waste, and all that is therein, by the hand of strangers: I the Lord have spoken it. [13] Thus saith the Lord God; I will also destroy the idols, and I will cause their images to cease out of Noph; and there shall be no more a prince of the land of Egypt: and I will put a fear in the land of Egypt. [14] And I will make Pathros desolate, and will set fire in Zoan, and will execute judgments in No. [15] And I will pour my fury upon Sin, the strength of Egypt; and I will cut off the multitude of No. [16] And I will set fire in Egypt: Sin shall have great pain, and No shall be rent asunder, and Noph shall have distresses daily. [17] The young men of Aven and of Pi-beseth shall fall by the sword: and these cities shall go into captivity. [18] At Tehaphnehes also the day shall be darkened, when I shall break there the yokes of Egypt: and the pomp of her strength shall cease in her: as for her, a cloud shall cover her, and her daughters shall go into captivity. [19] Thus will I execute judgments in Egypt: and they shall know that I am the Lord. [20] And it came to pass in the eleventh year, in the first month, in the seventh day of the month, that the word of the Lord came unto me, saying, [21] Son of man, I have broken the arm of Pharaoh king of Egypt; and, lo, it shall not be bound up to be healed, to put a roller to bind it, to make it strong to hold the sword. [22] Therefore thus saith the Lord God; Behold, I am against Pharaoh king of Egypt, and will break his arms, the strong, and that which was broken; and I will cause the sword to fall out of his hand. [23] And I will scatter the Egyptians among the nations, and will disperse them through the countries. [24] And I will strengthen the arms of the king of Babylon, and put my sword in his hand: but I will break Pharaoh's arms, and he shall groan before him with the groanings of a deadly wounded man. [25] But I will strengthen the arms of the king of Babylon, and the arms of Pharaoh shall fall down; and they shall know that I am the Lord, when I shall put my sword into the hand of the king of Babylon, and he shall stretch it out upon the land of Egypt. [26] And I will scatter the Egyptians among the nations, and disperse them among the countries; and they shall know that I am the Lord. [31:1] And it came to pass in the eleventh year, in the third month, in the first day of the month, that the word of the Lord came unto me, saying, [2] Son of man, speak unto Pharaoh king of Egypt, and to his multitude; Whom art thou like in thy greatness? [3] Behold, the Assyrian was a cedar in Lebanon with fair branches, and with a shadowing shroud, and of an high stature; and his top was among the thick boughs. [4] The waters made him great, the deep set him up on high with her rivers running round about his plants, and sent out her little rivers unto all the trees of the field. [5] Therefore his height was exalted above all the trees of the field, and his boughs were multiplied, and his branches became long because of the multitude of waters, when he shot forth. [6] All the fowls of heaven made their nests in his boughs, and under his branches did all the beasts of the field bring forth their young, and under his shadow dwelt all great nations. [7] Thus was he fair in his greatness, in the length of his branches: for his root was by great waters. [8] The cedars in the garden of God could not hide him: the fir trees were not like his boughs, and the chesnut trees were not like his branches; nor any tree in the garden of God was like unto him in his beauty. [9] I have made him fair by the multitude of his branches: so that all the trees of Eden, that were in the garden of God, envied him. [10] Therefore thus saith the Lord God; Because thou hast lifted up thyself in height, and he hath shot up his top among the thick boughs, and his heart is lifted up in his height; [11] I have therefore delivered him into the hand of the mighty one of the heathen; he shall surely deal with him: I have driven him out for his wickedness. [12] And strangers, the terrible of

the nations, have cut him off, and have left him: upon the mountains and in all the valleys his branches are fallen, and his boughs are broken by all the rivers of the land; and all the people of the earth are gone down from his shadow, and have left him. [13] Upon his ruin shall all the fowls of the heaven remain, and all the beasts of the field shall be upon his branches: [14] To the end that none of all the trees by the waters exalt themselves for their height, neither shoot up their top among the thick boughs, neither their trees stand up in their height, all that drink water: for they are all delivered unto death, to the nether parts of the earth, in the midst of the children of men, with them that go down to the pit. [15] Thus saith the Lord God; In the day when he went down to the grave I caused a mourning: I covered the deep for him, and I restrained the floods thereof, and the great waters were stayed: and I caused Lebanon to mourn for him, and all the trees of the field fainted for him. [16] I made the nations to shake at the sound of his fall, when I cast him down to hell with them that descend into the pit: and all the trees of Eden, the choice and best of Lebanon, all that drink water, shall be comforted in the nether parts of the earth. [17] They also went down into hell with him unto them that be slain with the sword; and they that were his arm, that dwelt under his shadow in the midst of the heathen. [18] To whom art thou thus like in glory and in greatness among the trees of Eden? yet shalt thou be brought down with the trees of Eden unto the nether parts of the earth: thou shalt lie in the midst of the uncircumcised with them that be slain by the sword. This is Pharaoh and all his multitude, saith the Lord God.



**Section
4-3**

**Key #10 – The Holy Bible Should Be Studied With
Three Groups of People in Focus**

- a) The Jewish people
- b) The Gentiles
- c) The Church of God

- 1 Cor. 10:32, *Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God:*

The Jewish People

- Matthew 10:5-6, *These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: [6] But go rather to the lost sheep of the house of Israel."*

Is Jesus partial? NO! We see this in Peter's words in Acts 15:6-11:

- Acts 15:6-11, ***“And the apostles and elders came together for to consider of this matter. [7] And when there had been much disputing, Peter rose up, and said unto them, Men and brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe. [8] And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us; [9] And put no difference between us and them, purifying their hearts by faith. [10] Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear? [11] But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they.***

Let's continue now looking at Scriptures about the Jewish people.

- John 4:9, ***Then saith the woman of Samaria unto him, How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans.***
- John 4:22, ***Ye worship ye know not what: we know what we worship: for salvation is of the Jews.***
- Galatians 2:14-16, ***But when I saw that they walked not uprightly according to the truth of the gospel, I said unto Peter before them all, If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews? [15] We who are Jews by nature, and not sinners of the Gentiles, [16] Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.***
- 3 John 1:7, ***Because that for his [i.e. The Lord Jesus Christ] name's sake they [i.e. the Jewish evangelists] went forth, taking nothing of the Gentiles.***
- Rev. 7:4, ***And I heard the number of them which were sealed: and there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel.***

There are at least 3 religious groups (Jehovah's Witnesses, Seventh Day Adventists, and The British Israelites) in Great Britain and the United States who make the ridiculous claim that they are the 144,000, and the true Israelites. They claim that God has discarded the Jewish race, so now *they* are the spiritual Israelites. (Actually, there's been a fourth group, H. W. Armstrong's Church of God, jump on this bandwagon in recent times.)

The Gentiles

Matthew 12:20-21, ***A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment [i.e. justice] unto victory. [21] And in his name shall the Gentiles trust.***

Luke 2:32, ***A light to lighten the Gentiles, and the glory of thy people Israel.***

Luke 21:24, ***And they [i.e. the unbelieving Jews] 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.***

In Acts 9:15, the Lord was answering the hesitation of Ananias to go lay hands on Saul of Tarsus: ***But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel:***

Acts 10:45, ***And they of the circumcision [i.e. the Jewish people] which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost.***

Acts 11:18, ***When they [i.e. the Jewish believers] heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life.***

Acts 20:21, ***Testifying both to the Jews, and also to the Greeks [i.e. the Gentiles], repentance toward God, and faith toward our Lord Jesus Christ.***

Romans 11:25, ***For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in.***

The Church of God

The true church of God is comprised of all born again believers, both Jews and Gentiles.

- Acts 20:28, ***Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.***
- Romans 11:17, ***And if some of the branches be broken off, and thou [i.e. you Gentile believers], being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree;***
- 1 Cor. 1:2, ***Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours:***
- Ephes. 2:14, ***For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us;***
- Ephes. 5:23-27, ***For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body. [24] Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing. [25] Husbands, love your wives, even as Christ also loved the church, and gave himself for it; [26] That he might sanctify and cleanse it with the washing of water by the word, [27] 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.***
- 1 Tim. 3:5, ***(For if a man know not how to rule his own house, how shall he take care of the church of God?)***
- 1 Tim. 3:15, ***But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth.***
- Hebrews 12:23, ***To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect,***



Section
4-4

**Key #11 – Unless the Text or Context of a
Scripture Warrants Otherwise, the Scriptures
Have Only One Main Meaning.**

In everyday life, a conscientious person will say what they mean, and mean what they say. Therefore, we can take them literally in what they're saying. It would make communications difficult if we constantly had to wonder what the speaker meant (i.e. is he/she speaking literally or figuratively, etc.)

This principle applies even more, regarding Almighty God and His Word. God said what He meant, and means what He says.

This 11th key to interpreting Scripture is most important to our understanding of the Bible. Over the years, a number of preachers and teachers have attempted to water down the Scriptures, diluting the truth, so they could explain away what they prefer not to believe as literal.

For example: There are those who don't want to believe in a literal hell. Rather than face the reality, they choose to believe that hell is merely a figure of speech. Thereby, they reject the Bible's teaching. But let's see what God's Word has to say on the subject.

- Luke 16:19-31, ***There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day: [20] And there was a certain beggar named Lazarus, which was laid at his gate, full of sores, [21] And desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores. [22] And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried; [23] And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. [24] And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. [25] But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. [26] And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence. [27] Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house: [28] For I have five brethren; that he may testify unto them, lest they also come into this place of torment. [29] Abraham saith unto him, They have Moses and the prophets; let them hear them. [30] And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent. [31] And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.***

There are those who say that this story is merely a parable. Even a professor, from a noted Midwestern Bible institute, wrote in a well-known national Christian magazine that this passage is only a parable. I wrote to him, and pointed out that proper names are never referred to in any of

the parables. In this passage, Abraham and Lazarus are mentioned by name. It pulls aside a veil, and describes the outcome of the lives of these two people. (By the way, I never received a reply to that letter. Usually, when a person is proved wrong because they have no Scriptures to defend their position, he or she will generally just drop the subject and forget it.)

But hell indeed is a real place. Jesus had this to say as a warning:

- Mark 9:42-48, ***And whosoever shall offend one of these little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea. [43] 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: [44] Where their worm dieth not, and the fire is not quenched. [45] 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: [46] Where their worm dieth not, and the fire is not quenched. [47] 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: [48] Where their worm dieth not, and the fire is not quenched.***

Now we're going to move on to another attempt at watering down the Word to someone's desired Dr. Nels F.S. Ferre is the Professor of Philosophical Theology at the Vanderbilt University School of Religion. He is a much sought after speaker in the Southern Baptist conventions, and is a high official in the National and World Councils of Churches (which are modernists). Dr. Ferre wrote in his book, *The Christian Understanding of God* (pg. 186),

We have no way of knowing, even, that Jesus was sinless, but such a claim is irrelevant to the reality of the incarnation. Such a proposition would, for that matter, depend mostly on some literal claim of the Bible.

Did you take note of the two details in this statement, which reveal his skepticism? He is apparently doubting 1) whether the Bible is literal, and 2) that Jesus Christ was sinless? (In theology, *impeccability* also means *sinlessness of Christ*.)

In a separate course entitled *Practicing the Presence of God*, I addressed this question. But just in case there are any reading this who have any doubts, I am quite happy to declare to you that Jesus Christ was sinless! Here is proof:

First, we address the fact that, according to the law, the Passover lamb must be without blemish – perfect and spotless – in order to be accepted by God.

- Exodus 12:4, ***And if the household be too little for the lamb, let him and his neighbour next unto his house take it according to the number of the souls; every man according to his eating shall make your count for the lamb.***
- Leviticus 22:19-20, ***“Ye shall offer at your own will a male without blemish, of the beeves, of the sheep, or of the goats. [20] But whatsoever hath a blemish, that shall ye not offer: for it shall not be acceptable for you.”***
- Numbers 19:2, ***This is the ordinance of the law which the Lord hath commanded, saying, Speak unto the children of Israel, that they bring thee a red heifer without spot, wherein is no blemish, and upon which never came yoke:***

- Numbers 28:3, ***And thou shalt say unto them, This is the offering made by fire which ye shall offer unto the Lord; two lambs of the first year without spot day by day, for a continual burnt offering.***
- Numbers 28:9, ***And on the sabbath day two lambs of the first year without spot, and two tenth deals of flour for a meat offering, mingled with oil, and the drink offering thereof:***
- Deut. 15:21, ***And if there be any blemish therein, as if it be lame, or blind, or have any ill blemish, thou shalt not sacrifice it unto the Lord thy God.***

In order for Jesus Christ to be the Sacrificial Lamb for God, He too had to be without spot or blemish. Was He? Here's what the Word of God has to say about that:

- Hebrews 7:26, ***For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens;***
- Hebrews 4:15, ***For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.***
- Hebrews 9:14, ***How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?***
- 1 Peter 1:18-19, ***Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; [19] But with the precious blood of Christ, as of a lamb without blemish and without spot:***
- 1 Peter 2:21-22, ***For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps: [22] Who did no sin, neither was guile found in his mouth:***
- 1 Peter 3:18, ***For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit:***
- 1 John 3:2-5, ***Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. [3] And every man that hath this hope in him purifieth himself, even as he is pure. [4] Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law. [5] And ye know that he was manifested to take away our sins; and in him is no sin.***
- Jesus is speaking in Rev. 3:7, ***And to the angel of the church in Philadelphia write; These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth;***
- Jesus is challenging the unbelievers in His deity in John 8:46, ***Which of you convinceth me of sin? And if I say the truth, why do ye not believe me?***
- Acts 3:14, ***But ye denied the Holy One and the Just, and desired a murderer to be granted unto you;***
- 2 Cor. 5:20-21, ***Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God. [21] For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.***

- Isaiah 53:2-12, ***For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him. [3] He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not. [4] Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. [5] But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. [6] All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all. [7] He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth. [8] He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken. [9] And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth. [10] Yet it pleased the Lord to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand. [11] He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. [12] Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors.***
- 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.***
- Zech. 9:9, ***Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass.***

Isn't it a sad commentary on college professors, that they couldn't find (and believe) these literal declarations of the sinlessness of the Lord Jesus Christ? However, the professor (Dr. Ferre) did do us one favor: He made us dig into the Word of God, and find this long list of Scriptures that prove that the Son of God is indeed pure and sinless.

It's apparent that the modernists, the humanists, the higher critics, and the cults don't like this 11th key about the literal interpretation of the Bible. Calling it a figure of speech, they attempt to weaken its power and authority. Sad to say, they do accomplish this in the minds of some people. But they never accomplish this in reality – only in the fantasy of their own minds.

Modernists hate the Scriptural doctrine of the blood atonement of Christ. They call it "slaughterhouse religion". They misuse 2 Corinthians 3:6, and scream out against those of us who hold to the literal interpretation of much of the Bible, calling us "deadly literalists".

- 2 Cor. 3:6, ***Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life.***

To answer this issue, there is only one thing to do – give them a good dose of *thus saith the Lord* about the precious blood of the Lord Jesus Christ.

- Leviticus 17:11, ***For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul.***
- Matthew 26:28, ***For this is my blood of the new testament, which is shed for many for the remission of sins.***
- Mark 14:24, ***And he said unto them, This is my blood of the new testament, which is shed for many.***
- Luke 22:20, ***Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you.***
- Acts 20:28, ***Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.***
- Romans 3:25, ***Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God;***
- Ephes. 1:7, ***In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace;***
- Col. 1:14, ***In whom we have redemption through his blood, even the forgiveness of sins:***
- Col. 1:20, ***And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven.***
- Hebrews 9:12, ***Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us.***
- Hebrews 10:12, ***But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God;***
- Hebrews 13:12, ***Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate.***
- 1 Peter 1:18-19, ***Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; [19] But with the precious blood of Christ, as of a lamb without blemish and without spot:***
- 1 John 1:7, ***But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.***
- Rev. 1:5-6, ***And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood, [6] And hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen.***
- Rev. 5:9, ***And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation;***

All of these Scriptures are to be interpreted literally. That's why the Apostle Peter declares:

- 1 Peter 1:18-19, ***Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; [19] But with the precious blood of Christ, as of a lamb without blemish and without spot:***

Now I have to point out that there is an exception to this rule. Whenever you find such words such as *as* or *like*, we know that it is to be taken figuratively, and not literally. We'll see more about this when we study key #12.



Akron Shalom Bible College

Homework questions for the course on
**KEYS TO OPEN ALMIGHTY GOD'S
TREASURE CHEST, THE BIBLE**

Lesson 4

1. Emmanuel means _____. This is an example of letting the Bible be it's own _____.
2. Give 3 names for the Great Dragon.
3. a) Where is Paradise? Validate your answer with Scripture.
b) What are the 3 heavens described in this lesson?
4. a) Describe how the beliefs of the Sadducees and today's Jehovah's Witnesses are similar.
b) Write out 3 Scriptures that prove that they are wrong.
5. Write a summary God's original creation of the heavens and the earth, why it was destroyed, and then replenished again.
6. List 3 Scriptures that tell us we have the freedom to worship the Lord on Sunday, and not on Saturday only.
7. Give the interpretation of the Great Whore who sits on many waters, found in Rev. 17:1.
8. Why are the words *then* and *when* important in the interpretation of Scripture?
9. Name the religious groups who mistakenly claim to be the 144,000 true Israelites.
10. Who makes up the *true* Church of God?
11. What specific religious groups reject the Bible's teaching that Hell is a literal place?
12. a) When the words "as" and "like" are encountered in Scripture, what does that tell us about the interpretation of the text? Why?
b) When a Scripture is taken literally, what does it mean?

"Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." – 2 Tim. 2:15

Lesson 5



Section 5-1

Key #12 – The Interpretation of Figurative Language in the Bible

The Holy Bible does contain a good deal of figurative language. Its purpose is to give emphasis to God's communication, by bringing an image to our minds which is easy to remember. It is not implemented in order to do away with the literalness of the Bible; rather figurative speech is used to *amplify* it. It is important that we guard against allowing the figurative language to obscure the literal truth that is being conveyed. Let's look at some examples.

People likened to trees

- Matthew 3:7-10, ***But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come? [8] Bring forth therefore fruits meet for [i.e. consistent with, evidence of, proof of] repentance: [9] And think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham. [10] And now also the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire.***

In this passage, we see that the John the Baptist is using figurative language, comparing people to trees. This is also done elsewhere in Scripture:

- Psalm 1:1-3, ***Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. [2] But his delight is in the law of the Lord; and in his law doth he meditate day and night. [3] And he shall be like [Who? The man described in the first two verses] a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper.***
- Psalm 37:35, ***I have seen the wicked in great power, and spreading himself like a green bay tree.***
- Psalm 52:8, ***But I am like a green olive tree in the house of God: I trust in the mercy of God for ever and ever.***
- Psalm 61:3, ***For thou hast been a shelter for me, and a strong tower from the enemy.***
- Daniel 4:13-17, ***I saw in the visions of my head upon my bed, and, behold, a watcher and an holy one came down from heaven; [14] He cried aloud, and said thus, Hew down the tree, and cut off his branches, shake off his leaves, and scatter his fruit: let the beasts get away from under it, and the fowls from his branches: [15] Nevertheless***

leave the stump of his roots in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven, and let his portion be with the beasts in the grass of the earth: [16] Let his heart be changed from man's, and let a beast's heart be given unto him; and let seven times [i.e. 7 years] pass over him. [17] This matter is by the decree of the watchers, and the demand by the word of the holy ones: to the intent that the living may know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basest of men.

Shortly after this, the prophet Daniel received the awe-inspiring (although tragic), graphic interpretation of this vision. The tree represented King Nebuchadnezzar. He got too big for his britches in his pride, and in his attitude about the might and splendor of his kingdom. He was given space to repent, but didn't. This resulted in God's judgment coming upon him. His sanity left him, and his heart was so changed that he became like a wild beast, and ate grass like a cow. He was driven from his kingdom for 7 years. At the end of this time of judgment, his sanity was restored. His governmental officials decided to go out into the forest, and see what had become of their king. His appearance was amazing: his hair had grown long (the first hippie, perhaps?), and his fingernails grew until they were like an eagle's claws. But he had been broken, and repented, asking God's forgiveness. Here is his eloquent oration, as recorded in Daniel 4:34-37:

- Daniel 4:34-37, **And at the end of the days I Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the most High, and I praised and honoured him that liveth for ever, whose dominion is an everlasting dominion, and his kingdom is from generation to generation: [35] And all the inhabitants of the earth are reputed as nothing: and he doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou? [36] At the same time my reason returned unto me; and for the glory of my kingdom, mine honour and brightness returned unto me; and my counsellors and my lords sought unto me; and I was established in my kingdom, and excellent majesty was added unto me. [37] Now I Nebuchadnezzar praise and extol and honour the King of heaven, all whose works are truth, and his ways judgment: and those that walk in pride he is able to abase.**

From this account, do you see how God's figurative language amplifies the meaning of the message He is communicating? Indeed, His symbolism does represent realities. Here are some other Scriptural references about people being likened to trees:

- Hosea 14:8, **Ephraim shall say, What have I to do any more with idols? I have heard him, and observed him: I am like a green fir tree. From me is thy fruit found.**
- Joel 1:7, **He hath laid my vine waste, and barked my fig tree: he hath made it clean bare, and cast it away; the branches thereof are made white.**
- Zech. 4:3, **And two olive trees by it, one upon the right side of the bowl, and the other upon the left side thereof.**
- Zech. 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? [13] And he answered me and said, Knowest thou not what these be? And I said, No, my lord. [14] Then said he, These are the two anointed ones, that stand by the Lord of the whole earth.**
- Matthew 7:17-19, **Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. [18] A good tree cannot bring forth evil fruit, neither can a**

corrupt tree bring forth good fruit. [19] Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.

- Matthew 12:33, **Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by his fruit.**
- Luke 3:9, **And now also the axe is laid unto the root of the trees: every tree therefore which bringeth not forth good fruit is hewn down, and cast into the fire.**
- Luke 6:44, **For every tree is known by his own fruit. For of thorns men do not gather figs, nor of a bramble bush gather they grapes.**
- Luke 23:31, **For if they do these things in a green tree, what shall be done in the dry?**
- John 15:1-6, **I am the true vine, and my Father is the husbandman. [2] Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. [3] Now ye are clean through the word which I have spoken unto you. [4] Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. [5] I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. [6] If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned.**
- Romans 11:17, **And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree;**
- Romans 11:24, **For if thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree: how much more shall these, which be the natural branches, be grafted into their own olive tree?**
- Rev. 11:4, **These are the two olive trees, and the two candlesticks standing before the God of the earth.**

Now you can better understand the interpretation of John the Baptist's powerful warning message to the Pharisees and Sadducees. The tree refers to people, and their failure to bring forth good deeds, noble conduct, and upright living, will be cut down (meaning a death sentence), and cast into the fire (obviously meaning cast into hell).

Good fruits of righteousness and holiness are spoken of in these Scriptures:

- Romans 6:19-22, **I speak after the manner of men because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness. [20] For when ye were the servants of sin, ye were free from righteousness. [21] What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death. [22] But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.**
- Hebrews 12:11, **Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.**

Cleansing

A second example of figurative language I'd like to bring to your attention is found in Ephesians.

- Ephes. 5:25-27, ***Husbands, love your wives, even as Christ also loved the church, and gave himself for it; [26] That he might sanctify and cleanse it with the washing of water by the word, [27] 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.***

This is describing the kind of church the Lord Jesus is coming for – He loves His church, and bought it at an awesome price! The figurative language, presented in the phrase, *the washing of water by the word*, draws the comparison that, as water washes the body, so the Word of God cleanses the heart. This is illustrated in the following Scriptures:

- Psalm 119:9, ***Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word.***
- The Lord Jesus is speaking in John 15:3, ***Now ye are clean through the word which I have spoken unto you.***
- 1 Peter 1:22, ***Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently:***

This figurative language represents definite realities. However, it takes searching the Scriptures to get all the cross references together. It's like a jigsaw puzzle; you need all the pieces in place in order to see the complete picture. We see that, although the language is figurative, there is nothing fictitious or imaginary about the meaning. This example shows us the necessity for further cleansing, even after we've been born again.

We can also see this in the tabernacle in the wilderness (with Moses and the Israelites). At the door of the tabernacle, there was the brazen altar. This was the place where the blood of the lamb, ram, goat or bullock was shed. The blood applied to the sinner for atonement and cleansing of all his or her sins.

But it doesn't stop there. More cleansing takes place in the tabernacle. As the priests proceeded towards the Holy Place (and the High Priest into the Holy of Holies), they had to come to the laver. Here, they washed again, that is, a second time. This is symbolic of the New Testament, cleansing by the water and the Word. In that laver was water for cleansing the outer parts, the body. The Word is provided for cleansing the inner parts, the body (yes, even AFTER we are saved).

Kicking against the pricks

When He spoke to Saul of Tarsus on the road to Damascus, the Lord Jesus used this figure of speech to communicate a specific message to him. Saul was on his way to Damascus to persecute the believers in that city, to arrest them, and bring them bound to Jerusalem. He was a zealous man, but this was before his name was changed to Paul, and he wrote these words:

- Romans 10:2, ***For I bear them record that they have a zeal of God, but not according to knowledge.***

Saul found he had bit off a lot more than he could chew. When he actually met the Lord Jesus in the glory of His Person, Saul's journey, and life, was radically changed forever.

- Acts 9:1-5, ***And Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest, [2] And desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem. [3] And as he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven: [4] And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? [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.***

What did the Lord Jesus mean when He said, “it is hard for thee to kick against the pricks”? From the Strong’s Concordance, we see:

- **Hard** is Greek 4642, **skleros**, *sklay-ros*; from the base of Greek 4628 (skelos); *dry*, i.e. *hard* or *tough* (figurative *harsh, severe*) :- fierce, hard.
- **Pricks** is Greek 2759 **kentron**, *ken'-tron*; from kenteo (to *prick*); a *point* (“centre”), i.e. a *sting* (figurative *poison*) or *goad* (figurative divine *impulse*) :- prick, sting.

The analogy is taken from the day-to-day life of a farmer, who is plowing with oxen or mules. Sometimes these animals can get mean and stubborn. In their rebelliousness, they might try to kick at the plowman’s goad, which only inflicted wounds on themselves.

In this scenario, Saul is so angry with Christians that he is persecuting them, giving full vent to this anger against them. However, the powerful Lord Jesus Christ simply pointed out that his actions were hurting himself, more than the believers he was persecuting. This is the meaning of that figurative language.

Misidentification of literal things as figurative

Some people try to call some literal things figurative, so they can excuse their belief systems (which aren’t based on the truth). For example, post-millennial people teach that Christ is coming for the church *after* the tribulation. When I’ve shown them many Scriptures that positively prove that the return of the Lord Jesus is imminent, they respond by saying, “Oh, that’s figurative.” (The *truth* is that He can come just about any time now, since most, if not all, prophesies and signs of His second coming have already been fulfilled.)

Of dogs and hogs (or, This little piggy tramples pearls)

- Matthew 7:6, ***Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.***

The figurative language here is unforgettable. It drives home a principle which brings a powerful and pungent image to our minds. What the Lord Jesus is telling us is that, when witnessing to lost souls about their need for Him, some will resent what we’re saying or doing, and turn on us in fury. In that situation, it’s wise to back off, staying away from heated arguments and fights (even physical ones!). Paul give some valuable insight:

- 2 Tim. 2:23-26, ***But foolish and unlearned questions avoid, knowing that they do gender strifes. [24] And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, [25] In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; [26] And that they may recover themselves out of the snare of the devil, who are taken captive by him at his will.***

Paul ought to know! We read earlier in the subsection about kicking against the pricks, how he was formerly the one breathing out threatenings and slaughter.

The Master uses dogs (and hogs) as an image of those who rudely react to our loving attempts to win the lost to Christ.

- Matthew 15:26, ***But he answered and said, It is not meet [i.e. appropriate] to take the children's bread, and to cast it to dogs.*** In this passage, the children's bread is figurative language for divine healing, as well as the Word of God.
- Philip. 3:2, ***Beware of dogs, beware of evil workers, beware of the concision.*** This warning doesn't refer to our four-footed friends. It means the people who are workers of evil, greedy for gain, and causers of church splits.
- Rev. 22:15, ***For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.*** This passage describes those who are disqualified from entering the Holy City, New Jerusalem. Interestingly, dogs are at the front of the list.

Again, figurative language helps make the topic unforgettable. When we reflect on some of the negative characteristics of some particular breeds or cross-breeds, we get a better picture of what is being communicated. Some dogs are greedy, vicious, dangerous, eat their own vomit, etc. (Well, 'nuff said.) Suffice to say that the Holy Spirit gets His point across nicely.

Now, a word to the dog lovers who are reading this: The Lord is not a hater of dogs! After all, He created them in the first place. We know that a dog can be a person's best friend. But on the other hand, a dog *can* become one of their worst enemies, specifically those which are not domesticated. In the wild, dogs are scavengers by nature. This actually serves a purpose in certain conditions. They purge the land from dying or dead animals, which could cause the spread of germs and diseases.

Riches and camels

- Matthew 19:23-26, ***Then said Jesus unto his disciples, Verily I say unto you, That a rich man shall hardly enter into the kingdom of heaven. [24] And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God. [25] When his disciples heard it, they were exceedingly amazed, saying, Who then can be saved? [26] But Jesus beheld them, and said unto them, With men this is impossible; but with God all things are possible.***
- Mark 10:24-27, ***And the disciples were astonished at his words. But Jesus answereth again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God! [25] It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God. [26] And they were astonished out of measure, saying among themselves, Who then can be saved? [27] And Jesus looking upon them saith, With men it is impossible, but not with God: for with God all things are possible.***
- Luke 18:24-27, ***And when Jesus saw that he was very sorrowful, he said, How hardly shall they that have riches enter into the kingdom of God! [25] For it is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God. [26] And they that heard it said, Who then can be saved? [27] And he said, The things which are impossible with men are possible with God.***

We see three keys in operation right here.

1. Let the Bible explain the Bible
2. Compare Scripture with Scripture
3. We also see the Law of Reoccurrence. (We'll be studying that law later.)

The Lord Jesus knows, as well as we do, that it's impossible for a camel to go through the eye of a needle. Using this figure of speech, He grabs our attention. Otherwise, we may have easily skipped by the important message He is communicating to us. The reference in Mark helps interpret the references in Matthew and Luke. The key phrase in Mark's Gospel, which gives us the insight into these passages is *trust in riches*. Christ is addressing those who have riches *and* trust in those riches. Such people are never satisfied with what they have; they always want more. It's like the farmer who said, *"I don't want ALL the land. I just want the land that adjoins mine."* (Take *that* to its logical conclusion!) Those who trust in their riches will cheat, connive, and scheme to deprive other people of their wealth. This just covetous!

Now I must point out that it is possible to have great wealth, and not trust in it. Here are some examples from Scripture, of people who were very wealthy, but chose to trust in God:

- Genesis 13:2, ***And Abram was very rich in cattle, in silver, and in gold.***
- Genesis 26:14-16, ***For he [Isaac] had possession of flocks, and possession of herds, and great store of servants: and the Philistines envied him. [15] For all the wells which his father's servants had digged in the days of Abraham his father, the Philistines had stopped them, and filled them with earth. [16] And Abimelech said unto Isaac, Go from us; for thou art much mightier than we.***
- Genesis 30:43, ***And the man [Jacob] increased exceedingly, and had much cattle, and maidservants, and menservants, and camels, and asses.***
- 1 Kings 10:23, ***So king Solomon exceeded all the kings of the earth for riches and for wisdom.***
- Job 1:3, ***His [Job's] substance also was seven thousand sheep, and three thousand camels, and five hundred yoke of oxen, and five hundred she asses, and a very great household; so that this man was the greatest of all the men of the east.***
- Job 1:10, ***Hast not thou made an hedge about him [Job], and about his house, and about all that he hath on every side? thou hast blessed the work of his hands, and his substance is increased in the land.***
- Job 42:12, ***So the Lord blessed the latter end of Job more than his beginning: for he had fourteen thousand sheep, and six thousand camels, and a thousand yoke of oxen, and a thousand she asses.***
- Matthew 27:57, ***When the even was come, there came a rich man of Arimathaea, named Joseph, who also himself was Jesus' disciple:***

The Lord foreknew about Joseph of Arimathaea, and that he would be the one to provide the tomb that Christ would be buried in. This rich man was referred to in Isaiah's prophesy.

- Isaiah 53:9, ***And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth.***

How does one become wealthy? It's clearly laid out in this Scripture:

- Deut. 8:18, ***But thou shalt remember the Lord thy God: for it is he that giveth thee power to get wealth, that he may establish his covenant which he sware unto thy fathers, as it is this day.***

What are these Scriptures (about wealth and wealthy men) telling us? God is not against our having wealth. (Just think about the wealth that Almighty God lives in.) Rather, He is against the idolatry of our trusting anything else as a god in our lives – including riches! The following Scriptures deal with people who put their trust in their riches.

- Proverbs 11:28, ***He that trusteth in his riches shall fall: but the righteous shall flourish as a branch.***
- 1 Tim. 6:9, ***But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition.***
- James 2:6-7, ***But ye have despised the poor. Do not rich men oppress you, and draw you before the judgment seats? [7] Do not they blaspheme that worthy name by the which ye are called?***
- James 5:1-6, ***Go to now, ye rich men, weep and howl for your miseries that shall come upon you. [2] Your riches are corrupted, and your garments are motheaten. [3] Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days. [4] Behold, the hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of sabaoth. [5] Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter. [6] Ye have condemned and killed the just; and he doth not resist you.***
 - What does sabaoth mean? Here it is in from the Strong's Concordance: Greek 4519, **sabaoth**, *sab-ah-owth'*, of Hebrew origin [Hebrew 6635 (tsaba') in feminine plural]; *armies; sabaoth* (i.e. *tsebaoth*), a military epithet of God :- sabaoth. When you start talking about God in military terms, you can bet He's going to have his dander up about it, and He's a force to be reckoned with!

Here's one last Scripture using the word *camel* – this really is a demonstration of the Lord Jesus' sense of humor:

- Matthew 23:24, ***Ye blind guides, which strain at a gnat, and swallow a camel.***

God and a worm

We're going to look now at one of my favorite figurative language illustrations. Let's begin with this text:

- Isaiah 41:14-16, ***Fear not, thou worm Jacob, and ye men of Israel; I will help thee, saith the Lord, and thy redeemer, the Holy One of Israel. [15] Behold, I will make thee a new sharp threshing instrument having teeth: thou shalt thresh the mountains, and beat them small, and shalt make the hills as chaff. [16] Thou shalt fan them, and the wind shall carry them away, and the whirlwind shall scatter them: and thou shalt rejoice in the Lord, and shalt glory in the Holy One of Israel.***

Isn't that interesting – a union of the Almighty God with a worm. Or rather, a worm united with omnipotence! Is this an insult to God? No – it is His choice to relate Himself in this manner with Jacob, His choice friend and a patriarch of the Jewish nation.

You see, this strange figure of speech is God's way of saying that He, the Almighty, wants to join Himself in fellowship with His children who have been despised and lightly esteemed by the public (as a whole, or in general).

God can take those who are weak, unworthy and insignificant, join Himself to such a person, and work wonders through that person. God wants to unite Himself with those who have a longing for the blessing. Jacob fits that bill very nicely.

- Genesis 32:24-28, ***And Jacob was left alone; and there wrestled a man with him until the breaking of the day. [25] And when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint, as he wrestled with him. [26] And he said, Let me go, for the day breaketh. And he said, I will not let thee go, except thou bless me. [27] And he said unto him, What is thy name? And he said, Jacob. [28] And he said, Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed.***
- Hosea 12:3-5, ***He took his brother by the heel in the womb, and by his strength he had power with God: [4] Yea, he had power over the angel, and prevailed: he wept, and made supplication unto him: he found him in Bethel, and there he spake with us; [5] Even the Lord God of hosts; the Lord is his memorial.***

This same Jacob is the one God was speaking to in our first text in this section. Let's review it again:

- Isaiah 41:14-16, ***Fear not, thou worm Jacob, and ye men of Israel; I will help thee, saith the Lord, and thy redeemer, the Holy One of Israel. [15] Behold, I will make thee a new sharp threshing instrument having teeth: thou shalt thresh the mountains [Note that this is PLURAL. But look now what a worm does.], and beat them small, and shalt make the hills as chaff. [16] Thou shalt fan them, and the wind shall carry them away, and the whirlwind shall scatter them: and thou shalt rejoice in the Lord, and shalt glory in the Holy One of Israel.***

When God uses the term, *worm*, Jacob doesn't bat an eye, or get all worked up about it. All the pride, self, and carnality had been purged out – and this is the man whom the Almighty God renames *Israel*, which means *one who prevails with God*.

- Here's what the word *Israel* means, from the Strong's Concordance: Hebrew 3478, **Yisra'el**, *yis-raw-ale'*; from Hebrew 8280 (*sarah*) and Hebrew 410 (*'el*); *he will rule as God; Jisra'el*, a symbolical name of Jacob; also (typically) of his posterity :- Israel.
- The word *prevail*, according to the Strong's Concordance, is: Hebrew 3201, **yakol**, *yaw-kole'*; or (fuller) **yakowl**, *yaw-kole'*; a primitive root; to *be able*, literal (*can, could*) or moral (*may, might*) :- be able, any at all (ways), attain, can (away with, [-not]), could, endure, might, overcome, have power, prevail, still, suffer. This is what the Holy Ghost baptism does, as recorded in the next 2 Scriptures.
 - Luke 24:49, ***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.***
 - 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.***

Jacob, the prince with God, was renamed Israel by the Almighty. The Scriptures describe him as a plain man.

- Genesis 25:27, ***And the boys grew: and Esau was a cunning hunter, a man of the field; and Jacob was a plain man, dwelling in tents.***
 - The word *plain* in the Hebrew is: Hebrew 8535, **tam**, *tawm*; from Hebrew 8552 (tamam); *complete*; usually (moral) *pious*; specifically *gentle*, *dear* :- coupled together, perfect, plain, undefiled, upright.

Most Bible teachers skip over that word, and have no idea what it means. Look again at some of the meanings: upright, complete, perfect. He's a guy who has been getting a bum rap for years. He's accused of being cunning and crafty, a trickster who cheated and swindled Esau out of both his birthright and his blessing. But look at what really happened.

- Genesis 25:29-34, ***And Jacob sod pottage: and Esau came from the field, and he was faint: [30] And Esau said to Jacob, Feed me, I pray thee, with that same red pottage; for I am faint: therefore was his name called Edom. [31] And Jacob said, Sell me this day thy birthright. [32] And Esau said, Behold, I am at the point to die: and what profit shall this birthright do to me? [33] And Jacob said, Swear to me this day; and he swore unto him: and he sold his birthright unto Jacob. [34] Then Jacob gave Esau bread and pottage of lentiles; and he did eat and drink, and rose up, and went his way: thus Esau despised his birthright.*** Did you notice here *who* was the one that despised his birthright?
- Let's now follow up with more of the story. Genesis 27:1-37, ***And it came to pass, that when Isaac was old, and his eyes were dim, so that he could not see, he called Esau his eldest son, and said unto him, My son: and he said unto him, Behold, here am I. [2] And he said, Behold now, I am old, I know not the day of my death: [3] Now therefore take, I pray thee, thy weapons, thy quiver and thy bow, and go out to the field, and take me some venison; [4] And make me savoury meat, such as I love, and bring it to me, that I may eat; that my soul may bless thee before I die. [5] And Rebekah heard when Isaac spake to Esau his son. And Esau went to the field to hunt for venison, and to bring it. [6] And Rebekah spake unto Jacob her son, saying, Behold, I heard thy father speak unto Esau thy brother, saying, [7] Bring me venison, and make me savoury meat, that I may eat, and bless thee before the Lord before my death. [8] Now therefore, my son, obey my voice according to that which I command thee. [9] Go now to the flock, and fetch me from thence two good kids of the goats; and I will make them savoury meat for thy father, such as he loveth: [10] And thou shalt bring it to thy father, that he may eat, and that he may bless thee before his death.* [Look at this! Here is Jacob's mother commanding him to set up a deception of his father, her husband. This is premeditated. But look at Jacob's response, looking for a way out of her plan.] ***[11] And Jacob said to Rebekah his mother, Behold, Esau my brother is a hairy man, and I am a smooth man: [12] My father peradventure will feel me, and I shall seem to him as a deceiver; and I shall bring a curse upon me, and not a blessing. [13] And his mother said unto him, [I wish she hadn't said this...] Upon me be thy curse, my son: only obey my voice, [i.e. "Jacob, you're overruled."] and go fetch me them.*** [Jacob had his "orders from headquarters." He was accustomed to obeying her, and that's why he was her pet son. He obeyed, thus going on with the deception. He was about to tell six lies, while acting in obedience to his mother. I'm only bringing this to your attention, because most preachers and Bible teachers have totally left these details out of their explanation of this portion of Scripture.] ***[14] And he went, and fetched, and brought them to his mother: and his mother made savoury meat, such as his father loved. [15] And Rebekah took goodly raiment of her eldest son Esau, which were with her in the house, and put them upon Jacob her younger son: [16] And she put the skins of the*****

kids of the goats upon his hands, and upon the smooth of his neck: [17] And she gave the savoury meat and the bread, which she had prepared, into the hand of her son Jacob. [18] And he came unto his father, and said, My father: and he said, Here am I; who art thou, my son? [19] And Jacob said unto his father, [Lie #1] I am Esau thy firstborn; [Lie #2] I have done according as thou badest me: arise, I pray thee, sit and eat of my venison [lie #3: it wasn't venison, it was goat meat], that thy soul may bless me. [20] And Isaac said unto his son, How is it that thou hast found it so quickly, my son? And he said, [Lie #4] Because the Lord thy God brought it to me. [21] And Isaac said unto Jacob, Come near, I pray thee, that I may feel thee, my son, whether thou be my very son Esau or not. [22] And Jacob went near unto Isaac his father; and he felt him, and said, The voice is Jacob's voice, but the hands are the hands of Esau. [This deception is lie #5] [23] And he discerned him not, because his hands were hairy, as his brother Esau's hands: so he blessed him. [24] And he said, Art thou my very son Esau? And he said, [Lie #6] I am. [25] And he said, Bring it near to me, and I will eat of my son's venison, that my soul may bless thee. And he brought it near to him, and he did eat: and he brought him wine, and he drank. [26] And his father Isaac said unto him, Come near now, and kiss me, my son. [27] And he came near, and kissed him: and he smelled the smell of his raiment, and blessed him, and said, See, the smell of my son is as the smell of a field which the Lord hath blessed: [28] Therefore God give thee of the dew of heaven, and the fatness of the earth, and plenty of corn and wine: [29] Let people serve thee, and nations bow down to thee: be lord over thy brethren, and let thy mother's sons bow down to thee: cursed be every one that curseth thee, and blessed be he that blesseth thee. [30] And it came to pass, as soon as Isaac had made an end of blessing Jacob, and Jacob was yet scarce gone out from the presence of Isaac his father, that Esau his brother came in from his hunting. [31] And he also had made savoury meat, and brought it unto his father, and said unto his father, Let my father arise, and eat of his son's venison, that thy soul may bless me. [32] And Isaac his father said unto him, Who art thou? And he said, I am thy son, thy firstborn Esau. [33] And Isaac trembled very exceedingly, and said, Who? where is he that hath taken venison, and brought it me, and I have eaten of all before thou camest, and have blessed him? yea, and he shall be blessed. [34] And when Esau heard the words of his father, he cried with a great and exceeding bitter cry, and said unto his father, Bless me, even me also, O my father. [35] And he [Isaac] said, Thy brother came with subtilty, and hath taken away thy blessing. [36] And he [Esau] said, Is not he rightly named Jacob? for he hath supplanted me these two times: he took away my birthright; and, behold, now he hath taken away my blessing. [Notice here that Esau is still blame-shifting, and not taking responsibility for his own choices and actions.] And he said, Hast thou not reserved a blessing for me? [37] And Isaac answered and said unto Esau, Behold, I have made him thy lord, and all his brethren have I given to him for servants; and with corn and wine have I sustained him: and what shall I do now unto thee, my son?

We can see as we study these passages, that Jacob was upright. He was obeying his mother's command, even though the command was shady. But Jacob's character was demonstrated in his obedience. The accusations of him being a swindler are false! They are lies! They are uttered in ignorance of what the Scriptures say.

Perhaps some of you reading this are a bit stunned, or batting your eyes like a frog in a hailstorm. You may have trouble believing that I'd even say things like this. I submit to you that the reason it would sound absurd is that many haven't really studied Genesis 25-35 with the illuminating power of the Holy Spirit. I've had many preachers try to argue with me about these Scriptures. After I

patiently expound the text to them, they back down, saying that they never saw those keys to interpreting the Scriptures before. It's not right that the blame all be laid on Jacob, because of his receiving the birthright and the blessing. This is placing stains and smears on the one whom God Almighty loved! God doesn't love the unrighteous actions of cheats and chizzlers, such as the actions like Jacob took in lying to his father those six times. He did reap what he sowed, and even more so, over a long period of time.

Only one door

- John 10:9, ***I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture.***

It is easily apparent that this is figurative language. In but a few words, He explains the glorious, copious revelation of the plan of salvation. There is only one door to Heaven, and no more – period. This reveals some important facts about doors.

- Locked doors can be opened only with a key, belonging to those who belong inside.
- Doors can be closed to those who do NOT belong inside.
- Some people are trying to get into Heaven by bypassing the door, as the Lord Jesus said. Looking for another entrance, they try to get in (for example) by doing good works – water baptism, joining a church, learning the catechism, paying church dues, etc.
- John 10:1, ***Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber.***
- Lastly, there will come a time when it will be too late to get in by the door – it will be closed to latecomers, as illustrated in the parable of the ten virgins.
- Matthew 25:1-13, ***Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. [2] And five of them were wise, and five were foolish. [3] They that were foolish took their lamps, and took no oil with them: [4] But the wise took oil in their vessels with their lamps. [5] While the bridegroom tarried, they all slumbered and slept. [6] And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. [7] Then all those virgins arose, and trimmed their lamps. [8] And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. [9] But the wise answered, saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves. [10] And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut. [11] Afterward came also the other virgins, saying, Lord, Lord, open to us. [12] But he answered and said, Verily I say unto you, I know you not. [13] Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.***
- Genesis 7:16, ***And they that went in, went in male and female of all flesh, as God had commanded him [i.e. Noah]: and the Lord shut him in.*** As there was only one door into the ark, so there is only one door into Heaven – the Lord Jesus Christ. When the door of Noah's ark was shut, everyone outside perished. It will be the same when the door of mercy is shut.
- Isaiah 22:22, ***And the key of the house of David will I lay upon his shoulder; so he shall open, and none shall shut; and he shall shut, and none shall open.***

- Rev. 3:7-8, ***And to the angel of the church in Philadelphia write; These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth; [8] I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name.***



Section 5-2	Key #13 – The Rule of Historical Background
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A working knowledge of Jewish life and customs is very beneficial to the interpretation of certain events or statements found in Scripture.

The Redemption of Property

The book of Ruth is best understood when we have learned the explanation regarding the restoration of land, from these Scriptures:

- Leviticus 25:1-55, ***And the Lord spake unto Moses in mount Sinai, saying, [2] Speak unto the children of Israel, and say unto them, When ye come into the land which I give you, then shall the land keep a sabbath unto the Lord. [3] Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather in the fruit thereof; [4] But in the seventh year shall be a sabbath of rest unto the land, a sabbath for the Lord: thou shalt neither sow thy field, nor prune thy vineyard. [5] That which groweth of its own accord of thy harvest thou shalt not reap, neither gather the grapes of thy vine undressed: for it is a year of rest unto the land. [6] And the sabbath of the land shall be meat for you; for thee, and for thy servant, and for thy maid, and for thy hired servant, and for thy stranger that sojourneth with thee, [7] And for thy cattle, and for the beast that are in thy land, shall all the increase thereof be meat. [8] And thou shalt number seven sabbaths of years unto thee, seven times seven years; and the space of the seven sabbaths of years shall be unto thee forty and nine years. [9] Then shalt thou cause the trumpet of the jubile to sound on the tenth day of the seventh month, in the day of atonement shall ye make the trumpet sound throughout all your land. [10] And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof: it shall be a jubile unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family. [11] A jubile shall that fiftieth year be unto you: ye shall not sow, neither reap that which groweth of itself in it, nor gather the grapes in it of thy vine undressed. [12] For it is the jubile; it shall be holy unto you: ye shall eat the increase thereof out of the field. [13] In the year of this jubile ye shall return every man unto his possession. [14] And if thou sell ought unto thy neighbour, or buyest ought of thy neighbour's hand, ye shall not oppress one another: [15] According to the number of***

years after the jubile thou shalt buy of thy neighbour, and according unto the number of years of the fruits he shall sell unto thee: [16] According to the multitude of years thou shalt increase the price thereof, and according to the fewness of years thou shalt diminish the price of it: for according to the number of the years of the fruits doth he sell unto thee. [17] Ye shall not therefore oppress one another; but thou shalt fear thy God: for I am the Lord your God. [18] Wherefore ye shall do my statutes, and keep my judgments, and do them; and ye shall dwell in the land in safety. [19] And the land shall yield her fruit, and ye shall eat your fill, and dwell therein in safety. [20] And if ye shall say, What shall we eat the seventh year? behold, we shall not sow, nor gather in our increase: [21] Then I will command my blessing upon you in the sixth year, and it shall bring forth fruit for three years. [22] And ye shall sow the eighth year, and eat yet of old fruit until the ninth year; until her fruits come in ye shall eat of the old store. [23] The land shall not be sold for ever: for the land is mine; for ye are strangers and sojourners with me. [24] And in all the land of your possession ye shall grant a redemption for the land. [25] If thy brother be waxen poor, and hath sold away some of his possession, and if any of his kin come to redeem it, then shall he redeem that which his brother sold. [26] And if the man have none to redeem it, and himself be able to redeem it; [27] Then let him count the years of the sale thereof, and restore the overplus unto the man to whom he sold it; that he may return unto his possession. [28] But if he be not able to restore it to him, then that which is sold shall remain in the hand of him that hath bought it until the year of jubile: and in the jubile it shall go out, and he shall return unto his possession. [29] And if a man sell a dwelling house in a walled city, then he may redeem it within a whole year after it is sold; within a full year may he redeem it. [30] And if it be not redeemed within the space of a full year, then the house that is in the walled city shall be established for ever to him that bought it throughout his generations: it shall not go out in the jubile. [31] But the houses of the villages which have no wall round about them shall be counted as the fields of the country: they may be redeemed, and they shall go out in the jubile. [32] Notwithstanding the cities of the Levites, and the houses of the cities of their possession, may the Levites redeem at any time. [33] And if a man purchase of the Levites, then the house that was sold, and the city of his possession, shall go out in the year of jubile: for the houses of the cities of the Levites are their possession among the children of Israel. [34] But the field of the suburbs of their cities may not be sold; for it is their perpetual possession. [35] And if thy brother be waxen poor, and fallen in decay with thee; then thou shalt relieve him: yea, though he be a stranger, or a sojourner; that he may live with thee. [36] Take thou no usury of him, or increase: but fear thy God; that thy brother may live with thee. [37] Thou shalt not give him thy money upon usury, nor lend him thy victuals for increase. [38] I am the Lord your God, which brought you forth out of the land of Egypt, to give you the land of Canaan, and to be your God. [39] 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. [47] And if a sojourner or stranger wax rich by thee, and thy brother that dwelleth by him wax poor, and sell himself unto the stranger or sojourner by thee, or to the stock of the stranger's family: [48] After that he is sold he may be redeemed again; one of his brethren may redeem him: [49] Either his uncle, or his uncle's son, may redeem him, or any that is nigh of kin unto him of his family may redeem him; or if he be able, he may redeem himself. [50] And he shall reckon with him that bought him from the year that he was sold to him unto the year of jubile: and the price of his sale shall be according unto the number of years, according to the time of an hired servant shall it be with him. [51] If there be yet many years behind, according unto them he shall give again the price of his redemption out of the money that he was bought for. [52] And if there remain but few years unto the year of jubile, then he shall count with him, and according unto his years shall he give him again the price of his redemption. [53] And as a yearly hired servant shall he be with him: and the other shall not rule with rigour over him in thy sight. [54] And if he be not redeemed in these years, then he shall go out in the year of jubile, both he, and his children with him. [55] For unto me the children of Israel are servants; they are my servants whom I brought forth out of the land of Egypt: I am the Lord your God.

- *Deut. 25:1-19, If there be a controversy between men, and they come unto judgment, that the judges may judge them; then they shall justify the righteous, and condemn the wicked. [2] And it shall be, if the wicked man be worthy to be beaten, that the judge shall cause him to lie down, and to be beaten before his face, according to his fault, by a certain number. [3] Forty stripes he may give him, and not exceed: lest, if he should exceed, and beat him above these with many stripes, then thy brother should seem vile unto thee. [4] Thou shalt not muzzle the ox when he treadeth out the corn. [5] If brethren dwell together, and one of them die, and have no child, the wife of the dead shall not marry without unto a stranger: her husband's brother shall go in unto her, and take her to him to wife, and perform the duty of an husband's brother unto her. [6] And it shall be, that the firstborn which she beareth shall succeed in the name of his brother which is dead, that his name be not put out of Israel. [7] And if the man like not to take his brother's wife, then let his brother's wife go up to the gate unto the elders, and say, My husband's brother refuseth to raise up unto his brother a name in Israel, he will not perform the duty of my husband's brother. [8] Then the elders of his city shall call him, and speak unto him: and if he stand to it, and say, I like not to take her; [9] Then shall his brother's wife come unto him in the presence of the elders, and loose his shoe from off his foot, and spit in his face, and shall answer and say, So shall it be done unto that man that will not build up his brother's house. [10] And his name shall be called in Israel, The house of him that hath his shoe loosed. [11] 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: [12] Then thou shalt cut off her hand, thine eye shall not pity her. [13] Thou shalt not have in thy bag divers weights, a great and a small. [14] Thou shalt not have in thine house divers measures, a great and a small. [15] But thou shalt have a perfect and just weight, a perfect and just measure shalt thou have: that thy days may be lengthened in the land which the Lord thy God giveth thee. [16] For all that do such things, and all that*

do unrighteously, are an abomination unto the Lord thy God. [17] Remember what Amalek did unto thee by the way, when ye were come forth out of Egypt; [18] How he met thee by the way, and smote the hindmost of thee, even all that were feeble behind thee, when thou wast faint and weary; and he feared not God. [19] Therefore it shall be, when the Lord thy God hath given thee rest from all thine enemies round about, in the land which the Lord thy God giveth thee for an inheritance to possess it, that thou shalt blot out the remembrance of Amalek from under heaven; thou shalt not forget it.

At this time

- Acts 1:6, ***When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel?***

When the disciples asked the Lord Jesus this question, it was a period of time when the entire Holy Land (and much of the known world at that time) was under the domination of the Roman government. They were being oppressed and taxed by this foreign power. So, in the natural, it only made sense to ask such a question – they, like the other Jews, wanted to be free from that domination. But Christ’s answer was probably somewhat different than they expected.

- Acts 1:7-8, ***And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power. [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.*** In other words, “Boys, you thought you were done; but you’re just getting started.”

Because he collected taxes for the Romans, Zacchaeus was hated by his fellow Jews. (They felt that way towards tax collectors in general.)

- Luke 19:1-9, ***And Jesus entered and passed through Jericho. [2] And, behold, there was a man named Zacchaeus, which was the chief among the publicans, and he was rich. [3] And he sought to see Jesus who he was; and could not for the press, because he was little of stature. [4] And he ran before, and climbed up into a sycamore tree to see him: for he was to pass that way. [5] And when Jesus came to the place, he looked up, and saw him, and said unto him, Zacchaeus, make haste, and come down; for to day I must abide at thy house. [6] And he made haste, and came down, and received him joyfully. [7] And when they saw it, they all murmured, saying, That he was gone to be guest with a man that is a sinner. [8] And Zacchaeus stood, and said unto the Lord; Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore him fourfold. [9] And Jesus said unto him, This day is salvation come to this house, forsomuch as he also is a son of Abraham.***

The Pharisees schemed to use the Roman government’s position, and taxation, to set a trap for the Lord Jesus. If they could get Him to trip Himself up, the Romans would likely intervene and remove their “Problem” [i.e. this “meddlesome teacher”, Jesus] for them. But they obviously didn’t know Who they were dealing with.

- Matthew 22:15-22, ***Then went the Pharisees, and took counsel how they might entangle him in his talk. [16] And they sent out unto him their disciples with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man: for thou regardest not the person of men. [17] Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Caesar, or not? [18] But Jesus perceived their wickedness, and said, Why tempt ye me, ye***

hypocrites? [19] Shew me the tribute money. And they brought unto him a penny. [20] And he saith unto them, Whose is this image and superscription? [21] They say unto him, Caesar's. Then saith he unto them, Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's. [22] When they had heard these words, they marvelled, and left him, and went their way.

Wineskin protocol

- ***Mark 2:22, And no man putteth new wine into old bottles: else the new wine doth burst the bottles, and the wine is spilled, and the bottles will be marred: but new wine must be put into new bottles.***

In those days, it was the custom to use sheep or goat hides for “bottles” to store wine. They would skin the animal, take the hide, and cure it. To make it watertight, they’d sew up all the openings except the neck of the hide. That opening was used as the place to fill the skin and to pour out the contents. To close it, a rope was used to secure the contents.

New wine would be poured into new wineskins. As new wine ferments, it would cause a swelling in the wineskin. A new wineskin could stretch with the process, keeping the new wine contained. On the other hand, an old wineskin no longer had the ability to be stretched. If new wine was put into an old wineskin, the skin would burst, resulting in the loss of the wine. Think about it – that would be losing some of the harvest of an entire growing season, plus the work involved in picking the grapes, crushing them, etc. This represented a lot of time and work, to just be spilled on the ground like that.

Obeying God rather than man

Moses was in a series of talks with Pharaoh, about allowing the Israelites to go out into the wilderness to worship God. Between “sessions”, God struck the land of Egypt with plagues. After the plague of flies,

- ***Exodus 8:25-27, And Pharaoh called for Moses and for Aaron, and said, Go ye, sacrifice to your God in the land [i.e. Don't go out into the wilderness; sacrifice to your God here in this land]. [26] And Moses said, It is not meet so to do; for we shall sacrifice the abomination of the Egyptians to the Lord our God: lo, shall we sacrifice the abomination of the Egyptians before their eyes, and will they not stone us? [27] We will go three days' journey into the wilderness, and sacrifice to the Lord our God, as he shall command us.***

Having been raised in Pharaoh’s court, Moses was familiar with Egyptian customs. He knew that Egyptians held that heifers, rams and goats were sacred. So he reminded Pharaoh that if the Israelites offered these animals in sacrifice to the Lord, the Egyptian people might hold a “rock festival”, and stone the Hebrews to death for what they would consider to be a daring act of impiety.

Architecture and Hebrew customs

There are a number of Scriptures which refer to the rooftops of a house or other building. Here are some:

- Proverbs 21:9, ***It is better to dwell in a corner of the housetop, than with a brawling woman in a wide house.***
- Matthew 24:17, ***Let him which is on the housetop not come down to take any thing out of his house:***
- Mark 13:15, ***And let him that is on the housetop not go down into the house, neither enter therein, to take any thing out of his house:***
- Luke 5:19, ***And when they could not find by what way they might bring him in because of the multitude, they went upon the housetop, and let him down through the tiling with his couch into the midst before Jesus.***
- Luke 17:31, ***In that day, he which shall be upon the housetop, and his stuff in the house, let him not come down to take it away: and he that is in the field, let him likewise not return back.***
- Acts 10:9, ***On the morrow, as they went on their journey, and drew nigh unto the city, Peter went up upon the housetop to pray about the sixth hour:***

Although our roofs are often slanted steeply, rooftops in the Holy Land are often flat. Accessible by stairs, the roof was the place for privacy, prayer, private conversations, etc. God commanded the people to put a battlement around his roof top. A battlement is an enclosed, high railing, for the purpose of preventing anyone from falling off the roof.

- Deut. 22:8, ***When thou buildest a new house, then thou shalt make a battlement for thy roof, that thou bring not blood upon thine house, if any man fall from thence.***

King David got into serious trouble once by not respecting the modesty of Bathsheba, who was bathing in what she thought was the privacy of her own roof.

- 2 Samuel 11:2, ***And it came to pass in an eveningtide, that David arose from off his bed, and walked upon the roof of the king's house: and from the roof he saw a woman washing herself; and the woman was very beautiful to look upon.***

Reminding God of His promises

We have a number of examples in Scripture of people who, when faced with a current crisis, reminded God of His promises.

King Jehoshaphat was distressed over the invading armies of the Moabites and Ammonites. Let's look at this account:

- 2 Chron. 20:1-7, ***It came to pass after this also, that the children of Moab, and the children of Ammon, and with them other beside the Ammonites, came against Jehoshaphat to battle. [2] Then there came some that told Jehoshaphat, saying, There cometh a great multitude against thee from beyond the sea on this side Syria; and, behold, they be Hazazon-tamar, which is En-gedi. [3] And Jehoshaphat feared, and set himself to seek the Lord, and proclaimed a fast throughout all Judah. [4] And Judah gathered themselves together, to ask help of the Lord: even out of all the cities of Judah they came to seek the Lord. [5] And Jehoshaphat stood in the congregation of Judah and Jerusalem, in the house of the Lord, before the new court, [6] And said, O Lord God of our fathers, art not thou God in heaven? And rulest not thou over all the kingdoms of the heathen? And in thine hand is there not power and might, so that none is able to withstand thee? [7] Art not thou our God, who didst drive out the***

inhabitants of this land before thy people Israel, and gavest it to the seed of Abraham thy friend for ever? [8] And they dwelt therein, and have built thee a sanctuary therein for thy name, saying, [9] If, when evil cometh upon us, as the sword, judgment, or pestilence, or famine, we stand before this house, and in thy presence, (for thy name is in this house,) and cry unto thee in our affliction, then thou wilt hear and help. [10] And now, behold, the children of Ammon and Moab and mount Seir, whom thou wouldest not let Israel invade, when they came out of the land of Egypt, but they turned from them, and destroyed them not; [11] Behold, I say, how they reward us, to come to cast us out of thy possession, which thou hast given us to inherit. [12] O our God, wilt thou not judge them? for we have no might against this great company that cometh against us; neither know we what to do: but our eyes are upon thee.

He is recalling the promises which God spoke to Abraham:

- Genesis 13:15, ***For all the land which thou seest, to thee will I give it, and to thy seed for ever.***
- Genesis 17:8, ***And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God.***

When you put your trust in God's promises, that is a powerful way to pray! Notice that, beginning in verse 8, King Jehoshaphat takes God back to Solomon's days, and his prayer. Here a portion of that prayer that Solomon prayed:

- 1 Kings 8:37-39, ***If there be in the land famine, if there be pestilence, blasting, mildew, locust, or if there be caterpillar; if their enemy besiege them in the land of their cities; whatsoever plague, whatsoever sickness there be; [38] What prayer and supplication soever be made by any man, or by all thy people Israel, which shall know every man the plague of his own heart, and spread forth his hands toward this house: [39] Then hear thou in heaven thy dwelling place, and forgive, and do, and give to every man according to his ways, whose heart thou knowest; (for thou, even thou only, knowest the hearts of all the children of men;)***

When you put your trust in the Word of God for your deliverance, you are in a powerful place. Almighty God honored both kings' prayers, when they relied upon, trusted in, and depended upon God to fulfill His precious promises. We honor God when we trust His Word.

- 1 Samuel 2:30, ***Wherefore the Lord God of Israel saith, I said indeed that thy house, and the house of thy father, should walk before me for ever: but now the Lord saith, Be it far from me; for them that honour me I will honour, and they that despise me shall be lightly esteemed.***



Section 5-3

Key #14 – The “Tone” of the Voice Speaking

There are a number of ways we communicate when we speak. The words we choose, our body language, and the tone of voice we use, all contribute to the message being given. For example, a man could call his dog, and say, “Come here!” in a gruff voice. The dog may skulk away with its tail tucked between its legs, because he perceives the displeasure of his owner. On the other hand, if the man’s voice is melodious and cheerful, that same dog will come running with his tail wagging.

How does this apply to Scripture? Well, since there are between 2,000 and 6,000 years between us and the people in the Bible, there’s no way we can know exactly the tone they used when they spoke the words we now read. But, it is possible to read between the lines, and get a good idea of the tone they might have used. Let’s look at a couple examples.

In the story of David bringing the Ark of the Covenant, David comes home to find his wife, Michal, at the door.

- 2 Samuel 6:20-23, ***Then David returned to bless his household. And Michal the daughter of Saul came out to meet David, and said, How glorious was the king of Israel today, who uncovered himself to day in the eyes of the handmaids of his servants, as one of the vain fellows shamelessly uncovereth himself! [21] And David said unto Michal, It was before the Lord, which chose me before thy father, and before all his house, to appoint me ruler over the people of the Lord, over Israel: therefore will I play before the Lord. [22] And I will yet be more vile than thus, and will be base in mine own sight: and of the maidservants which thou hast spoken of, of them shall I be had in honour. [23] Therefore Michal the daughter of Saul had no child unto the day of her death.***

When you read Michal’s words, can’t you just imagine that sarcastic tone of voice, the scrooched out lips, and the fire in her eyes?

We can also hear the annoyed tone in David’s voice, as he patiently stands his ground. Verse 23 tells us of her end. (In the Old Testament times, dying childless was a huge shame.)

In 1 Kings 18, we have the story of Elijah and the prophets of Baal on Mount Carmel.

- 1 Kings 18:20-40, ***So Ahab sent unto all the children of Israel, and gathered the prophets together unto mount Carmel. [21] And Elijah came unto all the people, and said, How long halt ye between two opinions? if the Lord be God, follow him: but if Baal, then follow him. And the people answered him not a word. [22] Then said Elijah unto the people, I, even I only, remain a prophet of the Lord; but Baal's prophets are four hundred and fifty men. [23] Let them therefore give us two bullocks; and let them choose one bullock for themselves, and cut it in pieces, and lay it on wood, and put***

no fire under: and I will dress the other bullock, and lay it on wood, and put no fire under: [24] And call ye on the name of your gods, and I will call on the name of the Lord: and the God that answereth by fire, let him be God. And all the people answered and said, It is well spoken. [25] And Elijah said unto the prophets of Baal, Choose you one bullock for yourselves, and dress it first; for ye are many; and call on the name of your gods, but put no fire under. [26] And they took the bullock which was given them, and they dressed it, and called on the name of Baal from morning even until noon, saying, O Baal, hear us. But there was no voice, nor any that answered. And they leaped upon the altar which was made. [27] And it came to pass at noon, that Elijah mocked them, and said, Cry aloud: for he is a god; either he is talking, or he is pursuing, or he is in a journey, or peradventure he sleepeth, and must be awaked. [28] And they cried aloud, and cut themselves after their manner with knives and lancets, till the blood gushed out upon them. [29] And it came to pass, when midday was past, and they prophesied until the time of the offering of the evening sacrifice, that there was neither voice, nor any to answer, nor any that regarded. [30] And Elijah said unto all the people, Come near unto me. And all the people came near unto him. And he repaired the altar of the Lord that was broken down. [31] And Elijah took twelve stones, according to the number of the tribes of the sons of Jacob, unto whom the word of the Lord came, saying, Israel shall be thy name: [32] And with the stones he built an altar in the name of the Lord: and he made a trench about the altar, as great as would contain two measures of seed. [33] 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. [34] 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. [35] And the water ran round about the altar; and he filled the trench also with water. [36] And it came to pass at the time of the offering of the evening sacrifice, that Elijah the prophet came near, and said, Lord God of Abraham, Isaac, and of Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word. [37] Hear me, O Lord, hear me, that this people may know that thou art the Lord God, and that thou hast turned their heart back again. [38] Then the fire of the Lord fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench. [39] And when all the people saw it, they fell on their faces: and they said, The Lord, he is the God; the Lord, he is the God. [40] And Elijah said unto them, Take the prophets of Baal; let not one of them escape. And they took them: and Elijah brought them down to the brook Kishon, and slew them there.

Look again at verse 27. It is apparent that the tone of voice that Elijah used was one of teasing and mocking, taunting them in their failure to prove their dinky little god was real.

Let's look at Job for a moment. With God's permission, the devil attacked Job in many areas of his life. He had 3 friends who came to comfort him, named Bildad, Eliphaz and Zophar. These men decided to comfort Job by repeatedly insisting that he must have done evil to have all this calamity fall on him. Job responds to them in this passage:

- Job 12:1-4, ***And Job answered and said, [2] No doubt but ye are the people, and wisdom shall die with you. [3] But I have understanding as well as you; I am not inferior to you: yea, who knoweth not such things as these? [4] I am as one mocked***

of his neighbour, who calleth upon God, and he answereth him: the just upright man is laughed to scorn.

Can't you just imagine the tone of his voice in these words? I think his tone was more loud and cutting than the very words he spoke.

If there's one thing I've learned in my 58 years of ministry, it is that ladies are sensitive to the voices of their families and friends, and especially their husbands. (They seem to have an extra sense of perception, which is more keen than that of men.)

We have a situation in the case of Abraham and Sarah (formerly known as Abram and Sarai). Sarah came up with a "good" idea (at least in her own mind), but it wasn't a God idea. Since she was childless, she attempted to invent surrogate motherhood – she thought she could have her husband impregnate another woman, and then Sarah would count that child as her own. But it wasn't to work out that way...

- Genesis 16:1-16, ***Now Sarai Abram's wife bare him no children: and she had an handmaid, an Egyptian, whose name was Hagar. [2] And Sarai said unto Abram, Behold now, the Lord hath restrained me from bearing: I pray thee, go in unto my maid; it may be that I may obtain children by her. And Abram hearkened to the voice of Sarai. [3] And Sarai Abram's wife took Hagar her maid the Egyptian, after Abram had dwelt ten years in the land of Canaan, and gave her to her husband Abram to be his wife. [4] And he went in unto Hagar, and she conceived: and when she saw that she had conceived, her mistress was despised in her eyes. [The girl gets pregnant, and starts getting snooty and smart-alecky with Sarah.] [5] And Sarai said unto Abram, My wrong be upon thee [i.e. "It's all YOUR fault, buddy!"]: I have given my maid into thy bosom; and when she saw that she had conceived, I was despised in her eyes: the Lord judge between me and thee. [6] But Abram said unto Sarai, Behold, thy maid is in thy hand; do to her as it pleaseth thee. [His response cooled her down a bit, at least in regards to her being on his case.] And when Sarai dealt hardly with her, she fled from her face. [7] And the angel of the Lord found her by a fountain of water in the wilderness, by the fountain in the way to Shur. [8] And he said, Hagar, Sarai's maid, whence camest thou? and whither wilt thou go? And she said, I flee from the face of my mistress Sarai. [9] And the angel of the Lord said unto her, Return to thy mistress, and submit thyself under her hands. [10] And the angel of the Lord said unto her, I will multiply thy seed exceedingly, that it shall not be numbered for multitude. [11] And the angel of the Lord said unto her, Behold, thou art with child, and shalt bear a son, and shalt call his name Ishmael; because the Lord hath heard thy affliction. [12] And he will be a wild man; his hand will be against every man, and every man's hand against him; and he shall dwell in the presence of all his brethren. [13] And she called the name of the Lord that spake unto her, Thou God seest me: for she said, Have I also here looked after him that seeth me? [14] Wherefore the well was called Beer-lahai-roi; behold, it is between Kadesh and Bered. [15] And Hagar bare Abram a son: and Abram called his son's name, which Hagar bare, Ishmael. [16] And Abram was fourscore and six years old, when Hagar bare Ishmael to Abram. [Note: It was 13 years later that God appeared to Abraham, and gave him the "God" idea – the promise of Isaac.]***

Well, Isaac is promised, and born. But, like mother, like son. As the mother, Hagar, mocked Sarah, so her son mocked Sarah's son. So we can hear the angry tone as we read Sarah's words to Abraham, and compassion in the voice of God to Abraham.

- Genesis 21:9-12, ***And Sarah saw the son of Hagar the Egyptian, which she had born unto Abraham, mocking. [10] Wherefore she said unto Abraham, Cast out this bondwoman and her son: for the son of this bondwoman shall not be heir with my son, even with Isaac. [11] And the thing was very grievous in Abraham's sight because of his son. [12] And God said unto Abraham, Let it not be grievous in thy sight because of the lad, and because of thy bondwoman; in all that Sarah hath said unto thee, hearken unto her voice; for in Isaac shall thy seed be called.***

Micaiah, the man of God, was called by Kings Ahab and Jehoshaphat to prophesy. Here's the scene:

- 1 Kings 22:1-28, ***And they continued three years without war between Syria and Israel. [2] And it came to pass in the third year, that Jehoshaphat the king of Judah came down to the king of Israel. [3] And the king of Israel said unto his servants, Know ye that Ramoth in Gilead is ours, and we be still, and take it not out of the hand of the king of Syria? [4] And he said unto Jehoshaphat, Wilt thou go with me to battle to Ramoth-gilead? And Jehoshaphat said to the king of Israel, I am as thou art, my people as thy people, my horses as thy horses. [5] And Jehoshaphat said unto the king of Israel, Enquire, I pray thee, at the word of the Lord to day. [6] Then the king of Israel gathered the prophets together, about four hundred men, and said unto them, Shall I go against Ramoth-gilead to battle, or shall I forbear? And they said, Go up; for the Lord shall deliver it into the hand of the king. [7] And Jehoshaphat said, Is there not here a prophet of the Lord besides, that we might enquire of him? [Jehoshaphat obviously recognized the 400 prophets as being a bunch of "yes men", whose purpose was to tell King Ahab what he wanted to hear. Jehoshaphat wanted the genuine, and wouldn't settle for imposters.] [8] And the king of Israel said unto Jehoshaphat, There is yet one man, Micaiah the son of Imlah, by whom we may enquire of the Lord: but I hate him; for he doth not prophesy good concerning me, but evil. And Jehoshaphat said, Let not the king say so. [9] Then the king of Israel called an officer, and said, Hasten hither Micaiah the son of Imlah. [10] And the king of Israel and Jehoshaphat the king of Judah sat each on his throne, having put on their robes, in a void place in the entrance of the gate of Samaria; and all the prophets prophesied before them. [11] And Zedekiah the son of Chenaanah made him horns of iron: and he said, Thus saith the Lord, With these shalt thou push the Syrians, until thou have consumed them. [12] And all the prophets prophesied so, saying, Go up to Ramoth-gilead, and prosper: for the Lord shall deliver it into the king's hand [13] And the messenger that was gone to call Micaiah spake unto him, saying, Behold now, the words of the prophets declare good unto the king with one mouth: let thy word, I pray thee, be like the word of one of them, and speak that which is good. . [i.e. Come on, everyone else is saying good things. You go in there with a favorable prediction as well.] [14] And Micaiah said, As the Lord liveth, what the Lord saith unto me, that will I speak. [15] So he came to the king. And the king said unto him, Micaiah, shall we go against Ramoth-gilead to battle, or shall we forbear? And he answered him, Go, and prosper: for the Lord shall deliver it into the hand of the king. [King Ahab, in the next verse, picks up on the silly way that Micaiah spoke. Notice that Micaiah said that the Lord would deliver the Syrians into the hand of "the king" – but he didn't say WHAT king.] [16] And the king said unto him, How many times shall I adjure thee that thou tell me nothing but that which is true in the name of the Lord? [OK, King Ahab – you asked for the truth, here it is.] [17] And he said, I saw all Israel scattered upon the hills, as sheep***

that have not a shepherd: and the Lord said, These have no master: let them return every man to his house in peace. [18] And the king of Israel said unto Jehoshaphat, Did I not tell thee that he would prophesy no good concerning me, but evil? [19] And he said, Hear thou therefore the word of the Lord: I saw the Lord sitting on his throne, and all the host of heaven standing by him on his right hand and on his left. [20] And the Lord said, Who shall persuade Ahab, that he may go up and fall at Ramoth-gilead? And one said on this manner, and another said on that manner. [21] And there came forth a spirit, and stood before the Lord, and said, I will persuade him. [22] And the Lord said unto him, Wherewith? And he said, I will go forth, and I will be a lying spirit in the mouth of all his prophets. And he said, Thou shalt persuade him, and prevail also: go forth, and do so. [23] Now therefore, behold, the Lord hath put a lying spirit in the mouth of all these thy prophets, and the Lord hath spoken evil concerning thee. [24] But Zedekiah the son of Chenaanah went near, and smote Micaiah on the cheek, and said, Which way went the Spirit of the Lord from me to speak unto thee? [25] And Micaiah said, Behold, thou shalt see in that day, when thou shalt go into an inner chamber to hide thyself. [26] And the king of Israel said, Take Micaiah, and carry him back unto Amon the governor of the city, and to Joash the king's son; [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. [28] And Micaiah said, If thou return at all in peace, the Lord hath not spoken by me. And he said, Harken, O people, every one of you. Micaiah stood his ground, even in the face of adversity and personal, physical persecution.

Kings Ahab and Jehoshaphat go into battle, and a bowman shot an arrow at random, and ended up killing King Ahab, thus fulfilling Micaiah's prophesy.

The prophet Jeremiah mimicked the words of people who were trusting in lying words, in a mocking kind of way.

- **Jeremiah 7:1-11, *The word that came to Jeremiah from the Lord, saying, [2] Stand in the gate of the Lord's house, and proclaim there this word, and say, Hear the word of the Lord, all ye of Judah, that enter in at these gates to worship the Lord. [3] Thus saith the Lord of hosts, the God of Israel, Amend your ways and your doings, and I will cause you to dwell in this place. [4] Trust ye not in lying words, saying, The temple of the Lord, The temple of the Lord, The temple of the Lord, are these. [5] For if ye throughly amend your ways and your doings; if ye throughly execute judgment between a man and his neighbour; [6] If ye oppress not the stranger, the fatherless, and the widow, and shed not innocent blood in this place, neither walk after other gods to your hurt: [7] Then will I cause you to dwell in this place, in the land that I gave to your fathers, for ever and ever. [8] Behold, ye trust in lying words, that cannot profit. [9] Will ye steal, murder, and commit adultery, and swear falsely, and burn incense unto Baal, and walk after other gods whom ye know not; [10] And come and stand before me in this house, which is called by my name, and say, We are delivered to do all these abominations? [11] Is this house, which is called by my name, become a den of robbers in your eyes? Behold, even I have seen it, saith the Lord.***

Jeremiah knew that the people were only paying lip service to the Lord, using the phrase *the temple of the Lord* as empty flattery. By the tone in his voice, Jeremiah conveyed what was really in their hearts, though their mouths spoke otherwise.

During the years Moses was with the Israelites in the wilderness, 250 famous princes of the assembly rose up against their God-chosen leader. In verse 3 of the passage below, we can pick up on the angry, jealous tone of voice these princes spoke to Moses and Aaron with.

- Numbers 16:1-4, ***Now Korah, the son of Izhar, the son of Kohath, the son of Levi, and Dathan and Abiram, the sons of Eliab, and On, the son of Peleth, sons of Reuben, took men: [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: [3] And they gathered themselves together against Moses and against Aaron, and said unto them, Ye take too much upon you, seeing all the congregation are holy, every one of them, and the Lord is among them: wherefore then lift ye up yourselves above the congregation of the Lord? [4] And when Moses heard it, he fell upon his face:***

Why did Moses fall on his face? Because he was the most humble man on the face of the earth.

- Numbers 12:3, ***(Now the man Moses was very meek, above all the men which were upon the face of the earth.)***

This scene resulted in a showdown before the Lord. All 250 princes were instructed to bring their censors before the Lord, as well as Aaron, so the Lord could show who was chosen. The princes found they bit off a lot more than they could chew.

- Numbers 16:19-22, ***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. [20] And the Lord spake unto Moses and unto Aaron, saying, [21] Separate yourselves from among this congregation, that I may consume them in a moment. [22] And they fell upon their faces, and said, O God, the God of the spirits of all flesh, shall one man sin, and wilt thou be wroth with all the congregation?***

So here we have another speaking with an angry tone of voice – the Lord Almighty Himself! The whole nation would have been wiped out that instant, had Moses and Aaron not interceded for them. The nation was spared, except for those Korah, Dathan, and Abiram. These men and their families were swallowed by the earth and perished. Now *there's* a lesson to remember –

- Psalm 105:15, ***“Saying, Touch not mine anointed, and do my prophets no harm.”***

In the book of Judges, we have a whining and complaining tone of voice coming from Delilah, against Samson.

- Judges 16:4-16, ***And it came to pass afterward, that he loved a woman in the valley of Sorek, whose name was Delilah. [5] And the lords of the Philistines came up unto her, and said unto her, Entice him, and see wherein his great strength lieth, and by what means we may prevail against him, that we may bind him to afflict him: and we will give thee every one of us eleven hundred pieces of silver. [6] And Delilah said to Samson, Tell me, I pray thee, wherein thy great strength lieth, and wherewith thou mightest be bound to afflict thee. [7] And Samson said unto her, If they bind me with seven green withs [i.e. cords] that were never dried, then shall I be weak, and be as another man. [8] Then the lords of the Philistines brought up to her seven green withs which had not been dried, and she bound him with them. [9] Now there were men lying in wait, abiding with her in the chamber. And she said unto him, The Philistines be upon thee, Samson. And he brake the withs, as a thread of tow is broken when it toucheth the fire. So his strength was not known. [10] And Delilah said unto Samson,***

Behold, thou hast mocked me, and told me lies: now tell me, I pray thee, wherewith thou mightest be bound. [11] And he said unto her, If they bind me fast with new ropes that never were occupied, then shall I be weak, and be as another man. [12] Delilah therefore took new ropes, and bound him therewith, and said unto him, The Philistines be upon thee, Samson. And there were liers in wait abiding in the chamber. And he brake them from off his arms like a thread. [First she asked “nicely”; now she begins whining and complaining.] [13] And Delilah said unto Samson, Hitherto thou hast mocked me, and told me lies: tell me wherewith thou mightest be bound. And he said unto her, If thou weavest the seven locks of my head with the web. [14] And she fastened it with the pin, and said unto him, The Philistines be upon thee, Samson. And he awaked out of his sleep, and went away with the pin of the beam, and with the web. [15] And she said unto him, How canst thou say, I love thee, when thine heart is not with me? thou hast mocked me these three times, and hast not told me wherein thy great strength lieth. [16] And it came to pass, when she pressed him daily with her words, and urged him, so that his soul was vexed unto death;

What Delilah was willing to do for money! While Samson loved her with all his heart, she should have gotten an award for acting. She put on such a convincing performance, that after she went from asking, to whining, to nagging, he finally broke down and told her everything. The man she pretended to love was handed over, by her own conniving, to be tortured, and eventually to die. From this passage, we can imagine how the tone of her voice changed as the story progressed.

In Matthew, we can “hear” a pleading tone of voice from Pilate’s wife, when she urged him to distance himself from Jesus’ case.

- Matthew 27:19, **When he was set down on the judgment seat, his wife sent unto him, saying, Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of him.**

Elisha the prophet, in 2 Kings, speaks to King Jehoram (Ahab’s son) in a most insulting way.

- 2 Kings 3:10-15, **And the king of Israel said, Alas! that the Lord hath called these three kings together, to deliver them into the hand of Moab! [11] But Jehoshaphat said, Is there not here a prophet of the Lord, that we may enquire of the Lord by him? [Do you notice a consistency here in Jehoshaphat? He regularly inquired of the Lord.] And one of the king of Israel's servants answered and said, Here is Elisha the son of Shaphat, which poured water on the hands of Elijah. [12] And Jehoshaphat said, The word of the Lord is with him. [King Jehoshaphat obviously recognized the authority the prophet carried.] So the king of Israel and Jehoshaphat and the king of Edom went down to him. [13] And Elisha said unto the king of Israel, What have I to do with thee? get thee to the prophets of thy father, and to the prophets of thy mother. [Ouch! Is it possible to have a more stinging rejection?] And the king of Israel said unto him, Nay: for the Lord hath called these three kings together, to deliver them into the hand of Moab. [14] And Elisha said, As the Lord of hosts liveth, before whom I stand, surely, were it not that I regard the presence of Jehoshaphat the king of Judah, I would not look toward thee, nor see thee. [Yes, it’s possible to have a more stinging rejection – and Elisha just did it!] [15] But now bring me a minstrel. And it came to pass, when the minstrel played, that the hand of the Lord came upon him.**

Elisha then went on to give them the instruction of the Lord. It's clear that Elisha was not some mealy mouth preacher, with a sweet potato vine running up and down his back for a backbone!

In Proverbs 18:10, there is some figurative language which speaks in an endearing way to those who are oppressed of the devil.

- Proverbs 18:10, ***The name of the Lord is a strong tower: the righteous runneth into it, and is safe.***

Psalms 18:2 is an amazing group of figurative expressions of praise to the Lord.

- Psalm 18:2, ***The Lord is my rock, and my fortress, and my deliverer; my God, my strength, in whom I will trust; my buckler, and the horn of my salvation, and my high tower.*** (Buckler means shield.)

Nehemiah speaks sarcastically (Neh. 13: 21) to some people who continually violated his (and the Lord's) commands.

- Neh. 13:15-21, ***In those days saw I in Judah some treading winepresses on the sabbath, and bringing in sheaves, and lading asses; as also wine, grapes, and figs, and all manner of burdens, which they brought into Jerusalem on the sabbath day: and I testified against them in the day wherein they sold victuals. [16] There dwelt men of Tyre also therein, which brought fish, and all manner of ware, and sold on the sabbath unto the children of Judah, and in Jerusalem. [17] Then I contended with the nobles of Judah, and said unto them, What evil thing is this that ye do, and profane the sabbath day? [18] Did not your fathers thus, and did not our God bring all this evil upon us, and upon this city? yet ye bring more wrath upon Israel by profaning the sabbath. [19] And it came to pass, that when the gates of Jerusalem began to be dark before the sabbath, I commanded that the gates should be shut, and charged that they should not be opened till after the sabbath: and some of my servants set I at the gates, that there should no burden be brought in on the sabbath day. [20] So the merchants and sellers of all kind of ware lodged without Jerusalem once or twice. [21] Then I testified against them, and said unto them, Why lodge ye about the wall? if ye do so again, I will lay hands on you. From that time forth came they no more on the sabbath.***

Obviously, he got the point across, as the last sentence shows.

In summary: When we perceive the tone of the voice, it helps determine the full meaning of what the persons in the Bible are saying. In order to give you a much clearer insight into this key to interpreting the Word of God, I've given you a great many examples, with corresponding suggestions as to how the tone of voice may have been.

The tone of our voices, more often than not, manifests the inner attitudes of our hearts. Our heart attitudes, in a way, reveal our true inner feelings. If these attitudes are out of sorts, the tone of our voice tends to "squeal" on us, letting others know what's really going on inside of us. We can't afford to have wrong things on the inside of us. Sooner or later, that disposition will show its ugly head when we didn't intend to do so!



Section 5-4

Key #15 – The Law of Reoccurrence

When God speaks on a subject, and wants to emphasize certain parts of it, He employs repetition. Usually, on the second go-around, He emphasizes certain things, and adds additional details. Let's look at some examples of this principle in action.

In the beginning

In Genesis, there are *two* accounts of the creation of man: one in chapter 1, and the other in chapter 2. Notice that in the account in chapter 2, there are additional details that were not given in the first account. Often, such repetition clarifies the picture, helping to avoid any misunderstandings.

- Genesis 1:26-31, ***And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. [27] So God created man in his own image, in the image of God created he him; male and female created he them. [28] And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth. [29] And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat. [30] And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, I have given every green herb for meat: and it was so. [31] And God saw every thing that he had made, and, behold, it was very good. And the evening and the morning were the sixth day.***
- Genesis 2:7-25, ***And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul. [8] And the Lord God planted a garden eastward in Eden; and there he put the man whom he had formed. [9] And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil. [10] And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads. [11] The name of the first is Pison: that is it which compasseth the whole land of Havilah, where there is gold; [12] And the gold of that land is good: there is bdellium and the onyx stone. [13] And the name of the second river is Gihon: the same is it that compasseth the whole land of Ethiopia. [14] And the name of the third river is Hiddekel: that is it which goeth toward the east of Assyria. And the fourth river is Euphrates. [15] And the Lord God took the man, and put him into the garden of Eden***

to dress it and to keep it. [16] And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat: [17] 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. [18] And the Lord God said, It is not good that the man should be alone; I will make him an help meet for him. [19] And out of the ground the Lord God formed every beast of the field, and every fowl of the air; and brought them unto Adam to see what he would call them: and whatsoever Adam called every living creature, that was the name thereof. [20] And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found an help meet for him. [21] And the Lord God caused a deep sleep to fall upon Adam and he slept: and he took one of his ribs, and closed up the flesh instead thereof; [22] And the rib, which the Lord God had taken from man, made he a woman, and brought her unto the man. [23] And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man. [24] Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh. [25] And they were both naked, the man and his wife, and were not ashamed.

Invasion of the Holy Land

In Ezekiel 38, the Holy Spirit gave a full description of the invasion of the Holy Land by northern armies, during the great tribulation. In chapter 39, we have a different account of the same, with different details emphasized.

- **Ezekiel 38:1-23, And the word of the Lord came unto me, saying, [2] Son of man, set thy face against Gog, the land of Magog, the chief prince of Meshech and Tubal, and prophesy against him, [3] And say, Thus saith the Lord God; Behold I am against thee, O Gog, the chief prince of Meshech and Tubal: [4] And I will turn thee back, and put hooks into thy jaws, and I will bring thee forth, and all thine army, horses and horsemen, all of them clothed with all sorts of armour, even a great company with bucklers and shields, all of them handling swords: [5] Persia, Ethiopia, and Libya with them; all of them with shield and helmet: [6] Gomer, and all his bands; the house of Togarmah of the north quarters, and all his bands: and many people with thee. [7] Be thou prepared, and prepare for thyself, thou, and all thy company that are assembled unto thee, and be thou a guard unto them. [8] After many days thou shalt be visited: in the latter years thou shalt come into the land that is brought back from the sword, and is gathered out of many people, against the mountains of Israel, which have been always waste: but it is brought forth out of the nations, and they shall dwell safely all of them. [9] Thou shalt ascend and come like a storm, thou shalt be like a cloud to cover the land, thou, and all thy bands, and many people with thee. [10] Thus saith the Lord God; It shall also come to pass, that at the same time shall things come into thy mind, and thou shalt think an evil thought: [11] And thou shalt say, I will go up to the land of unwalled villages; I will go to them that are at rest, that dwell safely, all of them dwelling without walls, and having neither bars nor gates, [12] To take a spoil, and to take a prey; to turn thine hand upon the desolate places that are now inhabited, and upon the people that are gathered out of the nations, which have gotten cattle and goods, that dwell in the midst of the land. [13] Sheba, and Dedan, and the merchants of Tarshish, with all the young lions thereof, shall say unto thee, Art thou come to take a spoil? hast thou gathered thy company to take a prey? to carry away silver and gold, to take away cattle and goods, to take a great spoil? [14]**

Therefore, son of man, prophesy and say unto Gog, Thus saith the Lord God; In that day when my people of Israel dwelleth safely, shalt thou not know it? [15] And thou shalt come from thy place out of the north parts, thou, and many people with thee, all of them riding upon horses, a great company, and a mighty army: [16] And thou shalt come up against my people of Israel, as a cloud to cover the land; it shall be in the latter days, and I will bring thee against my land, that the heathen may know me, when I shall be sanctified in thee, O Gog, before their eyes. [17] Thus saith the Lord God; Art thou he of whom I have spoken in old time by my servants the prophets of Israel, which prophesied in those days many years that I would bring thee against them? [18] And it shall come to pass at the same time when Gog shall come against the land of Israel, saith the Lord God, that my fury shall come up in my face. [19] For in my jealousy and in the fire of my wrath have I spoken, Surely in that day there shall be a great shaking in the land of Israel; [20] So that the fishes of the sea, and the fowls of the heaven, and the beasts of the field, and all creeping things that creep upon the earth, and all the men that are upon the face of the earth, shall shake at my presence, and the mountains shall be thrown down, and the steep places shall fall, and every wall shall fall to the ground. [21] And I will call for a sword against him throughout all my mountains, saith the Lord God: every man's sword shall be against his brother. [22] And I will plead against him with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire, and brimstone. [23] Thus will I magnify myself, and sanctify myself; and I will be known in the eyes of many nations, and they shall know that I am the Lord.

- **Ezekiel 39:1-29, Therefore, thou son of man, prophesy against Gog, and say, Thus saith the Lord God; Behold, I am against thee, O Gog, the chief prince of Meshech and Tubal: [2] And I will turn thee back, and leave but the sixth part of thee, and will cause thee to come up from the north parts, and will bring thee upon the mountains of Israel: [3] And I will smite thy bow out of thy left hand, and will cause thine arrows to fall out of thy right hand. [4] Thou shalt fall upon the mountains of Israel, thou, and all thy bands, and the people that is with thee: I will give thee unto the ravenous birds of every sort, and to the beasts of the field to be devoured. [5] Thou shalt fall upon the open field: for I have spoken it, saith the Lord God. [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. [7] So will I make my holy name known in the midst of my people Israel; and I will not let them pollute my holy name any more: and the heathen shall know that I am the Lord, the Holy One in Israel. [8] Behold, it is come, and it is done, saith the Lord God; this is the day whereof I have spoken. [9] And they that dwell in the cities of Israel shall go forth, and shall set on fire and burn the weapons, both the shields and the bucklers, the bows and the arrows, and the handstaves, and the spears, and they shall burn them with fire seven years: [10] So that they shall take no wood out of the field, neither cut down any out of the forests; for they shall burn the weapons with fire: and they shall spoil those that spoiled them, and rob those that robbed them, saith the Lord God. [11] And it shall come to pass in that day, that I will give unto Gog a place there of graves in Israel, the valley of the passengers on the east of the sea: and it shall stop the noses of the passengers: and there shall they bury Gog and all his multitude: and they shall call it The valley of Hamon-gog. [12] And seven months shall the house of Israel be burying of them, that they may cleanse the land. [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. [14] And they shall**

sever out men of continual employment, passing through the land to bury with the passengers those that remain upon the face of the earth, to cleanse it: after the end of seven months shall they search. [15] And the passengers that pass through the land, when any seeth a man's bone, then shall he set up a sign by it, till the buriers have buried it in the valley of Hamon-gog. [16] And also the name of the city shall be Hamonah. Thus shall they cleanse the land. [17] And, thou son of man, thus saith the Lord God; Speak unto every feathered fowl, and to every beast of the field, Assemble yourselves, and come; gather yourselves on every side to my sacrifice that I do sacrifice for you, even a great sacrifice upon the mountains of Israel, that ye may eat flesh, and drink blood. [18] Ye shall eat the flesh of the mighty, and drink the blood of the princes of the earth, of rams, of lambs, and of goats, of bullocks, all of them fatlings of Bashan. [19] And ye shall eat fat till ye be full, and drink blood till ye be drunken, of my sacrifice which I have sacrificed for you. [20] Thus ye shall be filled at my table with horses and chariots, with mighty men, and with all men of war, saith the Lord God. [21] And I will set my glory among the heathen, and all the heathen shall see my judgment that I have executed, and my hand that I have laid upon them. [22] So the house of Israel shall know that I am the Lord their God from that day and forward. [23] And the heathen shall know that the house of Israel went into captivity for their iniquity: because they trespassed against me, therefore hid I my face from them, and gave them into the hand of their enemies: so fell they all by the sword. [24] According to their uncleanness and according to their transgressions have I done unto them, and hid my face from them. [25] Therefore thus saith the Lord God; Now will I bring again the captivity of Jacob, and have mercy upon the whole house of Israel, and will be jealous for my holy name; [26] After that they have borne their shame, and all their trespasses whereby they have trespassed against me, when they dwelt safely in their land, and none made them afraid. [27] When I have brought them again from the people, and gathered them out of their enemies' lands, and am sanctified in them in the sight of many nations; [28] Then shall they know that I am the Lord their God, which caused them to be led into captivity among the heathen: but I have gathered them unto their own land, and have left none of them any more there. [29] Neither will I hide my face any more from them: for I have poured out my spirit upon the house of Israel, saith the Lord God.

The tribulation

In Revelation, chapters 16-19, we discover the same Law of Reoccurrence repeated. In the 16th chapter, we have the outline of events during the second half of the tribulation, better known as the Great Tribulation. This time period ends at the end of the 16th chapter. However, in Chapter 17, we have a repeat of the first part of the second 3½ years of the tribulation, now emphasizing the overthrow of Babylon the Harlot. (In chapter 18, the Holy Spirit lets us know that Babylon is a literal city, and prophesies its destruction at the end of the Great Tribulation. Here is the text:

- **Rev. 16:1-19:21, And I heard a great voice out of the temple saying to the seven angels, Go your ways, and pour out the vials of the wrath of God upon the earth. [2] And the first went, and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshipped his image. [3] And the second angel poured out his vial upon the sea; and it became as the blood of a dead man: and every living soul died in the sea. [4] And the third angel poured out his vial upon the rivers and fountains of waters; and they became blood. [5] And I heard the angel of the waters say, Thou art**

righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus. [6] For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy. [7] And I heard another out of the altar say, Even so, Lord God Almighty, true and righteous are thy judgments. [8] And the fourth angel poured out his vial upon the sun; and power was given unto him to scorch men with fire. [9] And men were scorched with great heat, and blasphemed the name of God, which hath power over these plagues: and they repented not to give him glory. [10] And the fifth angel poured out his vial upon the seat of the beast; and his kingdom was full of darkness; and they gnawed their tongues for pain, [11] And blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds. [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. [13] And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. [14] For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. [15] Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame. [16] And he gathered them together into a place called in the Hebrew tongue Armageddon. [17] And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done. [18] And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great. [19] And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath. [20] And every island fled away, and the mountains were not found. [21] And there fell upon men a great hail out of heaven, every stone about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great. [17:1] And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will shew unto thee the judgment of the great whore that sitteth upon many waters: [2] With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication. [3] So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns. [4] And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication: [5] And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH. [6] And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration. [7] And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns. [8] The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is. [9] And here is the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth. [10] And there are seven kings: five are fallen, and one is, and the other is not yet come; and when he cometh, he must

continue a short space. [11] And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition. [12] And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast. [13] These have one mind, and shall give their power and strength unto the beast. [14] These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful. [15] And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues. [16] And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire. [17] For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled. [18] And the woman which thou sawest is that great city, which reigneth over the kings of the earth. [18:1] And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. [2] And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. [3] For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies. [4] And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. [5] For her sins have reached unto heaven, and God hath remembered her iniquities. [6] Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled fill to her double. [7] How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow. [8] Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her. [9] And the kings of the earth, who have committed fornication and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning, [10] Standing afar off for the fear of her torment, saying, Alas, alas, that great city Babylon, that mighty city! for in one hour is thy judgment come. [11] And the merchants of the earth shall weep and mourn over her; for no man buyeth their merchandise any more: [12] The merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all thyine wood, and all manner vessels of ivory, and all manner vessels of most precious wood, and of brass, and iron, and marble, [13] And cinnamon, and odours, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and slaves, and souls of men. [14] And the fruits that thy soul lusted after are departed from thee, and all things which were dainty and goodly are departed from thee, and thou shalt find them no more at all. [15] The merchants of these things, which were made rich by her, shall stand afar off for the fear of her torment, weeping and wailing, [16] And saying, Alas, alas, that great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls! [17] For in one hour so great riches is come to nought. And every shipmaster, and all the company in ships, and sailors, and as many as trade by sea, stood afar off, [18] And cried when they saw the smoke of her burning, saying, What city is like unto this great city! [19] And they cast dust on their heads, and cried, weeping and wailing, saying, Alas, alas, that great city, wherein were made rich all that had ships in the sea by reason of her

costliness! for in one hour is she made desolate. [20] Rejoice over her, thou heaven, and ye holy apostles and prophets; for God hath avenged you on her. [21] And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all. [22] And the voice of harpers, and musicians, and of pipers, and trumpeters, shall be heard no more at all in thee; and no craftsman, of whatsoever craft he be, shall be found any more in thee; and the sound of a millstone shall be heard no more at all in thee; [23] And the light of a candle shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee: for thy merchants were the great men of the earth; for by thy sorceries were all nations deceived. [24] And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth. [19:1] And after these things I heard a great voice of much people in heaven, saying, Alleluia; Salvation, and glory, and honour, and power, unto the Lord our God: [2] For true and righteous are his judgments: for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand. [3] And again they said, Alleluia. And her smoke rose up for ever and ever. [4] And the four and twenty elders and the four beasts fell down and worshipped God that sat on the throne, saying, Amen; Alleluia. [5] And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great. [6] And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth. [7] Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready. [8] And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints. [9] And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God. [10] And I fell at his feet to worship him. And he said unto me, See thou do it not: I am thy fellowservant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy. [11] And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. [12] His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself. [13] And he was clothed with a vesture dipped in blood: and his name is called The Word of God. [14] And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. [15] And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God. [16] And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS. [17] And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God; [18] That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great. [19] And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army. [20] And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone. [21] And the remnant were slain with the

sword of him that sat upon the horse, which sword proceeded out of his mouth: and all the fowls were filled with their flesh.

The sower and the seed

In Matthew 13:3-8, the Lord Jesus taught the parable of the Sower and the Seed. He interpreted it in verses 18-23. This parable reoccurs in Mark 4:3-9 (interpreted in verses 14-20), and again in Luke 8:5-8 (interpreted in verses 10-15).

These parallel accounts are not by accident. They follow the Law of Reoccurrence – each one gives additional vital facts that the others don't.

- ***Matthew 13:3-8, And he spake many things unto them in parables, saying, Behold, a sower went forth to sow; [4] And when he sowed, some seeds fell by the way side, and the fowls came and devoured them up: [5] Some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth: [6] And when the sun was up, they were scorched; and because they had no root, they withered away. [7] And some fell among thorns; and the thorns sprung up, and choked them: [8] But other fell into good ground, and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold.***
- ***Matthew 13:18-23, Hear ye therefore the parable of the sower. [19] When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he which received seed by the way side. [20] But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it; [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. [22] He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful. [23] But he that received seed into the good ground is he that heareth the word, and understandeth it; which also beareth fruit, and bringeth forth, some an hundredfold, some sixty, some thirty.***
- ***Mark 4:3-8, Hearken; Behold, there went out a sower to sow: [4] And it came to pass, as he sowed, some fell by the way side, and the fowls of the air came and devoured it up. [5] And some fell on stony ground, where it had not much earth; and immediately it sprang up, because it had no depth of earth: [6] But when the sun was up, it was scorched; and because it had no root, it withered away. [7] And some fell among thorns, and the thorns grew up, and choked it, and it yielded no fruit. [8] And other fell on good ground, and did yield fruit that sprang up and increased; and brought forth, some thirty, and some sixty, and some an hundred.***
- ***Mark 4:14-20, The sower soweth the word. [15] And these are they by the way side, where the word is sown; but when they have heard, Satan cometh immediately, and taketh away the word that was sown in their hearts. [16] And these are they likewise which are sown on stony ground; who, when they have heard the word, immediately receive it with gladness; [17] And have no root in themselves, and so endure but for a time: afterward, when affliction or persecution ariseth for the word's sake, immediately they are offended. [18] And these are they which are sown among thorns; such as hear the word, [19] And the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful. [20] And these are they which are sown on good ground; such as hear the***

word, and receive it, and bring forth fruit, some thirtyfold, some sixty, and some an hundred.

- **Luke 8:5-8, A sower went out to sow his seed: and as he sowed, some fell by the way side; and it was trodden down, and the fowls of the air devoured it. [6] And some fell upon a rock; and as soon as it was sprung up, it withered away, because it lacked moisture. [7] And some fell among thorns; and the thorns sprang up with it, and choked it. [8] And other fell on good ground, and sprang up, and bare fruit an hundredfold. And when he had said these things, he cried, He that hath ears to hear, let him hear.**
- **Luke 8:10-15, And he said, Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand. [11] Now the parable is this: The seed is the word of God. [12] Those by the way side are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved. [13] They on the rock are they, which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away. [14] And that which fell among thorns are they, which, when they have heard, go forth, and are choked with cares and riches and pleasures of this life, and bring no fruit to perfection. [15] But that on the good ground are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience.**

A tale of two kings

In 1 Kings and 2 Chronicles, we have a story of a military alliance between the wicked King Ahab of Israel and righteous and godly King Jehoshaphat of Judah. The 2 Chronicles account of the story gives more details about this relationship that displeased the Lord. God sent the prophet Hanani to reprove King Jehoshaphat, after the king barely escaped a death trap that was primarily set for King Ahab.

- **1 Kings 22:1-50, And they continued three years without war between Syria and Israel. [2] And it came to pass in the third year, that Jehoshaphat the king of Judah came down to the king of Israel. [3] And the king of Israel said unto his servants, Know ye that Ramoth in Gilead is ours, and we be still, and take it not out of the hand of the king of Syria? [4] And he said unto Jehoshaphat, Wilt thou go with me to battle to Ramoth-gilead? And Jehoshaphat said to the king of Israel, I am as thou art, my people as thy people, my horses as thy horses. [5] And Jehoshaphat said unto the king of Israel, Enquire, I pray thee, at the word of the Lord to day. [6] Then the king of Israel gathered the prophets together, about four hundred men, and said unto them, Shall I go against Ramoth-gilead to battle, or shall I forbear? And they said, Go up; for the Lord shall deliver it into the hand of the king. [7] And Jehoshaphat said, Is there not here a prophet of the Lord besides, that we might enquire of him? [8] And the king of Israel said unto Jehoshaphat, There is yet one man, Micaiah the son of Imlah, by whom we may enquire of the Lord: but I hate him; for he doth not prophesy good concerning me, but evil. And Jehoshaphat said, Let not the king say so. [9] Then the king of Israel called an officer, and said, Hasten hither Micaiah the son of Imlah. [10] And the king of Israel and Jehoshaphat the king of Judah sat each on his throne, having put on their robes, in a void place in the entrance of the gate of Samaria; and all the prophets prophesied before them. [11] And Zedekiah the son of Chenaanah made him horns of iron: and he said, Thus saith the Lord, With these**

shalt thou push the Syrians, until thou have consumed them. [12] And all the prophets prophesied so, saying, Go up to Ramoth-gilead, and prosper: for the Lord shall deliver it into the king's hand. [13] And the messenger that was gone to call Micaiah spake unto him, saying, Behold now, the words of the prophets declare good unto the king with one mouth: let thy word, I pray thee, be like the word of one of them, and speak that which is good. [14] And Micaiah said, As the Lord liveth, what the Lord saith unto me, that will I speak. [15] So he came to the king. And the king said unto him, Micaiah, shall we go against Ramoth-gilead to battle, or shall we forbear? And he answered him, Go, and prosper: for the Lord shall deliver it into the hand of the king. [16] And the king said unto him, How many times shall I adjure thee that thou tell me nothing but that which is true in the name of the Lord? [17] And he said, I saw all Israel scattered upon the hills, as sheep that have not a shepherd: and the Lord said, These have no master: let them return every man to his house in peace. [18] And the king of Israel said unto Jehoshaphat, Did I not tell thee that he would prophesy no good concerning me, but evil? [19] And he said, Hear thou therefore the word of the Lord: I saw the Lord sitting on his throne, and all the host of heaven standing by him on his right hand and on his left. [20] And the Lord said, Who shall persuade Ahab, that he may go up and fall at Ramoth-gilead? And one said on this manner, and another said on that manner. [21] And there came forth a spirit, and stood before the Lord, and said, I will persuade him. [22] And the Lord said unto him, Wherewith? And he said, I will go forth, and I will be a lying spirit in the mouth of all his prophets. And he said, Thou shalt persuade him, and prevail also: go forth, and do so. [23] Now therefore, behold, the Lord hath put a lying spirit in the mouth of all these thy prophets, and the Lord hath spoken evil concerning thee. [24] But Zedekiah the son of Chenaanah went near, and smote Micaiah on the cheek, and said, Which way went the Spirit of the Lord from me to speak unto thee? [25] And Micaiah said, Behold, thou shalt see in that day, when thou shalt go into an inner chamber to hide thyself. [26] And the king of Israel said, Take Micaiah, and carry him back unto Amon the governor of the city, and to Joash the king's son; [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. [28] And Micaiah said, If thou return at all in peace, the Lord hath not spoken by me. And he said, Harken, O people, every one of you. [29] So the king of Israel and Jehoshaphat the king of Judah went up to Ramoth-gilead. [30] And the king of Israel said unto Jehoshaphat, I will disguise myself, and enter into the battle; but put thou on thy robes. And the king of Israel disguised himself, and went into the battle. [31] But the king of Syria commanded his thirty and two captains that had rule over his chariots, saying, Fight neither with small nor great, save only with the king of Israel. [32] And it came to pass, when the captains of the chariots saw Jehoshaphat, that they said, Surely it is the king of Israel. And they turned aside to fight against him: and Jehoshaphat cried out. [33] And it came to pass, when the captains of the chariots perceived that it was not the king of Israel, that they turned back from pursuing him. [34] And a certain man drew a bow at a venture, and smote the king of Israel between the joints of the harness: wherefore he said unto the driver of his chariot, Turn thine hand, and carry me out of the host; for I am wounded. [35] And the battle increased that day: and the king was stayed up in his chariot against the Syrians, and died at even: and the blood ran out of the wound into the midst of the chariot. [36] And there went a proclamation throughout the host about the going down of the sun, saying, Every man to his city, and every man to his own country. [37] So the king died, and was brought to Samaria; and they buried the king in Samaria. [38] And one washed the chariot in the pool of Samaria; and the

dogs licked up his blood; and they washed his armour; according unto the word of the Lord which he spake. [39] Now the rest of the acts of Ahab, and all that he did, and the ivory house which he made, and all the cities that he built, are they not written in the book of the chronicles of the kings of Israel? [40] So Ahab slept with his fathers; and Ahaziah his son reigned in his stead. [41] And Jehoshaphat the son of Asa began to reign over Judah in the fourth year of Ahab king of Israel. [42] Jehoshaphat was thirty and five years old when he began to reign; and he reigned twenty and five years in Jerusalem. And his mother's name was Azubah the daughter of Shilhi. [43] And he walked in all the ways of Asa his father; he turned not aside from it, doing that which was right in the eyes of the Lord: nevertheless the high places were not taken away; for the people offered and burnt incense yet in the high places. [44] And Jehoshaphat made peace with the king of Israel. [45] Now the rest of the acts of Jehoshaphat, and his might that he shewed, and how he warred, are they not written in the book of the chronicles of the kings of Judah? [46] And the remnant of the sodomites, which remained in the days of his father Asa, he took out of the land. [47] There was then no king in Edom: a deputy was king. [48] Jehoshaphat made ships of Tharshish to go to Ophir for gold: but they went not; for the ships were broken at Ezion-geber. [49] Then said Ahaziah the son of Ahab unto Jehoshaphat, Let my servants go with thy servants in the ships. But Jehoshaphat would not. [50] And Jehoshaphat slept with his fathers, and was buried with his fathers in the city of David his father: and Jehoram his son reigned in his stead.

- *2 Chron. 18:1-20:37, Now Jehoshaphat had riches and honour in abundance, and joined affinity with Ahab. [2] And after certain years he went down to Ahab to Samaria. And Ahab killed sheep and oxen for him in abundance, and for the people that he had with him, and persuaded him to go up with him to Ramoth-gilead. [3] And Ahab king of Israel said unto Jehoshaphat king of Judah, Wilt thou go with me to Ramoth-gilead? And he answered him, I am as thou art, and my people as thy people; and we will be with thee in the war. [4] And Jehoshaphat said unto the king of Israel, Enquire, I pray thee, at the word of the Lord to day. [5] Therefore the king of Israel gathered together of prophets four hundred men, and said unto them, Shall we go to Ramoth-gilead to battle, or shall I forbear? And they said, Go up; for God will deliver it into the king's hand. [6] But Jehoshaphat said, Is there not here a prophet of the Lord besides, that we might enquire of him? [7] And the king of Israel said unto Jehoshaphat, There is yet one man, by whom we may enquire of the Lord: but I hate him; for he never prophesied good unto me, but always evil: the same is Micaiah the son of Imla. And Jehoshaphat said, Let not the king say so. [8] And the king of Israel called for one of his officers, and said, Fetch quickly Micaiah the son of Imla. [9] And the king of Israel and Jehoshaphat king of Judah sat either of them on his throne, clothed in their robes, and they sat in a void place at the entering in of the gate of Samaria; and all the prophets prophesied before them. [10] And Zedekiah the son of Chenaanah had made him horns of iron, and said, Thus saith the Lord, With these thou shalt push Syria until they be consumed. [11] And all the prophets prophesied so, saying, Go up to Ramoth-gilead, and prosper: for the Lord shall deliver it into the hand of the king. [12] And the messenger that went to call Micaiah spake to him, saying, Behold, the words of the prophets declare good to the king with one assent; let thy word therefore, I pray thee, be like one of theirs, and speak thou good. [13] And Micaiah said, As the Lord liveth, even what my God saith, that will I speak. [14] And when he was come to the king, the king said unto him, Micaiah, shall we go to Ramoth-gilead to battle, or shall I forbear? And he said, Go ye up, and prosper, and*

they shall be delivered into your hand. [15] And the king said to him, How many times shall I adjure thee that thou say nothing but the truth to me in the name of the Lord? [16] Then he said, I did see all Israel scattered upon the mountains, as sheep that have no shepherd: and the Lord said, These have no master; let them return therefore every man to his house in peace. [17] And the king of Israel said to Jehoshaphat, Did I not tell thee that he would not prophesy good unto me, but evil? [18] Again he said, Therefore hear the word of the Lord; I saw the Lord sitting upon his throne, and all the host of heaven standing on his right hand and on his left. [19] And the Lord said, Who shall entice Ahab king of Israel, that he may go up and fall at Ramoth-gilead? And one spake saying after this manner, and another saying after that manner. [20] Then there came out a spirit, and stood before the Lord, and said, I will entice him. And the Lord said unto him, Wherewith? [21] And he said, I will go out, and be a lying spirit in the mouth of all his prophets. And the Lord said, Thou shalt entice him, and thou shalt also prevail: go out, and do even so. [22] Now therefore, behold, the Lord hath put a lying spirit in the mouth of these thy prophets, and the Lord hath spoken evil against thee. [23] Then Zedekiah the son of Chenaanah came near, and smote Micaiah upon the cheek, and said, Which way went the Spirit of the Lord from me to speak unto thee? [24] And Micaiah said, Behold, thou shalt see on that day when thou shalt go into an inner chamber to hide thyself. [25] Then the king of Israel said, Take ye Micaiah, and carry him back to Amon the governor of the city, and to Joash the king's son; [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. [27] And Micaiah said, If thou certainly return in peace, then hath not the Lord spoken by me. And he said, Harken, all ye people. [28] So the king of Israel and Jehoshaphat the king of Judah went up to Ramoth-gilead. [29] And the king of Israel said unto Jehoshaphat, I will disguise myself, and will go to the battle; but put thou on thy robes. So the king of Israel disguised himself; and they went to the battle. [30] Now the king of Syria had commanded the captains of the chariots that were with him, saying, Fight ye not with small or great, save only with the king of Israel. [31] And it came to pass, when the captains of the chariots saw Jehoshaphat, that they said, It is the king of Israel. Therefore they compassed about him to fight: but Jehoshaphat cried out, and the Lord helped him; and God moved them to depart from him. [32] For it came to pass, that, when the captains of the chariots perceived that it was not the king of Israel, they turned back again from pursuing him. [33] And a certain man drew a bow at a venture, and smote the king of Israel between the joints of the harness: therefore he said to his chariot man, Turn thine hand, that thou mayest carry me out of the host; for I am wounded. [34] And the battle increased that day: howbeit the king of Israel stayed himself up in his chariot against the Syrians until the even: and about the time of the sun going down he died. [19:1] And Jehoshaphat the king of Judah returned to his house in peace to Jerusalem. [2] And Jehu the son of Hanani the seer went out to meet him, and said to king Jehoshaphat, Shouldest thou help the ungodly, and love them that hate the Lord? therefore is wrath upon thee from before the Lord. [3] Nevertheless there are good things found in thee, in that thou hast taken away the groves out of the land, and hast prepared thine heart to seek God. [4] And Jehoshaphat dwelt at Jerusalem: and he went out again through the people from Beer-sheba to mount Ephraim, and brought them back unto the Lord God of their fathers. [5] And he set judges in the land throughout all the fenced cities of Judah, city by city, [6] And said to the judges, Take heed what ye do: for ye judge not for man, but for the Lord, who is with you in the judgment. [7] Wherefore now let the fear of the Lord be upon you; take heed and do it: for there is no iniquity with the Lord our

God, nor respect of persons, nor taking of gifts. [8] Moreover in Jerusalem did Jehoshaphat set of the Levites, and of the priests, and of the chief of the fathers of Israel, for the judgment of the Lord, and for controversies, when they returned to Jerusalem. [9] And he charged them, saying, Thus shall ye do in the fear of the Lord, faithfully, and with a perfect heart. [10] And what cause soever shall come to you of your brethren that dwell in their cities, between blood and blood, between law and commandment, statutes and judgments, ye shall even warn them that they trespass not against the Lord, and so wrath come upon you, and upon your brethren: this do, and ye shall not trespass. [11] And, behold, Amariah the chief priest is over you in all matters of the Lord; and Zebadiah the son of Ishmael, the ruler of the house of Judah, for all the king's matters: also the Levites shall be officers before you. Deal courageously, and the Lord shall be with the good. [20:1] It came to pass after this also, that the children of Moab, and the children of Ammon, and with them other beside the Ammonites, came against Jehoshaphat to battle. [2] Then there came some that told Jehoshaphat, saying, There cometh a great multitude against thee from beyond the sea on this side Syria; and, behold, they be Hazazon-tamar, which is En-gedi. [3] And Jehoshaphat feared, and set himself to seek the Lord, and proclaimed a fast throughout all Judah. [4] And Judah gathered themselves together, to ask help of the Lord: even out of all the cities of Judah they came to seek the Lord. [5] And Jehoshaphat stood in the congregation of Judah and Jerusalem, in the house of the Lord, before the new court, [6] And said, O Lord God of our fathers, art not thou God in heaven? and rulest not thou over all the kingdoms of the heathen? and in thine hand is there not power and might, so that none is able to withstand thee? [7] Art not thou our God, who didst drive out the inhabitants of this land before thy people Israel, and gavest it to the seed of Abraham thy friend for ever? [8] And they dwelt therein, and have built thee a sanctuary therein for thy name, saying, [9] If, when evil cometh upon us, as the sword, judgment, or pestilence, or famine, we stand before this house, and in thy presence, (for thy name is in this house,) and cry unto thee in our affliction, then thou wilt hear and help. [10] And now, behold, the children of Ammon and Moab and mount Seir, whom thou wouldest not let Israel invade, when they came out of the land of Egypt, but they turned from them, and destroyed them not; [11] Behold, I say, how they reward us, to come to cast us out of thy possession, which thou hast given us to inherit. [12] O our God, wilt thou not judge them? for we have no might against this great company that cometh against us; neither know we what to do: but our eyes are upon thee. [13] And all Judah stood before the Lord, with their little ones, their wives, and their children. [14] Then upon Jahaziel the son of Zechariah, the son of Benaiah, the son of Jeiel, the son of Mattaniah, a Levite of the sons of Asaph, came the Spirit of the Lord in the midst of the congregation; [15] And he said, Hearken ye, all Judah, and ye inhabitants of Jerusalem, and thou king Jehoshaphat, Thus saith the Lord unto you, Be not afraid nor dismayed by reason of this great multitude; for the battle is not yours, but God's. [16] To morrow go ye down against them: behold, they come up by the cliff of Ziz; and ye shall find them at the end of the brook, before the wilderness of Jeruel. [17] Ye shall not need to fight in this battle: set yourselves, stand ye still, and see the salvation of the Lord with you, O Judah and Jerusalem: fear not, nor be dismayed; to morrow go out against them: for the Lord will be with you. [18] And Jehoshaphat bowed his head with his face to the ground: and all Judah and the inhabitants of Jerusalem fell before the Lord, worshipping the Lord. [19] And the Levites, of the children of the Kohathites, and of the children of the Korhites, stood up to praise the Lord God of Israel with a loud voice on high. [20] And they rose early in the morning,

and went forth into the wilderness of Tekoa: and as they went forth, Jehoshaphat stood and said, Hear me, O Judah, and ye inhabitants of Jerusalem; Believe in the Lord your God, so shall ye be established; believe his prophets, so shall ye prosper. [21] And when he had consulted with the people, he appointed singers unto the Lord, and that should praise the beauty of holiness, as they went out before the army, and to say, Praise the Lord; for his mercy endureth for ever. [22] And when they began to sing and to praise, the Lord set ambushments against the children of Ammon, Moab, and mount Seir, which were come against Judah; and they were smitten. [23] For the children of Ammon and Moab stood up against the inhabitants of mount Seir, utterly to slay and destroy them: and when they had made an end of the inhabitants of Seir, every one helped to destroy another. [24] And when Judah came toward the watch tower in the wilderness, they looked unto the multitude, and, behold, they were dead bodies fallen to the earth, and none escaped. [25] And when Jehoshaphat and his people came to take away the spoil of them, they found among them in abundance both riches with the dead bodies, and precious jewels, which they stripped off for themselves, more than they could carry away: and they were three days in gathering of the spoil, it was so much. [26] And on the fourth day they assembled themselves in the valley of Berachah; for there they blessed the Lord: therefore the name of the same place was called, The valley of Berachah, unto this day. [27] Then they returned, every man of Judah and Jerusalem, and Jehoshaphat in the forefront of them, to go again to Jerusalem with joy; for the Lord had made them to rejoice over their enemies. [28] And they came to Jerusalem with psalteries and harps and trumpets unto the house of the Lord. [29] And the fear of God was on all the kingdoms of those countries, when they had heard that the Lord fought against the enemies of Israel. [30] So the realm of Jehoshaphat was quiet: for his God gave him rest round about. [31] And Jehoshaphat reigned over Judah: he was thirty and five years old when he began to reign, and he reigned twenty and five years in Jerusalem. And his mother's name was Azubah the daughter of Shilhi. [32] And he walked in the way of Asa his father, and departed not from it, doing that which was right in the sight of the Lord. [33] Howbeit the high places were not taken away: for as yet the people had not prepared their hearts unto the God of their fathers. [34] Now the rest of the acts of Jehoshaphat, first and last, behold, they are written in the book of Jehu the son of Hanani, who is mentioned in the book of the kings of Israel. [35] And after this did Jehoshaphat king of Judah join himself with Ahaziah king of Israel, who did very wickedly: [36] And he joined himself with him to make ships to go to Tarshish: and they made the ships in Ezion-gaber. [37] Then Eliezer the son of Dodavah of Mareshah prophesied against Jehoshaphat, saying, Because thou hast joined thyself with Ahaziah, the Lord hath broken thy works. And the ships were broken, that they were not able to go to Tarshish.

So you can see how important it is to research the Scriptures, to be sure to get the complete picture.

A sick king

There are 3 reoccurrences of King Hezekiah's illness.

- 2 Kings 20:1-21, ***In those days was Hezekiah sick unto death. And the prophet Isaiah the son of Amoz came to him, and said unto him, Thus saith the Lord, Set thine house in order; for thou shalt die, and not live. [2] Then he turned his face to the wall,***

and prayed unto the Lord, saying, [3] I beseech thee, O Lord, remember now how I have walked before thee in truth and with a perfect heart, and have done that which is good in thy sight. And Hezekiah wept sore. [4] And it came to pass, afore Isaiah was gone out into the middle court, that the word of the Lord came to him, saying, [5] Turn again, and tell Hezekiah the captain of my people, Thus saith the Lord, the God of David thy father, I have heard thy prayer, I have seen thy tears: behold, I will heal thee: on the third day thou shalt go up unto the house of the Lord. [6] And I will add unto thy days fifteen years; and I will deliver thee and this city out of the hand of the king of Assyria; and I will defend this city for mine own sake, and for my servant David's sake. [7] And Isaiah said, Take a lump of figs. And they took and laid it on the boil, and he recovered. [8] And Hezekiah said unto Isaiah, What shall be the sign that the Lord will heal me, and that I shall go up into the house of the Lord the third day? [9] And Isaiah said, This sign shalt thou have of the Lord, that the Lord will do the thing that he hath spoken: shall the shadow go forward ten degrees, or go back ten degrees? [10] And Hezekiah answered, It is a light thing for the shadow to go down ten degrees: nay, but let the shadow return backward ten degrees. [11] And Isaiah the prophet cried unto the Lord: and he brought the shadow ten degrees backward, by which it had gone down in the dial of Ahaz. [12] At that time Berodach-baladan, the son of Baladan, king of Babylon, sent letters and a present unto Hezekiah: for he had heard that Hezekiah had been sick. [13] And Hezekiah hearkened unto them, and shewed them all the house of his precious things, the silver, and the gold, and the spices, and the precious ointment, and all the house of his armour, and all that was found in his treasures: there was nothing in his house, nor in all his dominion, that Hezekiah shewed them not. [14] Then came Isaiah the prophet unto king Hezekiah, and said unto him, What said these men? and from whence came they unto thee? And Hezekiah said, They are come from a far country, even from Babylon. [15] And he said, What have they seen in thine house? And Hezekiah answered, All the things that are in mine house have they seen: there is nothing among my treasures that I have not shewed them. [16] And Isaiah said unto Hezekiah, Hear the word of the Lord. [17] Behold, the days come, that all that is in thine house, and that which thy fathers have laid up in store unto this day, shall be carried into Babylon: nothing shall be left, saith the Lord. [18] And of thy sons that shall issue from thee, which thou shalt beget, shall they take away; and they shall be eunuchs in the palace of the king of Babylon. [19] Then said Hezekiah unto Isaiah, Good is the word of the Lord which thou hast spoken. And he said, Is it not good, if peace and truth be in my days? [20] And the rest of the acts of Hezekiah, and all his might, and how he made a pool, and a conduit, and brought water into the city, are they not written in the book of the chronicles of the kings of Judah? [21] And Hezekiah slept with his fathers: and Manasseh his son reigned in his stead.

- *2 Chron. 32:24-26, In those days Hezekiah was sick to the death, and prayed unto the Lord: and he spake unto him, and he gave him a sign. [25] But Hezekiah rendered not again according to the benefit done unto him; for his heart was lifted up: therefore there was wrath upon him, and upon Judah and Jerusalem. [26] Notwithstanding Hezekiah humbled himself for the pride of his heart, both he and the inhabitants of Jerusalem, so that the wrath of the Lord came not upon them in the days of Hezekiah.*
- *Isaiah 38:1-22, In those days was Hezekiah sick unto death. And Isaiah the prophet the son of Amoz came unto him, and said unto him, Thus saith the Lord, Set thine house in order: for thou shalt die, and not live. [2] Then Hezekiah turned his face toward the wall, and prayed unto the Lord, [3] And said, Remember now, O Lord, I*

beseech thee, how I have walked before thee in truth and with a perfect heart, and have done that which is good in thy sight. And Hezekiah wept sore. [4] Then came the word of the Lord to Isaiah, saying, [5] Go, and say to Hezekiah, Thus saith the Lord, the God of David thy father, I have heard thy prayer, I have seen thy tears: behold, I will add unto thy days fifteen years. [6] And I will deliver thee and this city out of the hand of the king of Assyria: and I will defend this city. [7] And this shall be a sign unto thee from the Lord, that the Lord will do this thing that he hath spoken; [8] Behold, I will bring again the shadow of the degrees, which is gone down in the sun dial of Ahaz, ten degrees backward. So the sun returned ten degrees, by which degrees it was gone down. [9] The writing of Hezekiah king of Judah, when he had been sick, and was recovered of his sickness: [10] I said in the cutting off of my days, I shall go to the gates of the grave: I am deprived of the residue of my years. [11] I said, I shall not see the Lord, even the Lord, in the land of the living: I shall behold man no more with the inhabitants of the world. [12] Mine age is departed, and is removed from me as a shepherd's tent: I have cut off like a weaver my life: he will cut me off with pining sickness: from day even to night wilt thou make an end of me. [13] I reckoned till morning, that, as a lion, so will he break all my bones: from day even to night wilt thou make an end of me. [14] Like a crane or a swallow, so did I chatter: I did mourn as a dove: mine eyes fail with looking upward: O Lord, I am oppressed; undertake for me. [15] What shall I say? he hath both spoken unto me, and himself hath done it: I shall go softly all my years in the bitterness of my soul. [16] O Lord, by these things men live, and in all these things is the life of my spirit: so wilt thou recover me, and make me to live. [17] Behold, for peace I had great bitterness: but thou hast in love to my soul delivered it from the pit of corruption: for thou hast cast all my sins behind thy back. [18] For the grave cannot praise thee, death can not celebrate thee: they that go down into the pit cannot hope for thy truth. [19] The living, the living, he shall praise thee, as I do this day: the father to the children shall make known thy truth. [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. [21] For Isaiah had said, Let them take a lump of figs, and lay it for a plaister upon the boil, and he shall recover. [22] Hezekiah also had said, What is the sign that I shall go up to the house of the Lord?

Accounts of a war

The wars waged by King Sennacherib and his smart-aleck five star General Rabshakeh are described in 3 parallel passages of Scripture.

- *2 Kings 18:13-19:37, Now in the fourteenth year of king Hezekiah did Sennacherib king of Assyria come up against all the fenced cities of Judah, and took them. [14] And Hezekiah king of Judah sent to the king of Assyria to Lachish, saying, I have offended; return from me: that which thou puttest on me will I bear. And the king of Assyria appointed unto Hezekiah king of Judah three hundred talents of silver and thirty talents of gold. [15] And Hezekiah gave him all the silver that was found in the house of the Lord, and in the treasures of the king's house. [16] At that time did Hezekiah cut off the gold from the doors of the temple of the Lord, and from the pillars which Hezekiah king of Judah had overlaid, and gave it to the king of Assyria. [17] And the king of Assyria sent Tartan and Rabsaris and Rab-shakeh from Lachish to king Hezekiah with a great host against Jerusalem. And they went up and came to Jerusalem. And when they were come up, they came and stood by the conduit of the*

upper pool, which is in the highway of the fuller's field. [18] And when they had called to the king, there came out to them Eliakim the son of Hilkiah, which was over the household, and Shebna the scribe, and Joah the son of Asaph the recorder. [19] And Rab-shakeh said unto them, Speak ye now to Hezekiah, Thus saith the great king, the king of Assyria, What confidence is this wherein thou trustest? [20] Thou sayest, (but they are but vain words,) I have counsel and strength for the war. Now on whom dost thou trust, that thou rebellest against me? [21] Now, behold, thou trustest upon the staff of this bruised reed, even upon Egypt, on which if a man lean, it will go into his hand, and pierce it: so is Pharaoh king of Egypt unto all that trust on him. [22] But if ye say unto me, We trust in the Lord our God: is not that he, whose high places and whose altars Hezekiah hath taken away, and hath said to Judah and Jerusalem, Ye shall worship before this altar in Jerusalem? [23] Now therefore, I pray thee, give pledges to my lord the king of Assyria, and I will deliver thee two thousand horses, if thou be able on thy part to set riders upon them. [24] How then wilt thou turn away the face of one captain of the least of my master's servants, and put thy trust on Egypt for chariots and for horsemen? [25] Am I now come up without the Lord against this place to destroy it? The Lord said to me, Go up against this land, and destroy it. [26] Then said Eliakim the son of Hilkiah, and Shebna, and Joah, unto Rab-shakeh, Speak, I pray thee, to thy servants in the Syrian language; for we understand it: and talk not with us in the Jews' language in the ears of the people that are on the wall. [27] But Rab-shakeh said unto them, Hath my master sent me to thy master, and to thee, to speak these words? hath he not sent me to the men which sit on the wall, that they may eat their own dung, and drink their own piss with you. [28] Then Rab-shakeh stood and cried with a loud voice in the Jews' language, and spake, saying, Hear the word of the great king, the king of Assyria: [29] Thus saith the king, Let not Hezekiah deceive you: for he shall not be able to deliver you out of his hand: [30] Neither let Hezekiah make you trust in the Lord, saying, The Lord will surely deliver us, and this city shall not be delivered into the hand of the king of Assyria. [31] Harken not to Hezekiah: for thus saith the king of Assyria, Make an agreement with me by a present, and come out to me, and then eat ye every man of his own vine, and every one of his fig tree, and drink ye every one the waters of his cistern: [32] Until I come and take you away to a land like your own land, a land of corn and wine, a land of bread and vineyards, a land of oil olive and of honey, that ye may live, and not die: and hearken not unto Hezekiah, when he persuadeth you, saying, The Lord will deliver us. [33] Hath any of the gods of the nations delivered at all his land out of the hand of the king of Assyria? [34] Where are the gods of Hamath, and of Arpad? where are the gods of Sepharvaim, Hena, and Ivah? have they delivered Samaria out of mine hand? [35] Who are they among all the gods of the countries, that have delivered their country out of mine hand, that the Lord should deliver Jerusalem out of mine hand? [36] But the people held their peace, and answered him not a word: for the king's commandment was, saying, Answer him not. [37] Then came Eliakim the son of Hilkiah, which was over the household, and Shebna the scribe, and Joah the son of Asaph the recorder, to Hezekiah with their clothes rent, and told him the words of Rab-shakeh. [19:1] And it came to pass, when king Hezekiah heard it, that he rent his clothes, and covered himself with sackcloth, and went into the house of the Lord. [2] And he sent Eliakim, which was over the household, and Shebna the scribe, and the elders of the priests, covered with sackcloth, to Isaiah the prophet the son of Amoz. [3] And they said unto him, Thus saith Hezekiah, This day is a day of trouble, and of rebuke, and blasphemy: for the children are come to the birth, and there is not strength to bring forth. [4] It may be the Lord thy God will hear all the words of Rab-

shakeh, whom the king of Assyria his master hath sent to reproach the living God; and will reprove the words which the Lord thy God hath heard: wherefore lift up thy prayer for the remnant that are left. [5] So the servants of king Hezekiah came to Isaiah. [6] And Isaiah said unto them, Thus shall ye say to your master, Thus saith the Lord, Be not afraid of the words which thou hast heard, with which the servants of the king of Assyria have blasphemed me. [7] Behold, I will send a blast upon him, and he shall hear a rumour, and shall return to his own land; and I will cause him to fall by the sword in his own land. [8] So Rab-shakeh returned, and found the king of Assyria warring against Libnah: for he had heard that he was departed from Lachish. [9] And when he heard say of Tirhakah king of Ethiopia, Behold, he is come out to fight against thee: he sent messengers again unto Hezekiah, saying, [10] Thus shall ye speak to Hezekiah king of Judah, saying, Let not thy God in whom thou trustest deceive thee, saying, Jerusalem shall not be delivered into the hand of the king of Assyria. [11] Behold, thou hast heard what the kings of Assyria have done to all lands, by destroying them utterly: and shalt thou be delivered? [12] Have the gods of the nations delivered them which my fathers have destroyed; as Gozan, and Haran, and Rezeph, and the children of Eden which were in Thelasar? [13] Where is the king of Hamath, and the king of Arpad, and the king of the city of Sepharvaim, of Hena, and Ivah? [14] And Hezekiah received the letter of the hand of the messengers, and read it: and Hezekiah went up into the house of the Lord, and spread it before the Lord. [15] And Hezekiah prayed before the Lord, and said, O Lord God of Israel, which dwellest between the cherubims, thou art the God, even thou alone, of all the kingdoms of the earth: thou hast made heaven and earth. [16] Lord, bow down thine ear, and hear: open, Lord, thine eyes, and see: and hear the words of Sennacherib, which hath sent him to reproach the living God. [17] Of a truth, Lord, the kings of Assyria have destroyed the nations and their lands, [18] And have cast their gods into the fire: for they were no gods, but the work of men's hands, wood and stone: therefore they have destroyed them. [19] Now therefore, O Lord our God, I beseech thee, save thou us out of his hand, that all the kingdoms of the earth may know that thou art the Lord God, even thou only. [20] Then Isaiah the son of Amoz sent to Hezekiah, saying, Thus saith the Lord God of Israel, That which thou hast prayed to me against Sennacherib king of Assyria I have heard. [21] This is the word that the Lord hath spoken concerning him; The virgin the daughter of Zion hath despised thee, and laughed thee to scorn; the daughter of Jerusalem hath shaken her head at thee. [22] Whom hast thou reproached and blasphemed? and against whom hast thou exalted thy voice, and lifted up thine eyes on high? even against the Holy One of Israel. [23] By the messengers thou hast reproached the Lord, and hast said, With the multitude of my chariots I am come up to the height of the mountains, to the sides of Lebanon, and will cut down the tall cedar trees thereof, and the choice fir trees thereof: and I will enter into the lodgings of his borders, and into the forest of his Carmel. [24] I have digged and drunk strange waters, and with the sole of my feet have I dried up all the rivers of besieged places. [25] Hast thou not heard long ago how I have done it, and of ancient times that I have formed it? now have I brought it to pass, that thou shouldest be to lay waste fenced cities into ruinous heaps. [26] Therefore their inhabitants were of small power, they were dismayed and confounded; they were as the grass of the field, and as the green herb, as the grass on the house tops, and as corn blasted before it be grown up. [27] But I know thy abode, and thy going out, and thy coming in, and thy rage against me. [28] Because thy rage against me and thy tumult is come up into mine ears, therefore I will put my hook in thy nose, and my bridle in thy lips, and I will turn thee back by the way by

which thou camest. [29] And this shall be a sign unto thee, Ye shall eat this year such things as grow of themselves, and in the second year that which springeth of the same; and in the third year sow ye, and reap, and plant vineyards, and eat the fruits thereof. [30] And the remnant that is escaped of the house of Judah shall yet again take root downward, and bear fruit upward. [31] For out of Jerusalem shall go forth a remnant, and they that escape out of mount Zion: the zeal of the Lord of hosts shall do this. [32] Therefore thus saith the Lord concerning the king of Assyria, He shall not come into this city, nor shoot an arrow there, nor come before it with shield, nor cast a bank against it. [33] By the way that he came, by the same shall he return, and shall not come into this city, saith the Lord. [34] For I will defend this city, to save it, for mine own sake, and for my servant David's sake. [35] And it came to pass that night, that the angel of the Lord went out, and smote in the camp of the Assyrians an hundred fourscore and five thousand: and when they arose early in the morning, behold, they were all dead corpses. [36] So Sennacherib king of Assyria departed, and went and returned, and dwelt at Nineveh. [37] And it came to pass, as he was worshipping in the house of Nisroch his god, that Adrammelech and Sharezer his sons smote him with the sword: and they escaped into the land of Armenia. And Esar-haddon his son reigned in his stead.

- *2 Chron. 32:1-33, After these things, and the establishment thereof, Sennacherib king of Assyria came, and entered into Judah, and encamped against the fenced cities, and thought to win them for himself. [2] And when Hezekiah saw that Sennacherib was come, and that he was purposed to fight against Jerusalem, [3] He took counsel with his princes and his mighty men to stop the waters of the fountains which were without the city: and they did help him. [4] So there was gathered much people together, who stopped all the fountains, and the brook that ran through the midst of the land, saying, Why should the kings of Assyria come, and find much water? [5] Also he strengthened himself, and built up all the wall that was broken, and raised it up to the towers, and another wall without, and repaired Millo in the city of David, and made darts and shields in abundance. [6] And he set captains of war over the people, and gathered them together to him in the street of the gate of the city, and spake comfortably to them, saying, [7] Be strong and courageous, be not afraid nor dismayed for the king of Assyria, nor for all the multitude that is with him: for there be more with us than with him: [8] With him is an arm of flesh; but with us is the Lord our God to help us, and to fight our battles. And the people rested themselves upon the words of Hezekiah king of Judah. [9] After this did Sennacherib king of Assyria send his servants to Jerusalem, (but he himself laid siege against Lachish, and all his power with him,) unto Hezekiah king of Judah, and unto all Judah that were at Jerusalem, saying, [10] Thus saith Sennacherib king of Assyria, Whereon do ye trust, that ye abide in the siege in Jerusalem? [11] Doth not Hezekiah persuade you to give over yourselves to die by famine and by thirst, saying, The Lord our God shall deliver us out of the hand of the king of Assyria? [12] Hath not the same Hezekiah taken away his high places and his altars, and commanded Judah and Jerusalem, saying, Ye shall worship before one altar, and burn incense upon it? [13] Know ye not what I and my fathers have done unto all the people of other lands? were the gods of the nations of those lands any ways able to deliver their lands out of mine hand? [14] Who was there among all the gods of those nations that my fathers utterly destroyed, that could deliver his people out of mine hand, that your God should be able to deliver you out of mine hand? [15] Now therefore let not Hezekiah deceive you, nor persuade you on this manner, neither yet believe him: for no god of any nation or*

kingdom was able to deliver his people out of mine hand, and out of the hand of my fathers: how much less shall your God deliver you out of mine hand? [16] And his servants spake yet more against the Lord God, and against his servant Hezekiah. [17] He wrote also letters to rail on the Lord God of Israel, and to speak against him, saying, As the gods of the nations of other lands have not delivered their people out of mine hand, so shall not the God of Hezekiah deliver his people out of mine hand. [18] Then they cried with a loud voice in the Jews' speech unto the people of Jerusalem that were on the wall, to affright them, and to trouble them; that they might take the city. [19] And they spake against the God of Jerusalem, as against the gods of the people of the earth, which were the work of the hands of man. [20] And for this cause Hezekiah the king, and the prophet Isaiah the son of Amoz, prayed and cried to heaven. [21] And the Lord sent an angel, which cut off all the mighty men of valour, and the leaders and captains in the camp of the king of Assyria. So he returned with shame of face to his own land. And when he was come into the house of his god, they that came forth of his own bowels slew him there with the sword. [22] Thus the Lord saved Hezekiah and the inhabitants of Jerusalem from the hand of Sennacherib the king of Assyria, and from the hand of all other, and guided them on every side. [23] And many brought gifts unto the Lord to Jerusalem, and presents to Hezekiah king of Judah: so that he was magnified in the sight of all nations from thenceforth. [24] In those days Hezekiah was sick to the death, and prayed unto the Lord: and he spake unto him, and he gave him a sign. [25] But Hezekiah rendered not again according to the benefit done unto him; for his heart was lifted up: therefore there was wrath upon him, and upon Judah and Jerusalem. [26] Notwithstanding Hezekiah humbled himself for the pride of his heart, both he and the inhabitants of Jerusalem, so that the wrath of the Lord came not upon them in the days of Hezekiah. [27] And Hezekiah had exceeding much riches and honour: and he made himself treasuries for silver, and for gold, and for precious stones, and for spices, and for shields, and for all manner of pleasant jewels; [28] Storehouses also for the increase of corn, and wine, and oil; and stalls for all manner of beasts, and cotes for flocks. [29] Moreover he provided him cities, and possessions of flocks and herds in abundance: for God had given him substance very much. [30] This same Hezekiah also stopped the upper watercourse of Gihon, and brought it straight down to the west side of the city of David. And Hezekiah prospered in all his works. [31] Howbeit in the business of the ambassadors of the princes of Babylon, who sent unto him to enquire of the wonder that was done in the land, God left him, to try him, that he might know all that was in his heart. [32] Now the rest of the acts of Hezekiah, and his goodness, behold, they are written in the vision of Isaiah the prophet, the son of Amoz, and in the book of the kings of Judah and Israel. [33] And Hezekiah slept with his fathers, and they buried him in the chiefest of the sepulchres of the sons of David: and all Judah and the inhabitants of Jerusalem did him honour at his death. And Manasseh his son reigned in his stead.

- Isaiah 36:1-37:38, Now it came to pass in the fourteenth year of king Hezekiah, that Sennacherib king of Assyria came up against all the defenced cities of Judah, and took them. [2] And the king of Assyria sent Rabshakeh from Lachish to Jerusalem unto king Hezekiah with a great army. And he stood by the conduit of the upper pool in the highway of the fuller's field. [3] Then came forth unto him Eliakim, Hilkiyah's son, which was over the house, and Shebna the scribe, and Joah, Asaph's son, the recorder. [4] And Rabshakeh said unto them, Say ye now to Hezekiah, Thus saith the great king, the king of Assyria, What confidence is this wherein thou trustest? [5] I

say, sayest thou, (but they are but vain words) I have counsel and strength for war: now on whom dost thou trust, that thou rebellest against me? [6] Lo, thou trustest in the staff of this broken reed, on Egypt; whereon if a man lean, it will go into his hand, and pierce it: so is Pharaoh king of Egypt to all that trust in him. [7] But if thou say to me, We trust in the Lord our God: is it not he, whose high places and whose altars Hezekiah hath taken away, and said to Judah and to Jerusalem, Ye shall worship before this altar? [8] Now therefore give pledges, I pray thee, to my master the king of Assyria, and I will give thee two thousand horses, if thou be able on thy part to set riders upon them. [9] How then wilt thou turn away the face of one captain of the least of my master's servants, and put thy trust on Egypt for chariots and for horsemen? [10] And am I now come up without the Lord against this land to destroy it? the Lord said unto me, Go up against this land, and destroy it. [11] Then said Eliakim and Shebna and Joah unto Rabshakeh, Speak, I pray thee, unto thy servants in the Syrian language; for we understand it: and speak not to us in the Jews' language, in the ears of the people that are on the wall. [12] But Rabshakeh said, Hath my master sent me to thy master and to thee to speak these words? hath he not sent me to the men that sit upon the wall, that they may eat their own dung, and drink their own piss with you? [13] Then Rabshakeh stood, and cried with a loud voice in the Jews' language, and said, Hear ye the words of the great king, the king of Assyria. [14] Thus saith the king, Let not Hezekiah deceive you: for he shall not be able to deliver you. [15] Neither let Hezekiah make you trust in the Lord, saying, The Lord will surely deliver us: this city shall not be delivered into the hand of the king of Assyria. [16] Harken not to Hezekiah: for thus saith the king of Assyria, Make an agreement with me by a present, and come out to me: and eat ye every one of his vine, and every one of his fig tree, and drink ye every one the waters of his own cistern; [17] Until I come and take you away to a land like your own land, a land of corn and wine, a land of bread and vineyards. [18] Beware lest Hezekiah persuade you, saying, The Lord will deliver us. Hath any of the gods of the nations delivered his land out of the hand of the king of Assyria? [19] Where are the gods of Hamath and Arphad? where are the gods of Sepharvaim? and have they delivered Samaria out of my hand? [20] Who are they among all the gods of these lands, that have delivered their land out of my hand, that the Lord should deliver Jerusalem out of my hand? [21] But they held their peace, and answered him not a word: for the king's commandment was, saying, Answer him not. [22] Then came Eliakim, the son of Hilkiah, that was over the household, and Shebna the scribe, and Joah, the son of Asaph, the recorder, to Hezekiah with their clothes rent, and told him the words of Rabshakeh. [37:1] And it came to pass, when king Hezekiah heard it, that he rent his clothes, and covered himself with sackcloth, and went into the house of the Lord. [2] And he sent Eliakim, who was over the household, and Shebna the scribe, and the elders of the priests covered with sackcloth, unto Isaiah the prophet the son of Amoz. [3] And they said unto him, Thus saith Hezekiah, This day is a day of trouble, and of rebuke, and of blasphemy: for the children are come to the birth, and there is not strength to bring forth. [4] It may be the Lord thy God will hear the words of Rabshakeh, whom the king of Assyria his master hath sent to reproach the living God, and will reprove the words which the Lord thy God hath heard: wherefore lift up thy prayer for the remnant that is left. [5] So the servants of king Hezekiah came to Isaiah. [6] And Isaiah said unto them, Thus shall ye say unto your master, Thus saith the Lord, Be not afraid of the words that thou hast heard, wherewith the servants of the king of Assyria have blasphemed me. [7] Behold, I will send a blast upon him, and he shall hear a rumour, and return to his own land; and I will cause him to fall by the sword in his own land. [8] So Rabshakeh

returned, and found the king of Assyria warring against Libnah: for he had heard that he was departed from Lachish. [9] And he heard say concerning Tirhakah king of Ethiopia, He is come forth to make war with thee. And when he heard it, he sent messengers to Hezekiah, saying, [10] Thus shall ye speak to Hezekiah king of Judah, saying, Let not thy God, in whom thou trustest, deceive thee, saying, Jerusalem shall not be given into the hand of the king of Assyria. [11] Behold, thou hast heard what the kings of Assyria have done to all lands by destroying them utterly; and shalt thou be delivered? [12] Have the gods of the nations delivered them which my fathers have destroyed, as Gozan, and Haran, and Rezeph, and the children of Eden which were in Telassar? [13] Where is the king of Hamath, and the king of Arphad, and the king of the city of Sepharvaim, Hena, and Ivah? [14] And Hezekiah received the letter from the hand of the messengers, and read it: and Hezekiah went up unto the house of the Lord, and spread it before the Lord. [15] And Hezekiah prayed unto the Lord, saying, [16] O Lord of hosts, God of Israel, that dwellest between the cherubims, thou art the God, even thou alone, of all the kingdoms of the earth: thou hast made heaven and earth. [17] Incline thine ear, O Lord, and hear; open thine eyes, O Lord, and see: and hear all the words of Sennacherib, which hath sent to reproach the living God. [18] Of a truth, Lord, the kings of Assyria have laid waste all the nations, and their countries, [19] And have cast their gods into the fire: for they were no gods, but the work of men's hands, wood and stone: therefore they have destroyed them. [20] Now therefore, O Lord our God, save us from his hand, that all the kingdoms of the earth may know that thou art the Lord, even thou only. [21] Then Isaiah the son of Amoz sent unto Hezekiah, saying, Thus saith the Lord God of Israel, Whereas thou hast prayed to me against Sennacherib king of Assyria: [22] This is the word which the Lord hath spoken concerning him; The virgin, the daughter of Zion, hath despised thee, and laughed thee to scorn; the daughter of Jerusalem hath shaken her head at thee. [23] Whom hast thou reproached and blasphemed? and against whom hast thou exalted thy voice, and lifted up thine eyes on high? even against the Holy One of Israel. [24] By thy servants hast thou reproached the Lord, and hast said, By the multitude of my chariots am I come up to the height of the mountains, to the sides of Lebanon; and I will cut down the tall cedars thereof, and the choice fir trees thereof: and I will enter into the height of his border, and the forest of his Carmel. [25] I have digged, and drunk water; and with the sole of my feet have I dried up all the rivers of the besieged places. [26] Hast thou not heard long ago, how I have done it; and of ancient times, that I have formed it? now have I brought it to pass, that thou shouldest be to lay waste defenced cities into ruinous heaps. [27] Therefore their inhabitants were of small power, they were dismayed and confounded: they were as the grass of the field, and as the green herb, as the grass on the housetops, and as corn blasted before it be grown up. [28] But I know thy abode, and thy going out, and thy coming in, and thy rage against me. [29] Because thy rage against me, and thy tumult, is come up into mine ears, therefore will I put my hook in thy nose, and my bridle in thy lips, and I will turn thee back by the way by which thou camest. [30] And this shall be a sign unto thee, Ye shall eat this year such as groweth of itself; and the second year that which springeth of the same: and in the third year sow ye, and reap, and plant vineyards, and eat the fruit thereof. [31] And the remnant that is escaped of the house of Judah shall again take root downward, and bear fruit upward: [32] For out of Jerusalem shall go forth a remnant, and they that escape out of mount Zion: the zeal of the Lord of hosts shall do this. [33] Therefore thus saith the Lord concerning the king of Assyria, He shall not come into this city, nor shoot an arrow there nor come before it with shields, nor cast a bank against it. [34] By the way that

he came, by the same shall he return, and shall not come into this city, saith the Lord. [35] For I will defend this city to save it for mine own sake, and for my servant David's sake. [36] Then the angel of the Lord went forth, and smote in the camp of the Assyrians a hundred and fourscore and five thousand: and when they arose early in the morning, behold, they were all dead corpses. [37] So Sennacherib king of Assyria departed, and went and returned, and dwelt at Nineveh. [38] And it came to pass, as he was worshipping in the house of Nisroch his god, that Adrammelech and Sharezer his sons smote him with the sword; and they escaped into the land of Armenia: and Esar-haddon his son reigned in his stead.

The Lord doesn't put all his eggs in one basket, so to speak. This principle is followed throughout the Scriptures on nearly every subject. We touched on this principle in our study of the key about letting the Bible explain the Bible. We must come to the conclusion that God designed His Word in such a way that requires some diligent study, in order to put together all the pieces of a jigsaw puzzle in order to get the complete picture.

The mystery assailant

In the garden, prior to the Lord's crucifixion, an event is described, that leaves a question as to the identity of the people involved. As the group came to arrest the Lord Jesus, someone leapt forward, and cut off the ear of the servant of the High Priest. Apparently, the attacker intended to split the man's head in two, but missed and only took off his ear.

This event is told in all 4 Gospels. But each one gives different details, and no one has all the details. For example, only one tells that Christ healed the servant's ear. Only one gives names. Only one describes the difficulty that the arresting crowd had standing on their feet when the Lord Jesus declared Who He was. (It's really hard to arrest someone, when you can't get off the ground!) Let's look at these accounts. Notice the differences, and how it takes all four accounts to get the complete picture.

- ***Matthew 26:47-55, And while he yet spake, lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the chief priests and elders of the people. [48] Now he that betrayed him gave them a sign, saying, Whomsoever I shall kiss, that same is he: hold him fast. [49] And forthwith he came to Jesus, and said, Hail, master; and kissed him. [50] And Jesus said unto him, Friend, wherefore art thou come? Then came they, and laid hands on Jesus, and took him. [51] And, behold, one of them which were with Jesus stretched out his hand, and drew his sword, and struck a servant of the high priest's, and smote off his ear. [52] Then said Jesus unto him, Put up again thy sword into his place: for all they that take the sword shall perish with the sword. [53] Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels? [54] But how then shall the scriptures be fulfilled, that thus it must be? [55] In that same hour said Jesus to the multitudes, Are ye come out as against a thief with swords and staves for to take me? I sat daily with you teaching in the temple, and ye laid no hold on me.***
- ***Mark 14:43-50, And immediately, while he yet spake, cometh Judas, one of the twelve, and with him a great multitude with swords and staves, from the chief priest and the scribes and the elders. [44] And he that betrayed him had given them a token, saying, Whomsoever I shall kiss, that same is he; take him, and lead him away safely. [45] And as soon as he was come, he goeth straightway to him, and saith, Master, master; and kissed him. [46] And they laid their hands on him, and took him. [47] And one of them that stood by drew a sword, and smote a servant of the high priest, and cut off***

his ear. [48] And Jesus answered and said unto them, Are ye come out, as against a thief, with swords and with staves to take me? [49] I was daily with you in the temple teaching, and ye took me not: but the scriptures must be fulfilled. [50] And they all forsook him, and fled.

- *Luke 22:47-54, And while he yet spake, behold a multitude, and he that was called Judas, one of the twelve, went before them, and drew near unto Jesus to kiss him. [48] But Jesus said unto him, Judas, betrayest thou the Son of man with a kiss? [49] When they which were about him saw what would follow, they said unto him, Lord, shall we smite with the sword? [50] And one of them smote the servant of the high priest, and cut off his right ear. [51] And Jesus answered and said, Suffer ye thus far. And he touched his ear, and healed him. [52] Then Jesus said unto the chief priests, and captains of the temple, and the elders, which were come to him, Be ye come out, as against a thief, with swords and staves? [53] When I was daily with you in the temple, ye stretched forth no hands against me: but this is your hour, and the power of darkness. [54] Then took they him, and led him, and brought him into the high priest's house. And Peter followed afar off.*
- *John 18:1-13, When Jesus had spoken these words, he went forth with his disciples over the brook Cedron, where was a garden, into the which he entered, and his disciples. [2] And Judas also, which betrayed him, knew the place: for Jesus oftentimes resorted thither with his disciples. [3] Judas then, having received a band of men and officers from the chief priests and Pharisees, cometh thither with lanterns and torches and weapons. [4] Jesus therefore, knowing all things that should come upon him, went forth, and said unto them, Whom seek ye? [5] They answered him, Jesus of Nazareth. Jesus saith unto them, I am he. And Judas also, which betrayed him, stood with them. [6] As soon then as he had said unto them, I am he, they went backward, and fell to the ground. [7] Then asked he them again, Whom seek ye? And they said, Jesus of Nazareth. [8] Jesus answered, I have told you that I am he: if therefore ye seek me, let these go their way: [9] That the saying might be fulfilled, which he spake, Of them which thou gavest me have I lost none. [10] Then Simon Peter having a sword drew it, and smote the high priest's servant, and cut off his right ear. The servant's name was Malchus. [11] Then said Jesus unto Peter, Put up thy sword into the sheath: the cup which my Father hath given me, shall I not drink it? [12] Then the band and the captain and officers of the Jews took Jesus, and bound him, [13] And led him away to Annas first; for he was father in law to Caiaphas, which was the high priest that same year.*



Section 5-5

Key #16 – The Rule of Scriptural Unity

Each book in the Holy Bible is a part of the whole. Therefore, no part of God's Word can be rightly interpreted, if there is some conflict with the rest of the Bible. Therefore, no interpretation is allowable that is out of harmony with the uniform teachings of the Bible. Each part must be explained in the context of the whole.

There are many New Testament passages that quote from the Old Testament. These quotes are not always quoted word for word. The following examples will help illustrate the need for this Rule of Scriptural Unity.

- Matthew 21:16, ***And said unto him, Hearest thou what these say? And Jesus saith unto them, Yea; have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?***
 - **Perfected** – Greek 2675, Strong's **katartizo**, *kat-ar-tid'-zo*; from Greek 2596 (kata) and a derivative of Greek 739 (artios); to *complete thoroughly*, i.e. *repair* (literal or figurative) or *adjust* :- fit, frame, mend, (make) perfect (-ly join together), prepare, restore.
 - **Praise** – Greek 136, Strong's **ainos**, *ah'ee-nos*; apparently a primary word; properly a *story*, but used in the sense of Greek 1868 (epainos); *praise* (of God) :- praise.
- Psalm 8:2, ***“Out of the mouth of babes and sucklings hast thou ordained strength because of thine enemies, that thou mightest still the enemy and the avenger.”***
 - **Ordained** – Hebrew 3245, Strong's **yacad**, *yaw-sad'*; a primitive root; to *set* (literal or figurative); intensive to *found*; reflexive to *sit* down together, i.e. *settle*, *consult* :- appoint, take counsel, establish, (lay the, lay for a) found (-ation), instruct, lay, ordain, set, × sure.
 - **Strength** – Hebrew 5797, Strong's **oz**, *oze*; or (fully) **owz**, *oze*; from Hebrew 5810 (ʿazaz); *strength* in various applications (*force*, *security*, *majesty*, *praise*) :- boldness, loud, might, power, strength, strong.

I interpret the Lord Jesus interpreted this Old Testament Scripture to mean that praising God from our heart will make us stronger believers.

Here are other examples:

- Matthew 12:18, ***Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased: I will put my spirit upon him, and he shall shew judgment to the Gentiles.***
- Isaiah 42:1, ***Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my spirit upon him: he shall bring forth judgment to the Gentiles.***

- Mark 11:17, ***And he taught, saying unto them, Is it not written, My house shall be called of all nations the house of prayer? but ye have made it a den of thieves.***
- Jeremiah 7:11, ***“Is this house, which is called by my name, become a den of robbers in your eyes? Behold, even I have seen it, saith the Lord.***
- Romans 11:25-26, ***For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. [26] And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob:***
- Isaiah 59:20, ***And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord.***
- Matthew 15:4, ***For God commanded, saying, Honour thy father and mother: and, He that curseth father or mother, let him die the death.***
- Exodus 21:17, ***And he that curseth his father, or his mother, shall surely be put to death.***
- Mark 7:6-7, ***He answered and said unto them, Well hath Esaias prophesied of you hypocrites, as it is written, This people honoureth me with their lips, but their heart is far from me. [7] Howbeit in vain do they worship me, teaching for doctrines the commandments of men.***
- Isaiah 29:13, ***Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men:***
- Matthew 26:31, ***Then saith Jesus unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad.***
- Zech. 13:7, ***Awake, O sword, against my shepherd, and against the man that is my fellow, saith the Lord of hosts: smite the shepherd, and the sheep shall be scattered: and I will turn mine hand upon the little ones.*** Note that the Lord Jesus only quoted the middle of the verse, which is the heart of its message.
- Matthew 4:4, ***But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.***
- Deut. 8:3, ***And he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that he might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live.***

- Acts 1:20, ***For it is written in the book of Psalms, Let his habitation be desolate, and let no man dwell therein: and his bishoprick let another take.***
- Psalm 69:25-26, ***Let their habitation be desolate; and let none dwell in their tents. [26] For they persecute him whom thou hast smitten; and they talk to the grief of those whom thou hast wounded.***
- Matthew 2:17-18, ***Then was fulfilled that which was spoken by Jeremy the prophet, saying, [18] 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.***
- 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 27:7-10, ***And they took counsel, and bought with them the potter's field, to bury strangers in. [8] Wherefore that field was called, The field of blood, unto this day. [9] Then was fulfilled that which was spoken by Jeremy the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value; [10] And gave them for the potter's field, as the Lord appointed me.***
- Zech. 11:12-13, ***And I said unto them, If ye think good, give me my price; and if not, forbear. So they weighed for my price thirty pieces of silver. [13] And the Lord said unto me, Cast it unto the potter: a goodly price that I was prised at of them. And I took the thirty pieces of silver, and cast them to the potter in the house of the Lord.***

Here is a little chart showing how many times the Old Testament was quoted in the following:

Location	OT quotes
Matthew	93
All 4 Gospels	255
Hebrews	102
Revelation	285

I'd like to list all of the passages, but time and space have their limitations. The reason I'd like to show all of the passages is because what I've given you here is only partial evidence of this rule. Only a comparison of the whole Bible would reveal the sum total mind of God. Or, as a fellow minister wisely said, the danger of incomplete revelation of all the truth is that one could mistake the partial truth as being the whole truth.

As one more example, let's take the conversion of the apostle, Paul. There are three accounts of this event in the book of Acts. No one of them gives all the information; they must all be taken together in order to see the picture clearly.

- Acts 9:1-22, **And Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest, [2] And desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem. [3] And as he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven: [4] And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? [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. [6] And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do. [7] And the men which journeyed with him stood speechless, hearing a voice, but seeing no man. [8] And Saul arose from the earth; and when his eyes were opened, he saw no man: but they led him by the hand, and brought him into Damascus. [9] And he was three days without sight, and neither did eat nor drink. [10] And there was a certain disciple at Damascus, named Ananias; and to him said the Lord in a vision, Ananias. And he said, Behold, I am here, Lord. [11] And the Lord said unto him, Arise, and go into the street which is called Straight, and enquire in the house of Judas for one called Saul, of Tarsus: for, behold, he prayeth, [12] And hath seen in a vision a man named Ananias coming in, and putting his hand on him, that he might receive his sight. [13] Then Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem: [14] And here he hath authority from the chief priests to bind all that call on thy name. [15] But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel: [16] For I will shew him how great things he must suffer for my name's sake. [17] And Ananias went his way, and entered into the house; and putting his hands on him said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost. [18] And immediately there fell from his eyes as it had been scales: and he received sight forthwith, and arose, and was baptized. [19] And when he had received meat, he was strengthened. Then was Saul certain days with the disciples which were at Damascus. [20] And straightway he preached Christ in the synagogues, that he is the Son of God. [21] But all that heard him were amazed, and said; Is not this he that destroyed them which called on this name in Jerusalem, and came hither for that intent, that he might bring them bound unto the chief priests? [22] But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is very Christ.**
- Acts 22:1-16, **Men, brethren, and fathers, hear ye my defence which I make now unto you. [2] (And when they heard that he spake in the Hebrew tongue to them, they kept the more silence: and he saith,) [3] I am verily a man which am a Jew, born in Tarsus, a city in Cilicia, yet brought up in this city at the feet of Gamaliel, and taught according to the perfect manner of the law of the fathers, and was zealous toward God, as ye all are this day. [4] And I persecuted this way unto the death, binding and delivering into prisons both men and women. [5] As also the high priest doth bear me witness, and all the estate of the elders: from whom also I received letters unto the brethren, and went to Damascus, to bring them which were there bound unto Jerusalem, for to be punished. [6] And it came to pass, that, as I made my journey, and was come nigh unto Damascus about noon, suddenly there shone from heaven a great light round about me. [7] And I fell unto the ground, and heard a voice saying**

unto me, Saul, Saul, why persecutest thou me? [8] And I answered, Who art thou, Lord? And he said unto me, I am Jesus of Nazareth, whom thou persecutest. [9] And they that were with me saw indeed the light, and were afraid; but they heard not the voice of him that spake to me. [10] And I said, What shall I do, Lord? And the Lord said unto me, Arise, and go into Damascus; and there it shall be told thee of all things which are appointed for thee to do. [11] And when I could not see for the glory of that light, being led by the hand of them that were with me, I came into Damascus. [12] And one Ananias, a devout man according to the law, having a good report of all the Jews which dwelt there, [13] Came unto me, and stood, and said unto me, Brother Saul, receive thy sight. And the same hour I looked up upon him. [14] And he said, The God of our fathers hath chosen thee, that thou shouldest know his will, and see that Just One, and shouldest hear the voice of his mouth. [15] For thou shalt be his witness unto all men of what thou hast seen and heard. [16] And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord.

- **Acts 26:4-20, My manner of life from my youth, which was at the first among mine own nation at Jerusalem, know all the Jews; [5] Which knew me from the beginning, if they would testify, that after the most straitest sect of our religion I lived a Pharisee. [6] And now I stand and am judged for the hope of the promise made of God unto our fathers: [7] Unto which promise our twelve tribes, instantly serving God day and night, hope to come. For which hope's sake, king Agrippa, I am accused of the Jews. [8] Why should it be thought a thing incredible with you, that God should raise the dead? [9] I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth. [10] Which thing I also did in Jerusalem: and many of the saints did I shut up in prison, having received authority from the chief priests; and when they were put to death, I gave my voice against them. [11] And I punished them oft in every synagogue, and compelled them to blaspheme; and being exceedingly mad against them, I persecuted them even unto strange cities. [12] Whereupon as I went to Damascus with authority and commission from the chief priests, [13] At midday, O king, I saw in the way a light from heaven, above the brightness of the sun, shining round about me and them which journeyed with me. [14] And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me? it is hard for thee to kick against the pricks. [15] And I said, Who art thou, Lord? And he said, I am Jesus whom thou persecutest. [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; [17] Delivering thee from the people, and from the Gentiles, unto whom now I send thee, [18] To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me. [19] Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision: [20] But shewed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judaea, and then to the Gentiles, that they should repent and turn to God, and do works meet for repentance.**

We can see how important this key is when we study Phil 3:11, which is only a part of the whole subject of resurrection.

- **Philip. 3:11, If by any means I might attain unto the resurrection of the dead.**

At first glance, it might appear that the great apostle Paul was in doubt as to his being resurrected. Some who are in the cults like to latch onto this Scripture like a duck on a June bug. Like the Sadducees of Bible times, who didn't believe in the resurrection of the dead, today there are at least a half dozen cults which reject the resurrection of the dead (both righteous and wicked).

Most of the problem over this verse is because the King James Version translators didn't communicate what Paul said, in a clear and understandable manner.

- The Rhemes translation words it this way: ***If by any means I might attain to the earlier resurrection which is from the dead.***
- The Williams Translation says, ***I might attain the resurrection that lifts me out from among the dead.***
- The Rotherham's Emphasized Bible says, ***If by any means I may advance to the earlier resurrection, which is from among the dead.***

These three translators more adequately expressed a better interpretation of that verse. Because there is a unity to the Bible, it's best for us to search the subject of resurrection out. Here are other references:

- Job 19:25-27, ***For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth: [26] And though after my skin worms destroy this body, yet in my flesh shall I see God: [27] Whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me.***
- Daniel 12:2, ***And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.***
- The Lord Jesus Christ, the official Head of the Church, said in John 5:28-29, ***Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, [29] And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.***
- 1 Cor. 15:12-20, ***Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? [13] But if there be no resurrection of the dead, then is Christ not risen: [14] And if Christ be not risen, then is our preaching vain, and your faith is also vain. [15] Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not. [16] For if the dead rise not, then is not Christ raised: [17] And if Christ be not raised, your faith is vain; ye are yet in your sins. [18] Then they also which are fallen asleep in Christ are perished. [19] If in this life only we have hope in Christ, we are of all men most miserable. [20] But now is Christ risen from the dead, and become the firstfruits of them that slept.***
- 1 Cor. 15:51-54, ***Behold, I shew you a mystery; We shall not all sleep [i.e. die], but we shall all be changed, [52] In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. [53] For this corruptible must put on incorruption, and this mortal must put on immortality. [54] So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.***
- 1 Thes. 4:16-17, ***For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise***

first: [17] Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

- **Rev. 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: [18] I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death.**

In Summary

When there is any passage of Scripture, which seems to be obscure, unclear, or even doubtful, it's wisdom to search out the rest of the Bible and find other passages that help complete the picture. That way, we have a clear understanding, rather than an "I think so" perception of the subject.

Once, someone said to me, *"Hey preacher! What do you have to say about Job 14:12, where it says, **So man lieth down, and riseth not: till the heavens be no more, they shall not awake, nor be raised out of their sleep.** That's also in the Bible, so what are you going to do with THAT?"*

Nothing.

Nothing?

Nothing. In this passage, Job is speaking in despair. He was depressed, and even expressed wishing he'd never been born. Let's read this passage and get some insight into his mentality.

- **Job 3:1-26, After this opened Job his mouth, and cursed his day. [2] And Job spake, and said, [3] Let the day perish wherein I was born, and the night in which it was said, There is a man child conceived. [4] Let that day be darkness; let not God regard it from above, neither let the light shine upon it. [5] Let darkness and the shadow of death stain it; let a cloud dwell upon it; let the blackness of the day terrify it. [6] As for that night, let darkness seize upon it; let it not be joined unto the days of the year, let it not come into the number of the months. [7] Lo, let that night be solitary, let no joyful voice come therein. [8] Let them curse it that curse the day, who are ready to raise up their mourning. [9] Let the stars of the twilight thereof be dark; let it look for light, but have none; neither let it see the dawning of the day: [10] Because it shut not up the doors of my mother's womb, nor hid sorrow from mine eyes. [11] Why died I not from the womb? why did I not give up the ghost when I came out of the belly? [12] Why did the knees prevent me? or why the breasts that I should suck? [13] For now should I have lain still and been quiet, I should have slept: then had I been at rest, [14] With kings and counsellors of the earth, which built desolate places for themselves; [15] Or with princes that had gold, who filled their houses with silver: [16] Or as an hidden untimely birth I had not been; as infants which never saw light. [17] There the wicked cease from troubling; and there the weary be at rest. [18] There the prisoners rest together; they hear not the voice of the oppressor. [19] The small and great are there; and the servant is free from his master. [20] Wherefore is light given to him that is in misery, and life unto the bitter in soul; [21] Which long for death, but it cometh not; and dig for it more than for hid treasures; [22] Which rejoice exceedingly, and are glad, when they can find the grave? [23] Why is light given to a man whose way is hid, and whom God hath hedged in? [24] For my sighing cometh before I eat, and my roarings are poured out like the waters. [25] For the thing which I greatly feared is come upon me, and that which I was afraid of is come unto me. [26] I was not in safety, neither had I rest, neither was I quiet; yet trouble came.**

Think about it. When a person has the blues, they'll think and say things that they never would do when they're strong and healthy. At this point in Job's life, we see a man who lost everything, and had boils head to toe. He couldn't even lie down in bed; he had to make his bed in the ashes, just to get some relief.

In 1 Kings 18, Elijah had a major victory over the prophets of Baal. But afterward, some events took place that prompted him to let go of the joy he had.

- 1 Kings 18:17-19:10, ***And it came to pass, when Ahab saw Elijah, that Ahab said unto him, Art thou he that troubleth Israel? [18] And he answered, I have not troubled Israel; but thou, and thy father's house, in that ye have forsaken the commandments of the Lord, and thou hast followed Baalim. [19] Now therefore send, and gather to me all Israel unto mount Carmel, and the prophets of Baal four hundred and fifty, and the prophets of the groves four hundred, which eat at Jezebel's table. [20] So Ahab sent unto all the children of Israel, and gathered the prophets together unto mount Carmel. [21] And Elijah came unto all the people, and said, [Notice Elijah's boldness here.] How long halt ye between two opinions? if the Lord be God, follow him: but if Baal, then follow him. And the people answered him not a word. [22] Then said Elijah unto the people, I, even I only, remain a prophet of the Lord; but Baal's prophets are four hundred and fifty men. [23] Let them therefore give us two bullocks; and let them choose one bullock for themselves, and cut it in pieces, and lay it on wood, and put no fire under: and I will dress the other bullock, and lay it on wood, and put no fire under: [24] And call ye on the name of your gods, and I will call on the name of the Lord: and the God that answereth by fire, let him be God. And all the people answered and said, It is well spoken. [25] And Elijah said unto the prophets of Baal, Choose you one bullock for yourselves, and dress it first; for ye are many; and call on the name of your gods, but put no fire under. [26] And they took the bullock which was given them, and they dressed it, and called on the name of Baal from morning even until noon, saying, O Baal, hear us. But there was no voice, nor any that answered. And they leaped upon the altar which was made. [27] And it came to pass at noon, that Elijah [he's still bold and confident] mocked them, and said, Cry aloud: for he is a god; either he is talking, or he is pursuing, or he is in a journey, or peradventure he sleepeth, and must be awaked. [28] And they cried aloud, and cut themselves after their manner with knives and lancets, till the blood gushed out upon them. [29] And it came to pass, when midday was past, and they prophesied until the time of the offering of the evening sacrifice, that there was neither voice, nor any to answer, nor any that regarded. [30] And Elijah said unto all the people, Come near unto me. And all the people came near unto him. And he repaired the altar of the Lord that was broken down. [31] And Elijah took twelve stones, according to the number of the tribes of the sons of Jacob, unto whom the word of the Lord came, saying, Israel shall be thy name: [32] And with the stones he built an altar in the name of the Lord: and he made a trench about the altar, as great as would contain two measures of seed. [33] 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. [34] 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. [35] And the water ran round about the altar; and he filled the trench also with water. [36] And it came to pass at the time of the offering of the evening sacrifice, that Elijah the prophet came near, and said, Lord God of Abraham, Isaac, and of Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word. [37] Hear me, O Lord, hear me, that this people may***

know that thou art the Lord God, and that thou hast turned their heart back again. [38] Then the fire of the Lord fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench. [39] And when all the people saw it, they fell on their faces: and they said, The Lord, he is the God; the Lord, he is the God. [40] And Elijah said unto them, Take the prophets of Baal; let not one of them escape. And they took them: and Elijah brought them down to the brook Kishon, and slew them there. [41] And Elijah said unto Ahab, Get thee up, eat and drink; for there is a sound of abundance of rain. [42] So Ahab went up to eat and to drink. And Elijah went up to the top of Carmel; and he cast himself down upon the earth, and put his face between his knees, [43] And said to his servant, Go up now, look toward the sea. And he went up, and looked, and said, There is nothing. And he said, Go again seven times. [44] And it came to pass at the seventh time, that he said, Behold, there ariseth a little cloud out of the sea, like a man's hand. And he said, Go up, say unto Ahab, Prepare thy chariot, and get thee down, that the rain stop thee not. [45] And it came to pass in the mean while, that the heaven was black with clouds and wind, and there was a great rain. And Ahab rode, and went to Jezreel. [46] And the hand of the Lord was on Elijah; and he girded up his loins, and ran before Ahab to the entrance of Jezreel. [A major victory was won here.] [19:1] And Ahab told Jezebel all that Elijah had done, and withal how he had slain all the prophets with the sword. [2] Then Jezebel sent a messenger unto Elijah, saying, So let the gods do to me, and more also, if I make not thy life as the life of one of them by to morrow about **this time. [Elijah just killed 450 prophets of Baal – what was one woman? But there was more than meets the eye, because as it says in Ephes. 6:12, *For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.*] [3] **And when he saw that** [a messenger told him Jezebel's message, yet instead of saying "heard that", the Scripture says "saw that"], **he arose, and went for his life, and came to Beer-sheba, which belongeth to Judah, and left his servant there. [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.** [Elijah wouldn't have said this in chapter 18!] [5] **And as he lay and slept under a juniper tree, behold, then an angel touched him, and said unto him, Arise and eat. [6] And he looked, and, behold, there was a cake baken on the coals, and a cruse of water at his head. And he did eat and drink, and laid him down again. [7] And the angel of the Lord came again the second time, and touched him, and said, Arise and eat; because the journey is too great for thee. [8] And he arose, and did eat and drink, and went in the strength of that meat forty days and forty nights unto Horeb the mount of God. [9] And he came thither unto a cave, and lodged there; and, behold, the word of the Lord came to him, and he said unto him, What doest thou here, Elijah? [10] And he said, I have been very jealous for the Lord God of hosts: for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life, to take it away.****

The story goes on, to show how God encouraged him. The whole point I'm making here is that the Scriptures recorded things that people said, even though these statements weren't kingdom principles. But:

- 1 Cor. 10:6, **Now these things were our examples, to the intent we should not lust after evil things, as they also lusted.**

- 1 Cor. 10:11, ***Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come.***

Here are other examples of this (there are many others that could be listed):

- Genesis 3:4, ***And the serpent said unto the woman, Ye shall not surely die:***
- Genesis 4:9, ***And the Lord said unto Cain, Where is Abel thy brother? And he said, I know not: Am I my brother's keeper?***

So it is when Job laments:

- Job 14:12, ***So man lieth down, and riseth not: till the heavens be no more, they shall not awake, nor be raised out of their sleep.***

You know, a good dose of wisdom and common sense will save us from a whole lot of confusion, bewilderment, and misunderstandings with one another, and with the Holy Bible.

Oh, by the way – About that person who tried to trap me with that comment about Job 14:12, so he could prove there was no resurrection, and therefore no future judgment for the ungodly: I took him forward, in the same book, to a passage where Job was speaking when he was “in a better mood”:

- Job 19:25-27, ***For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth: [26] And though after my skin worms destroy this body, yet in my flesh shall I see God: [27] Whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me.***

I asked him why he didn't bring *this* Scripture up!



Akron Shalom Bible College

Homework questions for the course on
**KEYS TO OPEN ALMIGHTY GOD'S
TREASURE CHEST, THE BIBLE**

Lesson 5

1. a) What is figurative language in the Bible?
b) Give an example.

Identify, and then explain, the figurative language in the following passages.

2. 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.***
3. Matthew 15:26, ***But he answered and said, It is not meet to take the children's bread, and to cast it to dogs.***
4. Philip. 3:2, ***Beware of dogs, beware of evil workers, beware of the concision.***
5. Mark 10:25, ***It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.***
6. Isaiah 41:14, ***Fear not, thou worm Jacob, and ye men of Israel; I will help thee, saith the Lord, and thy redeemer, the Holy One of Israel.***
7. Matthew 25:1-13, ***Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. [2] And five of them were wise, and five were foolish. [3] They that were foolish took their lamps, and took no oil with them: [4] But the wise took oil in their vessels with their lamps. [5] While the bridegroom tarried, they all slumbered and slept. [6] And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. [7] Then all those virgins arose, and trimmed their lamps. [8] And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. [9] But the wise answered, saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves. [10] And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut. [11] Afterward came also the other virgins, saying, Lord, Lord, open to us. [12] But he answered and said, Verily I say unto you, I know you not. [13] Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.***
8. John 10:9, ***I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture.***

“Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.” – 2 Tim. 2:15

Homework for **Lesson 5** continued

9. Explain the rule of Historical Background.
10. Explain the redemption of property in the book of Ruth, according to Deuteronomy 25 and Leviticus 25.
11. a) Explain the spiritual meaning of Mark 2:22, ***And no man putteth new wine into old bottles: else the new wine doth burst the bottles, and the wine is spilled, and the bottles will be marred: but new wine must be put into new bottles.***
 - b) How did the historical background help one to understand this passage?
12. a) How does the “tone of voice” apply to understanding Scripture?
 - b) Give an example.
13. Why is the tone of our voice important, as a Christian witness representing Christ?
14. a) Define the Law of Reoccurrence.
 - b) Give an example of the Law of Reoccurrence from Scripture.
15. Why did God design His Word for in-depth study?
16. a) Describe the Rule of Scriptural Unity.
 - b) Give an example of this rule.

“Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.” – 2 Tim. 2:15

Lesson 6



Section 6-1

Key #17 – The Key That Unlocks Paradoxes

There are numerous paradoxes in the Holy Bible. To a novice in Scripture, these seem to be contradictions. Sinners, bent on discrediting the Bible, often claim these to be direct contradictions, thereby “proving the Bible to be false.” That is wrong thinking.

First, let’s look at exactly what a paradox is. Let’s look at a few dictionary definitions of the word, *paradox*:

Webster’s Dictionary:

- a) A statement that seems contradictory, or unbelievable, or absurd, but actually may be true in fact.
- b) A person who is inconsistent or contradictory in character and behaviour (to what they profess and claim to be).

New Century Dictionary

- a) An opinion or statement contrary to received opinion; also a statement or proposition seemingly self-contradictory or absurd, and yet explicable as expressing a truth.

[I’ll throw in an example of this: 2 Cor. 6:9-10, ***As unknown, and yet well known; as dying, and, behold, we live; as chastened, and not killed; [10] As sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things.***]

- b) Cf. Charles Lamb in “Stage Illusion” said: “He was an eternal talker.”

Funk & Wagnall’s Dictionary

- a) A statement or doctrine or expression seemingly absurd or contradictory to the received belief or to what would naturally be believed, but perhaps really true.

Thorndike & Barnhart Dictionary

- a) A statement that may be true, but seems to say two opposite things. (e.g. More haste, less speed is a paradox.)

As an everyday example, consider transportation. In the yester-years, most people still got around in a horse & buggy. The automobile was considered a luxury, a plaything for the rich. However, history plays funny tricks. Today, almost everyone has an automobile. But when some people get rich, they move out to the country, and buy horses, and buggies. They’ll ride them in parades. To

this day, the royalty in Great Britain use a horse and carriage in coronation festivities. This is a modern day paradox.

Paradoxes in the Bible

A paradox is often the very highest expression of truth. The seeming contradiction in terms is only an apparent absurdity. This is only because one hasn't yet perceived the inner meaning

Here is an interesting paradox: God's way up is down.

- Matthew 18:4, ***Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven.***
- Matthew 23:12, ***And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted.***
- James 4:10, ***Humble yourselves in the sight of the Lord, and he shall lift you up.***
- 1 Peter 5:6, ***Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time:***

Worldly-wise people look at these verses, and shake their heads in disbelief. It doesn't make any sense to their carnal minds. Here's why:

- 1 Cor. 2:14, ***But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.***

The world's philosophy is to assert yourself to get ahead. But we just read in 1 Peter 5:6 (above) that we're to humble ourselves under the mighty hand of God. In due time He will lift you up. Then it's His doing, not yours. (It works a lot better that way...) Those who are self-exalted in pride are on their way downhill. This fact is shown in the following Scriptures:

- 2 Chron. 26:16, ***But when he was strong, his heart was lifted up to his destruction: for he transgressed against the Lord his God, and went into the temple of the Lord to burn incense upon the altar of incense.***
- 2 Chron. 32:25-26, ***But Hezekiah rendered not again according to the benefit done unto him; for his heart was lifted up: therefore there was wrath upon him, and upon Judah and Jerusalem. [26] Notwithstanding Hezekiah humbled himself for the pride of his heart, both he and the inhabitants of Jerusalem, so that the wrath of the Lord came not upon them in the days of Hezekiah.***
- Proverbs 16:18, ***Pride goeth before destruction, and an haughty spirit before a fall.***
- Isaiah 14:12-15, ***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! [13] For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: [14] I will ascend above the heights of the clouds; I will be like the most High. [15] Yet thou shalt be brought down to hell, to the sides of the pit.***
- Ezekiel 28:1-2, ***The word of the Lord came again unto me, saying, [2] Son of man, say unto the prince of Tyrus, Thus saith the Lord God; Because thine heart is lifted up, and thou hast said, I am a God, I sit in the seat of God, in the midst of the seas; yet thou art a man, and not God, though thou set thine heart as the heart of God:***

- Ezekiel 28:5, ***By thy great wisdom and by thy traffick hast thou increased thy riches, and thine heart is lifted up because of thy riches:***
- Ezekiel 28:17-18, ***Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness: I will cast thee to the ground, I will lay thee before kings, that they may behold thee. [18] Thou hast defiled thy sanctuaries by the multitude of thine iniquities, by the iniquity of thy traffick; therefore will I bring forth a fire from the midst of thee, it shall devour thee, and I will bring thee to ashes upon the earth in the sight of all them that behold thee.***
- Daniel 5:20, ***But when his heart was lifted up, and his mind hardened in pride, he was deposed from his kingly throne, and they took his glory from him:***
- Matthew 19:30, ***But many that are first shall be last; and the last shall be first.***
- Matthew 20:8, ***So when even was come, the lord of the vineyard saith unto his steward, Call the labourers, and give them their hire, beginning from the last unto the first.***
- Matthew 20:16, ***So the last shall be first, and the first last: for many be called, but few chosen.***

We can find many other paradoxes in the Bible. Here are some examples:

- Proverbs 11:24, ***There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet [i.e. appropriate, proper or honorable], but it tendeth to poverty.***
- Matthew 11:25, ***At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes.***
 - ❖ Luke 10:21, ***In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight.***
- Matthew 16:25, ***For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it.***
 - ❖ Mark 8:35, ***For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it.***
- Matthew 21:44, ***And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder.***
- Luke 6:25, ***Woe unto you that are full! for ye shall hunger. Woe unto you that laugh now! for ye shall mourn and weep.***
- Romans 8:10, ***And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness.***
- 1 Cor. 3:18, ***Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise.***

- 2 Cor. 6:9-10, ***As unknown, and yet well known; as dying, and, behold, we live; as chastened, and not killed; [10] As sorrowful, yet alway rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things.***
- 2 Cor. 12:9-10, ***And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. [10] Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong.***
- Galatians 2:20, ***I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.***
- 1 Tim. 5:6, ***But she that liveth in pleasure is dead while she liveth.***

How could the Lord Jesus be walking here on the earth, preaching the Gospel, teaching, healing, etc., and yet be stationed up there in Heaven? Compare the information from Matthew 4:23-25 with John 1:18 and John 3:13.

- Matthew 4:23-25, ***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. [24] And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatick, and those that had the palsy; and he healed them. [25] And there followed him great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from Judaea, and from beyond Jordan.***
- John 1:18, ***No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him.***
- John 3:13, ***And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven.***

How is it that we were born physically down here on earth, yet when we're born again, we are no longer a part of this world? Even sinners hate us because we're not of this world! Compare these Scriptures together:

- John 15:18-19, ***If the world hate you, ye know that it hated me before it hated you. [19] If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.***
- Hebrews 11:13, ***These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth.***
- 1 Peter 2:11, ***Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul;***

How can the Lord Jesus be the Bread of Life, and yet begin His ministry hungry?

- Matthew 4:2, ***And when he had fasted forty days and forty nights, he was afterward an hungred.***
- John 6:35, ***And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.***
- John 6:48-51, ***I am that bread of life. [49] Your fathers did eat manna in the wilderness, and are dead. [50] This is the bread which cometh down from heaven, that a man may eat thereof, and not die. [51] I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world.***

How come a person can be poor, and yet blessed by being heirs of the Kingdom?

- Matthew 5:3, ***Blessed are the poor in spirit: for theirs is the kingdom of heaven.***

How is it that we are made rich through Christ's poverty?

- 2 Cor. 8:9, ***For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.***

Why was the Lord Jesus troubled in John 12:27, and yet in John 14:1 He says to *not* be troubled?

- John 12:27, ***Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour.***
- John 14:1, ***Let not your heart be troubled: ye believe in God, believe also in me.***

How is it that Jesus died, but by dying, destroyed death?

- John 10:17, ***Therefore doth my Father love me, because I lay down my life, that I might take it again.***
- 1 Cor. 15:3, ***For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures;***
- 1 Cor. 15:55-57, ***O death, where is thy sting? O grave, where is thy victory? [56] The sting of death is sin; and the strength of sin is the law. [57] But thanks be to God, which giveth us the victory through our Lord Jesus Christ.***
- Hebrews 2:14, ***Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil;***

There are paradoxes a-plenty in the Bible. To those who are taught the inner meaning, the paradoxes make plenty of sense. To those who try to use their peanut brain to figure it all out, will most likely scoff and jest at the "apparent contradictions" in this most blessed of all books.

Come to think of it, there are plenty of paradoxes in everyday life as well. Here are some examples:

- It is the educated and learned, not the ignorant, who are misleading the world.
- The easiest way to make an enemy, and lose a friend, is to loan him money.
- We could get rightly along with weak folks, if we could only get the strong off our backs.
- The rich can become a dangerous threat to the poor, especially if he is holding the mortgage on their property. So the danger lies with the rich, rather than the poor.
- What has made trouble among the black people has been the blackness of heart among some white people.
- Most charity is given by the poor and middle class folks who can hardly afford it. It is hard for those who have a-plenty to loosen up and give, even though they can afford to do it.
- When we can save up a few dollars, we take them to a banker, who already has plenty.
- We're a strange lot. We can become embarrassed, and even miffed, when those who are in need come and ask us for a loan.
- When some of us were young and needed plenty of sense, we didn't have it. When we get older and finally have some good sense, we have little opportunity to use it.
- When we get old, we tend to forget – usually at a time when we really need to remember.
- As soon as a person learns how to live, they up and die.
- The person who seems to be always in a hurry never gets anything completely done.
- So it is with some folks – the more they have, the more they want.

I'm a-telling you, this world is surely a contradictory place. Sometimes I don't know what to make of it. Recently, I was thinking about Acts 17:6.

- Acts 17:6, ***And when they found them not, they drew Jason and certain brethren unto the rulers of the city, crying, These that have turned the world upside down are come hither also;***

When I read it, I could hardly believe my eyes. Mind you, these are supposed to be the really educated and smart people of this world's system doing this talking. But they had the whole thing in reverse. They thought that these men were turning the world upside down. But the world has really been wrong-side-up. It's going to take some genuine born-again Christians to get turned a-loose, and get this sin-soaked world uprighted!

Hmmm.... Upright... Now that's nearly an obsolete word in today's society. It's seldom used anymore – I wonder why? (Do you remember the last time *you* used it?) Hey, I'm not trying to meddle, or be intimidating either. I just wanted to get us all on the same wave length, that's all.

Mr. Webster, do you or any of your associates wish to refresh our memories about the meaning of the nice word, *upright*? Seems like it has been collecting a whole lot of dust on it, and we would like for you to jog our fuzzy memories just a little bit.

Webster's Dictionary: Honest, just, honorable, as *an upright man*; upright conduct, pure, conscientious, fair, equitable.

Century Dictionary: Adhering to rectitude, righteous, upright as a palm tree

- Jeremiah 10:5, ***They are upright as the palm tree, but speak not: they must needs be borne, because they cannot go. Be not afraid of them; for they cannot do evil, neither also is it in them to do good.***

Funk & Wagnall's: morally correct, honest

Strong's Concordance:

- Hebrew 3477, Strong's **yashar**, *yaw-shawr'*; from Hebrew 3474 (yashar); *straight* (literal or figurative) :- convenient, equity, Jasher, just, meet (-est), + pleased well right (-eous), straight, (most) upright (-ly, -ness).
- Hebrew 8549, Strong's **tamiym**, *taw-meem'*; from Hebrew 8552 (tamam); *entire* (literal, figurative or moral); also (as noun) *integrity, truth* :- without blemish, complete, full, perfect, sincerely (-ity), sound, without spot, undefiled, upright (-ly), whole.

Thank you, gentlemen, and especially you, Mr. Strong, for your most informative definition of the word *upright*.

Now, Dear Lord of Heaven and earth, we turn to Thee for Thy communication to mankind as to the meaning of the word *upright*.

- Leviticus 26:13, ***I am the Lord your God, which brought you forth out of the land of Egypt, that ye should not be their bondmen; and I have broken the bands of your yoke, and made you go upright.***
- 1 Samuel 29:6, ***Then Achish called David, and said unto him, Surely, as the Lord liveth, thou hast been upright, and thy going out and thy coming in with me in the host is good in my sight: for I have not found evil in thee since the day of thy coming unto me unto this day: nevertheless the lords favour thee not.***
- 2 Samuel 2:25-26, ***And the children of Benjamin gathered themselves together after Abner, and became one troop, and stood on the top of an hill. [26] Then Abner called to Joab, and said, Shall the sword devour for ever? knowest thou not that it will be bitterness in the latter end? how long shall it be then, ere thou bid the people return from following their brethren?***
- 2 Samuel 22:24, ***I was also upright before him, and have kept myself from mine iniquity.***
- 1 Kings 9:4, ***And if thou wilt walk before me, as David thy father walked, in integrity of heart, and in uprightness, to do according to all that I have commanded thee, and wilt keep my statutes and my judgments:***
- 1 Chron. 29:6, ***Then the chief of the fathers and princes of the tribes of Israel, and the captains of thousands and of hundreds, with the rulers of the king's work, offered willingly,***
- 2 Chron. 29:34, ***But the priests were too few, so that they could not flay all the burnt offerings: wherefore their brethren the Levites did help them, till the work was ended, and until the other priests had sanctified themselves: for the Levites were more upright in heart to sanctify themselves than the priests.***
- Job 1:1, ***There was a man in the land of Uz, whose name was Job; and that man was perfect and upright, and one that feared God, and eschewed evil.***
- Job 1:8, ***And the Lord said unto Satan, Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil?***

- Job 2:3, ***And the Lord said unto Satan, Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil? and still he holdeth fast his integrity, although thou movedst me against him, to destroy him without cause.***
- Job 12:4, ***I am as one mocked of his neighbour, who calleth upon God, and he answereth him: the just upright man is laughed to scorn.***
- Psalm 7:10, ***My defence is of God, which saveth the upright in heart.***
- Psalm 9:8, ***And he shall judge the world in righteousness, he shall minister judgment to the people in uprightness.***
- Psalm 11:2, ***For, lo, the wicked bend their bow, they make ready their arrow upon the string, that they may privily shoot at the upright in heart.***
- Psalm 11:7, ***For the righteous Lord loveth righteousness; his countenance doth behold the upright.***
- Psalm 15:1-3, ***A Psalm of David. Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill? [2] He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. [3] He that backbiteth not with his tongue, nor doeth evil to his neighbour, nor taketh up a reproach against his neighbour.***
- Psalm 18:23-25, ***I was also upright before him, and I kept myself from mine iniquity. [24] Therefore hath the Lord recompensed me according to my righteousness, according to the cleanness of my hands in his eyesight. [25] With the merciful thou wilt shew thyself merciful; with an upright man thou wilt shew thyself upright;***
- Psalm 19:13, ***Keep back thy servant also from presumptuous sins; let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression.***
- Psalm 25:8, ***Good and upright is the Lord: therefore will he teach sinners in the way.***
- Psalm 25:21, ***Let integrity and uprightness preserve me; for I wait on thee.***
- Psalm 32:11, ***Be glad in the Lord, and rejoice, ye righteous: and shout for joy, all ye that are upright in heart.***
- Psalm 33:1, ***Rejoice in the Lord, O ye righteous: for praise is comely for the upright.***
- Psalm 36:10, ***O continue thy lovingkindness unto them that know thee; and thy righteousness to the upright in heart.***
- Psalm 37:37, ***Mark the perfect man, and behold the upright: for the end of that man is peace.***
- Psalm 49:14, ***Like sheep they are laid in the grave; death shall feed on them; and the upright shall have dominion over them in the morning; and their beauty shall consume in the grave from their dwelling.***
- Psalm 64:10, ***The righteous shall be glad in the Lord, and shall trust in him; and all the upright in heart shall glory.***
- Psalm 84:11, ***For the Lord God is a sun and shield: the Lord will give grace and glory: no good thing will he withhold from them that walk uprightly.***
- Psalm 112:2-4, ***His seed shall be mighty upon earth: the generation of the upright shall be blessed. [3] Wealth and riches shall be in his house: and his righteousness***

endureth for ever. [4] Unto the upright there ariseth light in the darkness: he is gracious, and full of compassion, and righteous.

- Psalm 140:13, *Surely the righteous shall give thanks unto thy name: the upright shall dwell in thy presence.*
- Proverbs 2:7, *He layeth up sound wisdom for the righteous: he is a buckler to them that walk uprightly.*
- Proverbs 2:21, *For the upright shall dwell in the land, and the perfect shall remain in it.*
- Proverbs 10:9, *He that walketh uprightly walketh surely: but he that perverteth his ways shall be known.*
- Proverbs 10:29, *The way of the Lord is strength to the upright: but destruction shall be to the workers of iniquity.*
- Proverbs 11:3, *The integrity of the upright shall guide them: but the perverseness of transgressors shall destroy them.*
- Proverbs 11:6, *The righteousness of the upright shall deliver them: but transgressors shall be taken in their own naughtiness.*
- Proverbs 11:11, *By the blessing of the upright the city is exalted: but it is overthrown by the mouth of the wicked.*
- Proverbs 15:8, *The sacrifice of the wicked is an abomination to the Lord: but the prayer of the upright is his delight.*
- Proverbs 16:17, *The highway of the upright is to depart from evil: he that keepeth his way preserveth his soul.*
- Proverbs 29:10, *The bloodthirsty hate the upright: but the just seek his soul.*
- Proverbs 29:27, *An unjust man is an abomination to the just: and he that is upright in the way is abomination to the wicked.*
- Eccles. 7:29, *Lo, this only have I found, that God hath made man upright; but they have sought out many inventions.*
- Isaiah 26:10, *Let favour be shewed to the wicked, yet will he not learn righteousness: in the land of uprightness will he deal unjustly, and will not behold the majesty of the Lord.*
- Isaiah 33:15-16, *He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil; [16] He shall dwell on high: his place of defence shall be the munitions of rocks: bread shall be given him; his waters shall be sure.*
- Amos 5:10, *They hate him that rebuketh in the gate, and they abhor him that speaketh uprightly.*
- Micah 2:7, *O thou that art named the house of Jacob, is the spirit of the Lord straitened? are these his doings? do not my words do good to him that walketh uprightly?*
- Habakkuk 2:4, *Behold, his soul which is lifted up is not upright in him: but the just shall live by his faith.*

- Galatians 2:14, ***But when I saw that they walked not uprightly according to the truth of the gospel, I said unto Peter before them all, If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews?***

Remember that the definition of upright and uprightness is *without spot or blemish, undefiled, perfect*. Allow me to close out this section with several Scriptures in this theme.

- Ephes. 5:25-27, ***Husbands, love your wives, even as Christ also loved the church, and gave himself for it; [26] That he might sanctify and cleanse it with the washing of water by the word, [27] 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.***
- 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.***
- 1 Peter 1:4, ***To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you,***
- 2 Peter 3:14, ***Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless.***



Section 6-2	Key #18 – Interpret All Scriptures In the Light of God’s True Character
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What is the Bible’s description of the true character of the Lord God Almighty?

- Exodus 34:6-7, ***And the Lord passed by before him, and proclaimed, The Lord, The Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth, [7] Keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation.***
- Numbers 14:18, ***The Lord is longsuffering, and of great mercy, forgiving iniquity and transgression, and by no means clearing the guilty, visiting the iniquity of the fathers upon the children unto the third and fourth generation.***
- Neh. 9:17, ***And refused to obey, neither were mindful of thy wonders that thou didst among them; but hardened their necks, and in their rebellion appointed a captain to return to their bondage: but thou art a God ready to pardon, gracious and merciful, slow to anger, and of great kindness, and forsookest them not.***

- Psalm 36:5-6, ***Thy mercy, O Lord, is in the heavens; and thy faithfulness reacheth unto the clouds. [6] Thy righteousness is like the great mountains; thy judgments are a great deep: O Lord, thou preservest man and beast.***
- Psalm 86:5, ***For thou, Lord, art good, and ready to forgive; and plenteous in mercy unto all them that call upon thee.***
- Psalm 145:7-9, ***They shall abundantly utter the memory of thy great goodness, and shall sing of thy righteousness. [8] The Lord is gracious, and full of compassion; slow to anger, and of great mercy. [9] The Lord is good to all: and his tender mercies are over all his works.***
- Jeremiah 31:3, ***The Lord hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee.***
- Lament. 3:22-23, ***It is of the Lord's mercies that we are not consumed, because his compassions fail not. [23] They are new every morning: great is thy faithfulness.***
- Zeph. 3:5, ***The just Lord is in the midst thereof; he will not do iniquity: every morning doth he bring his judgment to light, he faileth not; but the unjust knoweth no shame.***
- Romans 2:4, ***Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance?***
- James 1:13-15, ***Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man: [14] But every man is tempted, when he is drawn away of his own lust, and enticed. [15] Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death.***
- 1 John 4:16, ***And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him.***

Why am I approaching this 18th key in this manner? When we're genuinely born again of the Spirit, we become partakers in the divine nature.

- 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.***

Obviously then, we need to know what the divine nature is like. How can we give ourselves an honest heart checkup, if we're ignorant of His character, or of His divine nature?

The 1st personal characteristic of Almighty God we'll study is: **covenant-keeping**.

Almighty God is a covenant-keeping God – He keeps His word. We should live in integrity also, keeping our word as He does – so it's worth 100 cents on the dollar, so to speak.

The Lord's covenants have certain conditions on them, which He expects us to meet, keep and obey. There are also precious promises He's made, which are also conditional upon our doing (or NOT doing) certain things, so those promises will be operational in our lives. These covenants are like a mutual agreement between two parties, in which both parties have certain obligations towards each other. Here are some examples:

- God's covenant with Noah – and with it, a special token, a visible evidence, as a confirmation of that covenant: Genesis 9:9-17, ***And I, behold, I establish my covenant with you, and with your seed after you; [10] And with every living creature that is with you, of the fowl, of the cattle, and of every beast of the earth with you; from all that go***

out of the ark, to every beast of the earth. [11] And I will establish my covenant with you; neither shall all flesh be cut off any more by the waters of a flood; neither shall there any more be a flood to destroy the earth. [12] And God said, This is the token of the covenant which I make between me and you and every living creature that is with you, for perpetual generations: [13] I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth. [14] And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud: [15] And I will remember my covenant, which is between me and you and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh. [16] And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that is upon the earth. [17] And God said unto Noah, This is the token of the covenant, which I have established between me and all flesh that is upon the earth.

God made an everlasting covenant with Abraham, a covenant with conditions and promises.

- **Genesis 15:18, In the same day the Lord made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates:**
- **Genesis 17:1-2, And when Abram was ninety years old and nine, the Lord appeared to Abram, and said unto him, I am the Almighty God; walk before me, and be thou perfect. [2] And I will make my covenant between me and thee, and will multiply thee exceedingly.**
- **Genesis 17:9-13, And God said unto Abraham, Thou shalt keep my covenant therefore, thou, and thy seed after thee in their generations. [10] This is my covenant, which ye shall keep, between me and you and thy seed after thee; Every man child among you shall be circumcised. [11] And ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt me and you. [12] And he that is eight days old shall be circumcised among you, every man child in your generations, he that is born in the house, or bought with money of any stranger, which is not of thy seed. [13] He that is born in thy house, and he that is bought with thy money, must needs be circumcised: and my covenant shall be in your flesh for an everlasting covenant.**

That covenant extended to His descendants, Isaac & Jacob.

- **Exodus 2:24-25, And God heard their groaning, and God remembered his covenant with Abraham, with Isaac, and with Jacob. [25] And God looked upon the children of Israel, and God had respect unto them.**
- **Exodus 6:2-5, And God spake unto Moses, and said unto him, I am the Lord: [3] And I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty, but by my name Jehovah was I not known to them. [4] And I have also established my covenant with them, to give them the land of Canaan, the land of their pilgrimage, wherein they were strangers. [5] And I have also heard the groaning of the children of Israel, whom the Egyptians keep in bondage; and I have remembered my covenant.**
- **Exodus 15:26, And said, If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the Lord that healeth thee.**

- Exodus 19:5-6, **Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: [6] And ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel.**
- Exodus 20:3-17, **Thou shalt have no other gods before me. [4] Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: [5] Thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; [6] And shewing mercy unto thousands of them that love me, and keep my commandments. [7] Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain. [8] Remember the sabbath day, to keep it holy. [9] Six days shalt thou labour, and do all thy work: [10] But the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: [11] For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it. [12] Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee. [13] Thou shalt not kill. [14] Thou shalt not commit adultery. [15] Thou shalt not steal. [16] Thou shalt not bear false witness against thy neighbour. [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.**
- Exodus 31:12-17, **And the Lord spake unto Moses, saying, [13] Speak thou also unto the children of Israel, saying, Verily my sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you. [14] Ye shall keep the sabbath therefore; for it is holy unto you: every one that defileth it shall surely be put to death: for whosoever doeth any work therein, that soul shall be cut off from among his people. [15] Six days may work be done; but in the seventh is the sabbath of rest, holy to the Lord: whosoever doeth any work in the sabbath day, he shall surely be put to death. [16] Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, for a perpetual covenant. [17] It is a sign between me and the children of Israel for ever: for in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed.**
- Exodus 34:10-28, **And he said, Behold, I make a covenant: before all thy people I will do marvels, such as have not been done in all the earth, nor in any nation: and all the people among which thou art shall see the work of the Lord: for it is a terrible thing that I will do with thee. [11] Observe thou that which I command thee this day: behold, I drive out before thee the Amorite, and the Canaanite, and the Hittite, and the Perizzite, and the Hivite, and the Jebusite. [12] Take heed to thyself, lest thou make a covenant with the inhabitants of the land whither thou goest, lest it be for a snare in the midst of thee: [13] But ye shall destroy their altars, break their images, and cut down their groves: [14] For thou shalt worship no other god: for the Lord, whose name is Jealous, is a jealous God: [15] Lest thou make a covenant with the inhabitants of the land, and they go a whoring after their gods, and do sacrifice unto their gods, and one call thee, and thou eat of his sacrifice; [16] And thou take of their**

daughters unto thy sons, and their daughters go a whoring after their gods, and make thy sons go a whoring after their gods. [17] Thou shalt make thee no molten gods. [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. [19] All that openeth the matrix is mine; and every firstling among thy cattle, whether ox or sheep, that is male. [20] But the firstling of an ass thou shalt redeem with a lamb: and if thou redeem him not, then shalt thou break his neck. All the firstborn of thy sons thou shalt redeem. And none shall appear before me empty. [21] Six days thou shalt work, but on the seventh day thou shalt rest: in earing time and in harvest thou shalt rest. [22] And thou shalt observe the feast of weeks, of the firstfruits of wheat harvest, and the feast of ingathering at the year's end. [23] Thrice in the year shall all your men children appear before the Lord God, the God of Israel. [24] For I will cast out the nations before thee, and enlarge thy borders: neither shall any man desire thy land, when thou shalt go up to appear before the Lord thy God thrice in the year. [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. [26] The first of the firstfruits of thy land thou shalt bring unto the house of the Lord thy God. Thou shalt not seethe a kid in his mother's milk. [27] And the Lord said unto Moses, Write thou these words: for after the tenor of these words I have made a covenant with thee and with Israel. [28] And he was there with the Lord forty days and forty nights; he did neither eat bread, nor drink water. And he wrote upon the tables the words of the covenant, the ten commandments.

- *Leviticus 2:1-3:17, And when any will offer a meat offering unto the Lord, his offering shall be of fine flour; and he shall pour oil upon it, and put frankincense thereon: [2] And he shall bring it to Aaron's sons the priests: and he shall take thereout his handful of the flour thereof, and of the oil thereof, with all the frankincense thereof; and the priest shall burn the memorial of it upon the altar, to be an offering made by fire, of a sweet savour unto the Lord: [3] And the remnant of the meat offerings shall be Aaron's and his sons': it is a thing most holy of the offerings of the Lord made by fire. [4] And if thou bring an oblation of a meat offering baken in the oven, it shall be unleavened cakes of fine flour mingled with oil, or unleavened wafers anointed with oil. [5] And if thy oblation be a meat offering baken in a pan, it shall be of fine flour unleavened, mingled with oil. [6] Thou shalt part it in pieces, and pour oil thereon: it is a meat offering. [7] And if thy oblation be a meat offering baken in the frying pan, it shall be made of fine flour with oil. [8] And thou shalt bring the meat offering that is made of these things unto the Lord: and when it is presented unto the priest, he shall bring it unto the altar. [9] And the priest shall take from the meat offering a memorial thereof, and shall burn it upon the altar: it is an offering made by fire, of a sweet savour unto the Lord. [10] And that which is left of the meat offering shall be Aaron's and his sons': it is a thing most holy of the offerings of the Lord made by fire. [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. [12] As for the oblation of the firstfruits, ye shall offer them unto the Lord: but they shall not be burnt on the altar for a sweet savour. [13] And every oblation of thy meat offering shalt thou season with salt; neither shalt thou suffer the salt of the covenant of thy God to be lacking from thy meat offering: with all thine offerings thou shalt offer salt. [14] And if thou offer a meat offering of thy firstfruits unto the Lord, thou shalt offer for the meat offering of thy firstfruits green ears of corn dried by the fire, even corn*

beaten out of full ears. [15] And thou shalt put oil upon it, and lay frankincense thereon: it is a meat offering. [16] And the priest shall burn the memorial of it, part of the beaten corn thereof, and part of the oil thereof, with all the frankincense thereof: it is an offering made by fire unto the Lord. [3:1] And if his oblation be a sacrifice of peace offering, if he offer it of the herd; whether it be a male or female, he shall offer it without blemish before the Lord. [2] And he shall lay his hand upon the head of his offering, and kill it at the door of the tabernacle of the congregation: and Aaron's sons the priests shall sprinkle the blood upon the altar round about. [3] And he shall offer of the sacrifice of the peace offering an offering made by fire unto the Lord; the fat that covereth the inwards, and all the fat that is upon the inwards, [4] And the two kidneys, and the fat that is on them, which is by the flanks, and the caul above the liver, with the kidneys, it shall he take away. [5] And Aaron's sons shall burn it on the altar upon the burnt sacrifice, which is upon the wood that is on the fire: it is an offering made by fire, of a sweet savour unto the Lord. [6] And if his offering for a sacrifice of peace offering unto the Lord be of the flock; male or female, he shall offer it without blemish. [7] If he offer a lamb for his offering, then shall he offer it before the Lord. [8] And he shall lay his hand upon the head of his offering, and kill it before the tabernacle of the congregation: and Aaron's sons shall sprinkle the blood thereof round about upon the altar. [9] And he shall offer of the sacrifice of the peace offering an offering made by fire unto the Lord; the fat thereof, and the whole rump, it shall he take off hard by the backbone; and the fat that covereth the inwards, and all the fat that is upon the inwards, [10] And the two kidneys, and the fat that is upon them, which is by the flanks, and the caul above the liver, with the kidneys, it shall he take away. [11] And the priest shall burn it upon the altar: it is the food of the offering made by fire unto the Lord. [12] And if his offering be a goat, then he shall offer it before the Lord. [13] And he shall lay his hand upon the head of it, and kill it before the tabernacle of the congregation: and the sons of Aaron shall sprinkle the blood thereof upon the altar round about. [14] And he shall offer thereof his offering, even an offering made by fire unto the Lord; the fat that covereth the inwards, and all the fat that is upon the inwards, [15] And the two kidneys, and the fat that is upon them, which is by the flanks, and the caul above the liver, with the kidneys, it shall he take away. [16] And the priest shall burn them upon the altar: it is the food of the offering made by fire for a sweet savour: all the fat is the Lord's. [17] It shall be a perpetual statute for your generations throughout all your dwellings, that ye eat neither fat nor blood.

- Leviticus 26:1-46, **Ye shall make you no idols nor graven image, neither rear you up a standing image, neither shall ye set up any image of stone in your land, to bow down unto it: for I am the Lord your God. [2] Ye shall keep my sabbaths, and reverence my sanctuary: I am the Lord. [3] If ye walk in my statutes, and keep my commandments, and do them; [4] Then I will give you rain in due season, and the land shall yield her increase, and the trees of the field shall yield their fruit. [5] And your threshing shall reach unto the vintage, and the vintage shall reach unto the sowing time: and ye shall eat your bread to the full, and dwell in your land safely. [6] And I will give peace in the land, and ye shall lie down, and none shall make you afraid: and I will rid evil beasts out of the land, neither shall the sword go through your land. [7] And ye shall chase your enemies, and they shall fall before you by the sword. [8] And five of you shall chase an hundred, and an hundred of you shall put ten thousand to flight: and your enemies shall fall before you by the sword. [9] For I will have respect unto you, and make you fruitful, and multiply you, and establish my covenant with you. [10] And ye**

shall eat old store, and bring forth the old because of the new. [11] And I will set my tabernacle among you: and my soul shall not abhor you. [12] And I will walk among you, and will be your God, and ye shall be my people. [13] I am the Lord your God, which brought you forth out of the land of Egypt, that ye should not be their bondmen; and I have broken the bands of your yoke, and made you go upright. [14] But if ye will not hearken unto me, and will not do all these commandments; [15] And if ye shall despise my statutes, or if your soul abhor my judgments, so that ye will not do all my commandments, but that ye break my covenant: [16] I also will do this unto you; I will even appoint over you terror, consumption, and the burning ague, that shall consume the eyes, and cause sorrow of heart: and ye shall sow your seed in vain, for your enemies shall eat it. [17] And I will set my face against you, and ye shall be slain before your enemies: they that hate you shall reign over you; and ye shall flee when none pursueth you. [18] And if ye will not yet for all this hearken unto me, then I will punish you seven times more for your sins. [19] And I will break the pride of your power; and I will make your heaven as iron, and your earth as brass: [20] And your strength shall be spent in vain: for your land shall not yield her increase, neither shall the trees of the land yield their fruits. [21] And if ye walk contrary unto me, and will not hearken unto me; I will bring seven times more plagues upon you according to your sins. [22] I will also send wild beasts among you, which shall rob you of your children, and destroy your cattle, and make you few in number; and your high ways shall be desolate. [23] And if ye will not be reformed by me by these things, but will walk contrary unto me; [24] Then will I also walk contrary unto you, and will punish you yet seven times for your sins. [25] And I will bring a sword upon you, that shall avenge the quarrel of my covenant: and when ye are gathered together within your cities, I will send the pestilence among you; and ye shall be delivered into the hand of the enemy. [26] And when I have broken the staff of your bread, ten women shall bake your bread in one oven, and they shall deliver you your bread again by weight: and ye shall eat, and not be satisfied. [27] And if ye will not for all this hearken unto me, but walk contrary unto me; [28] Then I will walk contrary unto you also in fury; and I, even I, will chastise you seven times for your sins. [29] And ye shall eat the flesh of your sons, and the flesh of your daughters shall ye eat. [30] And I will destroy your high places, and cut down your images, and cast your carcasses upon the carcasses of your idols, and my soul shall abhor you. [31] And I will make your cities waste, and bring your sanctuaries unto desolation, and I will not smell the savour of your sweet odours. [32] And I will bring the land into desolation: and your enemies which dwell therein shall be astonished at it. [33] And I will scatter you among the heathen, and will draw out a sword after you: and your land shall be desolate, and your cities waste. [34] Then shall the land enjoy her sabbaths, as long as it lieth desolate, and ye be in your enemies' land; even then shall the land rest, and enjoy her sabbaths. [35] As long as it lieth desolate it shall rest; because it did not rest in your sabbaths, when ye dwelt upon it. [36] And upon them that are left alive of you I will send a faintness into their hearts in the lands of their enemies; and the sound of a shaken leaf shall chase them; and they shall flee, as fleeing from a sword; and they shall fall when none pursueth. [37] And they shall fall one upon another, as it were before a sword, when none pursueth: and ye shall have no power to stand before your enemies. [38] And ye shall perish among the heathen, and the land of your enemies shall eat you up. [39] And they that are left of you shall pine away in their iniquity in your enemies' lands; and also in the iniquities of their fathers shall they pine away with them. [40] If they shall confess their iniquity, and the iniquity of their fathers, with their trespass which they trespassed against me, and that also they have walked contrary unto me;

[41] And that I also have walked contrary unto them, and have brought them into the land of their enemies; if then their uncircumcised hearts be humbled, and they then accept of the punishment of their iniquity: [42] Then will I remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember; and I will remember the land. [43] The land also shall be left of them, and shall enjoy her sabbaths, while she lieth desolate without them: and they shall accept of the punishment of their iniquity: because, even because they despised my judgments, and because their soul abhorred my statutes. [44] And yet for all that, when they be in the land of their enemies, I will not cast them away, neither will I abhor them, to destroy them utterly, and to break my covenant with them: for I am the Lord their God. [45] But I will for their sakes remember the covenant of their ancestors, whom I brought forth out of the land of Egypt in the sight of the heathen, that I might be their God: I am the Lord. [46] These are the statutes and judgments and laws, which the Lord made between him and the children of Israel in mount Sinai by the hand of Moses.

- **Numbers 25:10-13, And the Lord spake unto Moses, saying, [11] Phinehas, the son of Eleazar, the son of Aaron the priest, hath turned my wrath away from the children of Israel, while he was zealous for my sake among them, that I consumed not the children of Israel in my jealousy. [12] Wherefore say, Behold, I give unto him my covenant of peace: [13] And he shall have it, and his seed after him, even the covenant of an everlasting priesthood; because he was zealous for his God, and made an atonement for the children of Israel.**
- **Jeremiah 31:31-37, Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah: [32] Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the Lord: [33] But this shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. [34] And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord; for I will forgive their iniquity, and I will remember their sin no more. [35] Thus saith the Lord, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; The Lord of hosts is his name: [36] If those ordinances depart from before me, saith the Lord, then the seed of Israel also shall cease from being a nation before me for ever. [37] Thus saith the Lord; If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith the Lord.**
- **Malachi 2:4-6, And ye shall know that I have sent this commandment unto you, that my covenant might be with Levi, saith the Lord of hosts. [5] My covenant was with him of life and peace; and I gave them to him for the fear wherewith he feared me, and was afraid before my name. [6] The law of truth was in his mouth, and iniquity was not found in his lips: he walked with me in peace and equity, and did turn many away from iniquity.**
- **Galatians 3:29, And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.**

The 2nd personal characteristic of Almighty God we'll study is: **compassion**.

- Deut. 13:17, ***And there shall cleave nought of the cursed thing to thine hand: that the Lord may turn from the fierceness of his anger, and shew thee mercy, and have compassion upon thee, and multiply thee, as he hath sworn unto thy fathers;***
- Deut. 30:3, ***That then the Lord thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations, whither the Lord thy God hath scattered thee.***
- 2 Kings 13:23, ***And the Lord was gracious unto them, and had compassion on them, and had respect unto them, because of his covenant with Abraham, Isaac, and Jacob, and would not destroy them, neither cast he them from his presence as yet.***
- 2 Chron. 36:15, ***And the Lord God of their fathers sent to them by his messengers, rising up betimes, and sending; because he had compassion on his people, and on his dwelling place:***
- Psalm 78:38, ***But he, being full of compassion, forgave their iniquity, and destroyed them not: yea, many a time turned he his anger away, and did not stir up all his wrath.***
- Psalm 86:15, ***But thou, O Lord, art a God full of compassion, and gracious, longsuffering, and plenteous in mercy and truth.***
- Psalm 111:4, ***He hath made his wonderful works to be remembered: the Lord is gracious and full of compassion.***
- Psalm 112:4, ***Unto the upright there ariseth light in the darkness: he is gracious, and full of compassion, and righteous.***
- Lament. 3:22, ***It is of the Lord's mercies that we are not consumed, because his compassions fail not.***
- Micah 7:19, ***He will turn again, he will have compassion upon us; he will subdue our iniquities; and thou wilt cast all their sins into the depths of the sea.***
- Matthew 9:36, ***But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd.***
- Matthew 14:14, ***And Jesus went forth, and saw a great multitude, and was moved with compassion toward them, and he healed their sick.***

The 3rd personal characteristic of Almighty God we'll study is: **faithful**.

- Deut. 7:9, ***Know therefore that the Lord thy God, he is God, the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations;***
- Psalm 36:5, ***Thy mercy, O Lord, is in the heavens; and thy faithfulness reacheth unto the clouds.***
- Psalm 119:75, ***I know, O Lord, that thy judgments are right, and that thou in faithfulness hast afflicted me.***
- Lament. 3:23, ***They are new every morning: great is thy faithfulness.***

- 1 Cor. 1:9, **God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord.**
- 1 Cor. 10:13, **There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.**
- 1 Thes. 5:24, **Faithful is he that calleth you, who also will do it.**
- 2 Thes. 3:3, **But the Lord is faithful, who shall stablish you, and keep you from evil.**
- Hebrews 10:23, **Let us hold fast the profession of our faith without wavering; (for he is faithful that promised;)**
- 1 Peter 4:19, **Wherefore let them that suffer according to the will of God commit the keeping of their souls to him in well doing, as unto a faithful Creator.**
- 1 John 1:9, **If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.**

The 4th personal characteristic of Almighty God we'll study is: **forgiving**.

- Exodus 34:7, **Keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation.**
- Leviticus 5:10, **And he shall offer the second for a burnt offering, according to the manner: and the priest shall make an atonement for him for his sin which he hath sinned, and it shall be forgiven him.**
- Numbers 14:18-19, **The Lord is longsuffering, and of great mercy, forgiving iniquity and transgression, and by no means clearing the guilty, visiting the iniquity of the fathers upon the children unto the third and fourth generation. [19] Pardon, I beseech thee, the iniquity of this people according unto the greatness of thy mercy, and as thou hast forgiven this people, from Egypt even until now.**
- 2 Chron. 7:14, **If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land.**
- Psalm 86:5, **For thou, Lord, art good, and ready to forgive; and plenteous in mercy unto all them that call upon thee.**
- Psalm 103:3, **Who forgiveth all thine iniquities; who healeth all thy diseases;**
- Jeremiah 31:34, **And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord; for I will forgive their iniquity, and I will remember their sin no more.**
- Matthew 6:14, **For if ye forgive men their trespasses, your heavenly Father will also forgive you:**
- Luke 23:34, **Then said Jesus, Father, forgive them; for they know not what they do. And they parted his raiment, and cast lots.**

- Ephes. 1:7, ***In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace;***

The 5th personal characteristic of Almighty God we'll study is: **goodness**.

- Exodus 34:6, ***And the Lord passed by before him, and proclaimed, The Lord, The Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth,***
- Psalm 31:19, ***Oh how great is thy goodness, which thou hast laid up for them that fear thee; which thou hast wrought for them that trust in thee before the sons of men!***
- Psalm 33:5, ***He loveth righteousness and judgment: the earth is full of the goodness of the Lord.***
- Psalm 34:8, ***O taste and see that the Lord is good: blessed is the man that trusteth in him.***
- Psalm 145:9, ***The Lord is good to all: and his tender mercies are over all his works.***
- Zech. 9:17, ***For how great is his goodness, and how great is his beauty! corn shall make the young men cheerful, and new wine the maids.***
- Romans 11:22, ***Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness: otherwise thou also shalt be cut off.***

The 6th personal characteristic of Almighty God we'll study is: **gracious**.

- Exodus 22:27, ***For that is his covering only, it is his raiment for his skin: wherein shall he sleep? and it shall come to pass, when he crieth unto me, that I will hear; for I am gracious.***
- Numbers 6:24-26, ***The Lord bless thee, and keep thee: [25] The Lord make his face shine upon thee, and be gracious unto thee: [26] The Lord lift up his countenance upon thee, and give thee peace.***
- 2 Kings 13:23, ***And the Lord was gracious unto them, and had compassion on them, and had respect unto them, because of his covenant with Abraham, Isaac, and Jacob, and would not destroy them, neither cast he them from his presence as yet.***
- 2 Chron. 30:9, ***For if ye turn again unto the Lord, your brethren and your children shall find compassion before them that lead them captive, so that they shall come again into this land: for the Lord your God is gracious and merciful, and will not turn away his face from you, if ye return unto him.***
- Psalm 86:15, ***But thou, O Lord, art a God full of compassion, and gracious, longsuffering, and plenteous in mercy and truth.***
- Psalm 103:8, ***The Lord is merciful and gracious, slow to anger, and plenteous in mercy.***
- Psalm 111:4, ***He hath made his wonderful works to be remembered: the Lord is gracious and full of compassion.***
- Psalm 112:4, ***Unto the upright there ariseth light in the darkness: he is gracious, and full of compassion, and righteous.***

- Psalm 116:5, **Gracious is the Lord, and righteous; yea, our God is merciful.**
- Psalm 145:8, **The Lord is gracious, and full of compassion; slow to anger, and of great mercy.**
- Luke 4:22, **And all bare him witness, and wondered at the gracious words which proceeded out of his mouth. And they said, Is not this Joseph's son?**

The 7th personal characteristic of Almighty God we'll study is: **holy**.

- Exodus 15:11, **Who is like unto thee, O Lord, among the gods? who is like thee, glorious in holiness, fearful in praises, doing wonders?**
- Leviticus 11:4, **Nevertheless these shall ye not eat of them that chew the cud, or of them that divide the hoof: as the camel, because he cheweth the cud, but divideth not the hoof; he is unclean unto you.**
- Leviticus 20:26, **And ye shall be holy unto me: for I the Lord am holy, and have severed you from other people, that ye should be mine.**
- Leviticus 22:32, **Neither shall ye profane my holy name; but I will be hallowed among the children of Israel: I am the Lord which hallow you,**
- Isaiah 5:16, **But the Lord of hosts shall be exalted in judgment, and God that is holy shall be sanctified in righteousness.**
- Isaiah 6:3, **And one cried unto another, and said, Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory.**
- Rev. 4:8, **And the four beasts had each of them six wings about him; and they were full of eyes within: and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.**

The 8th personal characteristic of Almighty God we'll study is: **impartial**.

- Impartial means without respect of persons, nor favoritism.
- Deut. 10:17, **For the Lord your God is God of gods, and Lord of lords, a great God, a mighty, and a terrible, which regardeth not persons, nor taketh reward:**
- 2 Chron. 19:7, **Wherefore now let the fear of the Lord be upon you; take heed and do it: for there is no iniquity with the Lord our God, nor respect of persons, nor taking of gifts.**
- Acts 10:34-35, **Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons: [35] But in every nation he that feareth him, and worketh righteousness, is accepted with him.**
- Romans 2:11, **For there is no respect of persons with God.**
- Ephes. 6:9, **And, ye masters, do the same things unto them, forbearing threatening: knowing that your Master also is in heaven; neither is there respect of persons with him.**
- Col. 3:25, **But he that doeth wrong shall receive for the wrong which he hath done: and there is no respect of persons.**

- 1 Peter 1:17, ***And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear:***

The 9th personal characteristic of Almighty God we'll study is: **justice**.

- Neh. 9:33, ***Howbeit thou art just in all that is brought upon us; for thou hast done right, but we have done wickedly:***
- Psalm 89:14, ***Justice and judgment are the habitation of thy throne: mercy and truth shall go before thy face.***
- Proverbs 16:11, ***A just weight and balance are the Lord's: all the weights of the bag are his work.***
- Proverbs 20:23, ***Divers weights are an abomination unto the Lord; and a false balance is not good.***
- Proverbs 21:2-3, ***Every way of a man is right in his own eyes: but the Lord pondereth the hearts. [3] To do justice and judgment is more acceptable to the Lord than sacrifice.***
- Isaiah 45:21, ***Tell ye, and bring them near; yea, let them take counsel together: who hath declared this from ancient time? who hath told it from that time? have not I the Lord? and there is no God else beside me; a just God and a Saviour; there is none beside me.***
- 1 John 1:9, ***If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.***

The 10th personal characteristic of Almighty God we'll study is: **kindness**.

- 1 Kings 3:6, ***And Solomon said, Thou hast shewed unto thy servant David my father great mercy, according as he walked before thee in truth, and in righteousness, and in uprightness of heart with thee; and thou hast kept for him this great kindness, that thou hast given him a son to sit on his throne, as it is this day.***
- Neh. 9:17, ***And refused to obey, neither were mindful of thy wonders that thou didst among them; but hardened their necks, and in their rebellion appointed a captain to return to their bondage: but thou art a God ready to pardon, gracious and merciful, slow to anger, and of great kindness, and forsookest them not.***
- Psalm 31:21, ***Blessed be the Lord: for he hath shewed me his marvellous kindness in a strong city.***
- Isaiah 54:8, ***In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer.***
- Jonah 4:2, ***And he prayed unto the Lord, and said, I pray thee, O Lord, was not this my saying, when I was yet in my country? Therefore I fled before unto Tarshish: for I knew that thou art a gracious God, and merciful, slow to anger, and of great kindness, and repentest thee of the evil.***
- Ephes. 2:7, ***That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus.***

- Titus 3:5, ***Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost;***

The 11th personal characteristic of Almighty God we'll study is: **longsuffering**.

- Exodus 34:6, ***And the Lord passed by before him, and proclaimed, The Lord, The Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth,***
- Numbers 14:18, ***The Lord is longsuffering, and of great mercy, forgiving iniquity and transgression, and by no means clearing the guilty, visiting the iniquity of the fathers upon the children unto the third and fourth generation.***
- Psalm 86:15, ***But thou, O Lord, art a God full of compassion, and gracious, longsuffering, and plenteous in mercy and truth.***
- Romans 2:4, ***Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance?***
- 1 Tim. 1:16, ***Howbeit for this cause I obtained mercy, that in me first Jesus Christ might shew forth all longsuffering, for a pattern to them which should hereafter believe on him to life everlasting.***
- 1 Peter 3:20, ***Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water.***
- 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.***

The 12th personal characteristic of Almighty God we'll study is: **loving**.

- Deut. 33:3, ***Yea, he loved the people; all his saints are in thy hand: and they sat down at thy feet; every one shall receive of thy words.***
- Psalm 47:4, ***He shall choose our inheritance for us, the excellency of Jacob whom he loved. Selah.***
- Proverbs 15:6, ***In the house of the righteous is much treasure: but in the revenues of the wicked is trouble.***
- Isaiah 43:4, ***Since thou wast precious in my sight, thou hast been honourable, and I have loved thee: therefore will I give men for thee, and people for thy life.***
- Jeremiah 31:3, ***The Lord hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee.***
- 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.***
- Romans 5:8, ***But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.***

The 13th personal characteristic of Almighty God we'll study is: **merciful**.

- We can define merciful as the disposition of the Almighty to be kind, especially to offenders, to forgive, to relieve the suffering and the hurting
- Genesis 19:16, ***And while he lingered, the men laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters; the Lord being merciful unto him: and they brought him forth, and set him without the city.***
- Genesis 32:10, ***I am not worthy of the least of all the mercies, and of all the truth, which thou hast shewed unto thy servant; for with my staff I passed over this Jordan; and now I am become two bands.***
- Exodus 15:13, ***Thou in thy mercy hast led forth the people which thou hast redeemed: thou hast guided them in thy strength unto thy holy habitation.***
- Exodus 20:6, ***And shewing mercy unto thousands of them that love me, and keep my commandments.***
- Exodus 34:6-7, ***And the Lord passed by before him, and proclaimed, The Lord, The Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth, [7] Keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation.***
- 2 Samuel 22:26, ***With the merciful thou wilt shew thyself merciful, and with the upright man thou wilt shew thyself upright.***
- Titus 3:5, ***Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost;***

The 14th personal characteristic of Almighty God we'll study is: **very patient**.

- Many of the later translations of the Scriptures use the word patience instead of longsuffering, and God's patience in being merciful, i.e. God waiting to show kindness. The following references will set this fact forward.
- Isaiah 30:18, ***And therefore will the Lord wait [i.e. have patience], 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.***
- Lament. 3:22, ***It is of the Lord's mercies [revealed by being patient] that we are not consumed, because his compassions fail not.***
- Acts 13:18, ***And about the time of forty years suffered he [i.e. the Lord God] their manners in the wilderness.***
- Acts 14:16-17, ***Who [i.e. Almighty God] in times past suffered [i.e. patiently put up with] all nations to walk in their own ways. [17] 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.***
- Romans 15:5, ***Now the God of patience and consolation grant you to be likeminded one toward another according to Christ Jesus:***

- James 5:7, ***Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain.***
- 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.*** [This is saying that the Lord God is long enduring, and putting up with sinners continuing to live in their sins.]
- Rev. 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.***
- Rev. 3:10, ***Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation [i.e. the tribulation], which shall come upon all the world, to try them that dwell upon the earth.***

The 15th personal characteristic of Almighty God we'll study is: **righteous**.

- We are dealing with the moral excellency of the Lord God and His Christ, and of the Holy Spirit of God. There are three attributes (or ingredients) as part of the whole: righteousness, holiness and purity.
- Exodus 15:11, ***Who is like unto thee, O Lord, among the gods? who is like thee, glorious in holiness, fearful in praises, doing wonders?***
- 1 Samuel 12:7, ***Now therefore stand still, that I may reason with you before the Lord of all the righteous acts of the Lord, which he did to you and to your fathers.***
- Psalm 11:7, ***For the righteous Lord loveth righteousness; his countenance doth behold the upright.***
- Psalm 145:17, ***The Lord is righteous in all his ways, and holy in all his works.***
- Isaiah 5:16, ***But the Lord of hosts shall be exalted in judgment, and God that is holy shall be sanctified in righteousness.***
- Jeremiah 23:6, ***In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS.***
- Jeremiah 33:15-16, ***In those days, and at that time, will I cause the Branch of righteousness to grow up unto David; and he shall execute judgment and righteousness in the land. [16] In those days shall Judah be saved, and Jerusalem shall dwell safely: and this is the name wherewith she shall be called, The Lord our righteousness.***
- 2 Cor. 5:21, ***For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.*** Cf. John 17:25, Rev. 16:5-6, Rev. 19:1-2, Ezra 9:15, Dan. 9:14
 - ❖ John 17:25, ***O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me.***
 - ❖ Rev. 16:5-6, ***And I heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus. [6] For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy.***

- ❖ Rev. 19:1-2, ***And after these things I heard a great voice of much people in heaven, saying, Alleluia; Salvation, and glory, and honour, and power, unto the Lord our God: [2] For true and righteous are his judgments: for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand.***
- ❖ Ezra 9:15, ***O Lord God of Israel, thou art righteous: for we remain yet escaped, as it is this day: behold, we are before thee in our trespasses: for we cannot stand before thee because of this.***
- ❖ Daniel 9:14, ***Therefore hath the Lord watched upon the evil, and brought it upon us: for the Lord our God is righteous in all his works which he doeth: for we obeyed not his voice.***

Why has this 18th key to the interpretation of Scripture been included (that is: Interpret all Scriptures in the light of God's true character.)? Simply because when we interpret the Scriptures, the interpretation must be in harmony with the Bible as a whole. This helps prevent the interpretation of Scripture in a wrong manner, such as many babes in Christ may do.

- 1 Cor. 3:1, ***And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ.***
- 1 Peter 2:2, ***As newborn babes, desire the sincere milk of the word, that ye may grow thereby:***

These babes in Christ sometimes get confused, and therefore troubled, at a misinterpretation of Scripture, which they believe to be a true interpretation. This is because they don't understand this 18th key. For example, they may complain about the justice of God, when they read certain passages that "appear" to view God from an unfavorable angle. They see Him performing actions that may look like they're inconsistent with, and even contrary to, His divine attributes. Let's look at some examples of this.

Pharaoh's heart

The Bible describes the hardening of Pharaoh's heart.

- Exodus 4:21, ***And the Lord said unto Moses, When thou goest to return into Egypt, see that thou do all those wonders before Pharaoh, which I have put in thine hand: but I will harden his heart, that he shall not let the people go.***
- Exodus 7:3, ***And I will harden Pharaoh's heart, and multiply my signs and my wonders in the land of Egypt.***
- Exodus 7:13, ***And he hardened Pharaoh's heart, that he hearkened not unto them; as the Lord had said.***

These Scriptures have caused some unbelievers to falsely accuse the Lord God for being unfair and unrighteous in doing this. What they don't understand is this: God knew Pharaoh's heart *before* He sent Moses back to Egypt. If these verses were studied in the light of the context, there would be no misunderstanding of the true character of God. Let's look at some Scripture, and get a better insight into Pharaoh's heart. This takes place way before God even sent Moses back to Egypt, on the mission to bring His chosen people out of bondage.

- Exodus 1:8-22, ***Now there arose up a new king over Egypt, which knew not Joseph. [9] And he said unto his people, Behold, the people of the children of Israel are more and mightier than we: [10] Come on, let us deal wisely with them; lest they multiply, and it come to pass, that, when there falleth out any war, they join also unto our enemies, and fight against us, and so get them up out of the land. [11] Therefore they did set over them taskmasters to afflict them with their burdens. And they built for Pharaoh treasure cities, Pithom and Raamses. [12] But the more they afflicted them, the more they multiplied and grew. And they were grieved because of the children of Israel. [13] And the Egyptians made the children of Israel to serve with rigour: [14] And they made their lives bitter with hard bondage, in mortar, and in brick, and in all manner of service in the field: all their service, wherein they made them serve, was with rigour. [15] And the king of Egypt spake to the I midwives, of which the name of the one was Shiphrah, and the name of the other Puah: [16] And he said, When ye do the office of a midwife to the I women, and see them upon the stools; if it be a son, then ye shall kill him: but if it be a daughter, then she shall live. [17] But the midwives feared God, and did not as the king of Egypt commanded them, but saved the men children alive. [18] And the king of Egypt called for the midwives, and said unto them, Why have ye done this thing, and have saved the men children alive? [19] And the midwives said unto Pharaoh, Because the I women are not as the Egyptian women; for they are lively, and are delivered ere the midwives come in unto them. [20] Therefore God dealt well with the midwives: and the people multiplied, and waxed very mighty. [21] And it came to pass, because the midwives feared God, that he made them houses. [22] And Pharaoh charged all his people, saying, Every son that is born ye shall cast into the river, and every daughter ye shall save alive.***
- The Almighty God is speaking in Exodus 3:19-20, ***And I am sure that the king of Egypt will not let you go, no, not by a mighty hand. [20] And I will stretch out my hand, and smite Egypt with all my wonders which I will do in the midst thereof: and after that he will let you go.***

Secondly, when we study the whole of these judgments which fell on the Egyptians, they are not acts of cruelty, as some assume. For over 400 years, Pharaoh and the Egyptians had free labor from the Israelites, in the form of slavery. Not willing to give up these “resources” and their soft, cushy luxury that they were enjoying, Pharaoh and the Egyptians refused to allow the Israelites to go out and worship the Lord, much less leave the land of Egypt. The oppressors hardened their hearts. Since they did that, then God basically told Moses that, all right, since that’s the way they want to be, I will allow those wrong attitudes to be strengthened, by hardening their hearts. This principle is illustrated in the initial Scriptures in the next section.

A resolute choice to live wrong

- 2 Samuel 22:26-27, ***With the merciful thou wilt shew thyself merciful, and with the upright man thou wilt shew thyself upright. [27] With the pure thou wilt shew thyself pure; and with the froward thou wilt shew thyself unsavoury.***
- Psalm 18:25-26, ***With the merciful thou wilt shew thyself merciful; with an upright man thou wilt shew thyself upright; [26] With the pure thou wilt shew thyself pure; and with the froward thou wilt shew thyself froward.***
- **Froward** – Hebrew 6141, Strong’s **iqqesh**, *ik-kashe’*; from Hebrew 6140 (‘aqash); *distorted*, hence *false* :- crooked, froward, perverse.

- **Unsavoury** – Hebrew 6617, Strong's **pathal**, *paw-thal'*; a primitive root; to *twine*, i.e. (literal) to *struggle* or (figurative) *be* (moral) *tortuous* :- (shew self) froward, shew self unsavoury, wrestle.

Let's also look at one more.

- Psalm 125:5, ***As for such as turn aside unto their crooked ways, the Lord shall lead them forth with the workers of iniquity: but peace shall be upon Israel.***

When someone makes a resolute choice to live wrong, God will lead such a person away from the upright, lest that person contaminate, soil and spoil the upright by their evil influence. God will lead them to those who are of a like disposition.

An evil spirit

- Judges 9:23, ***Then God sent an evil spirit between Abimelech and the men of Shechem; and the men of Shechem dealt treacherously with Abimelech:***

Many people who read this verse stop right there, stunned. They need to read the context also, for in the next verse, we find out why the Lord took this action.

- Judges 9:24, ***That the cruelty done to the threescore and ten sons of Jerubbaal might come, and their blood be laid upon Abimelech their brother, which slew them; and upon the men of Shechem, which aided him in the killing of his brethren.***

When we study the meaning of words, as we discussed in the section on the 3rd key, we wouldn't stumble over this passage of Scripture. (Did you remember that there is more than one meaning for the word *evil*? In this context, *evil* means trouble, distress, calamities and chastening.)

A lying spirit

- 1 Kings 22:2-23, ***And it came to pass in the third year, that Jehoshaphat the king of Judah came down to the king of Israel. [3] And the king of Israel said unto his servants, Know ye that Ramoth in Gilead is ours, and we be still, and take it not out of the hand of the king of Syria? [4] And he said unto Jehoshaphat, Wilt thou go with me to battle to Ramoth-gilead? And Jehoshaphat said to the king of Israel, I am as thou art, my people as thy people, my horses as thy horses. [5] And Jehoshaphat said unto the king of Israel, Enquire, I pray thee, at the word of the Lord to day. [6] Then the king of Israel gathered the prophets together, about four hundred men, and said unto them, Shall I go against Ramoth-gilead to battle, or shall I forbear? And they said, Go up; for the Lord shall deliver it into the hand of the king. [7] And Jehoshaphat said, Is there not here a prophet of the Lord besides, that we might enquire of him? [8] And the king of Israel said unto Jehoshaphat, There is yet one man, Micaiah the son of Imlah, by whom we may enquire of the Lord: but I hate him; for he doth not prophesy good concerning me, but evil. And Jehoshaphat said, Let not the king say so. [9] Then the king of Israel called an officer, and said, Hasten hither Micaiah the son of Imlah. [10] And the king of Israel and Jehoshaphat the king of Judah sat each on his throne, having put on their robes, in a void place in the entrance of the gate of Samaria; and all the prophets prophesied before them. [11] And Zedekiah the son of Chenaanah made him horns of iron: and he said, Thus saith the Lord, With these shalt thou push the Syrians, until thou have consumed them. [12] And all the prophets prophesied so, saying, Go up to Ramoth-gilead, and prosper: for the Lord shall deliver it into the king's hand. [13] And the messenger that***

was gone to call Micaiah spake unto him, saying, Behold now, the words of the prophets declare good unto the king with one mouth: let thy word, I pray thee, be like the word of one of them, and speak that which is good. [14] And Micaiah said, As the Lord liveth, what the Lord saith unto me, that will I speak. [15] So he came to the king. And the king said unto him, Micaiah, shall we go against Ramoth-gilead to battle, or shall we forbear? And he answered him, Go, and prosper: for the Lord shall deliver it into the hand of the king. [16] And the king said unto him, How many times shall I adjure thee that thou tell me nothing but that which is true in the name of the Lord? [17] And he said, I saw all Israel scattered upon the hills, as sheep that have not a shepherd: and the Lord said, These have no master: let them return every man to his house in peace. [18] And the king of Israel said unto Jehoshaphat, Did I not tell thee that he would prophesy no good concerning me, but evil? [19] And he said, Hear thou therefore the word of the Lord: I saw the Lord sitting on his throne, and all the host of heaven standing by him on his right hand and on his left. [20] And the Lord said, Who shall persuade Ahab, that he may go up and fall at Ramoth-gilead? And one said on this manner, and another said on that manner. [21] And there came forth a spirit, and stood before the Lord, and said, I will persuade him. [22] And the Lord said unto him, Wherewith? And he said, I will go forth, and I will be a lying spirit in the mouth of all his prophets. And he said, Thou shalt persuade him, and prevail also: go forth, and do so. [23] Now therefore, behold, the Lord hath put a lying spirit in the mouth of all these thy prophets, and the Lord hath spoken evil concerning thee.

Now, verses 21-23 have raised many an eyebrow amongst those who are novices (i.e. beginners in their walk with the Lord, and in their study of the Scriptures). Take note that Ahab had 400 false prophets in his kingdom, who were all on his payroll. This king turned to them for direction and advice about his war with Syria. They answered him, *“Go up; for the Lord shall deliver it into the hand of the king.”* (Hmmm... they didn't say *which* king...) With such an answer, they are straddling the fence, and can't be accused of lying if the battle went against Ahab.

But their prophecies don't ring true in the heart of Jehoshaphat, king of Judah. When he asked if there wasn't a prophet of the Lord to consult, Ahab said there was one (Micaiah), but, "I hate him." Why? Because that man of God would only tell Ahab the truth, and not the things he wanted to hear. Instead, he preferred to believe his false prophets. So God is merely cooperating with his desires, and allows a lying spirit to assist these false prophets, and making their false prophecies seem more realistic. (Imagine there being a council meeting in Heaven, with the main topic of discussion being about how to get you eliminated!) This follows the principles we discussed in the last three illustrations.

But the book of James helps clear this up even further. We have to remember that, in rightly dividing the word of truth, we MUST keep things in the perspective of the true nature of God, and His characteristics. But let's look at that Scripture in James.

- James 1:12-17, ***Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him. [13] Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man: [14] But every man is tempted, when he is drawn away of his own lust, and enticed. [15] Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death. [16] Do not err, my beloved brethren. [17] Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.***

Not only does this tell us about how temptation operates, but it also gives a glimpse of the character of God.

Light vs. darkness

Another principle is that if we reject light, that light will turn to darkness.

- Matthew 6:22-23, ***The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light. [23] But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness!***

Strong delusion

When we don't love the truth, and reject it, we're in line to receive a strong delusion. This passage explains this principle.

- 2 Thes. 2:9-12, ***Even him, whose coming is after the working of Satan with all power and signs and lying wonders, [10] And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. [11] And for this cause God shall send them strong delusion, that they should believe a lie: [12] That they all might be damned who believed not the truth, but had pleasure in unrighteousness.***

This is in accordance with God's law of sowing and reaping.

- Galatians 6:7-8, ***Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. [8] For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting.***

Please always make sure to remember this law – it is a law that cannot be broken! Think about it for awhile, and chew on it real good. It will spare us all a lot of heartaches, if we wise up.

There's one other thing about the law of sowing and reaping: we always reap more than we sowed. We see this in the law of the harvest. No farmer would ever plant corn, wheat, barley, etc. if he only expected to reap as much as he sowed. He expects the seed sown to multiply, and produce an abundant harvest. Otherwise, he wouldn't bother planting in the first place.

This principle applies in the spirit, and other areas of life, as well.

- 2 Tim. 2:6-7, ***The husbandman that laboureth must be first partaker of the fruits. [7] Consider what I say; and the Lord give thee understanding in all things.***
- The word for *husbandman* is: Greek 1092, Strong's **georgos**, *gheh-ore-gos*!, from Greek 1093 (ge) and the base of Greek 2041 (ergon); a *land-worker*, i.e. *farmer*:- husbandman.

Notice who's first in line to reap – the person who did the planting. If we want a certain kind of harvest, we'd better be careful what we sow!

Here's the clincher!

- Numbers 11:1-20, ***And when the people complained, it displeased the Lord: and the Lord heard it; and his anger was kindled; and the fire of the Lord burnt among them, and consumed them that were in the uttermost parts of the camp. [2] And the people***

cried unto Moses; and when Moses prayed unto the Lord, the fire was quenched. [3] And he called the name of the place Taberah: because the fire of the Lord burnt among them. [4] And the mixt multitude that was among them fell a lusting: and the children of Israel also wept again, and said, Who shall give us flesh to eat? [5] We remember the fish, which we did eat in Egypt freely; the cucumbers, and the melons, and the leeks, and the onions, and the garlick: [6] But now our soul is dried away: there is nothing at all, beside this manna, before our eyes. [7] And the manna was as coriander seed, and the colour thereof as the colour of bdellium. [8] And the people went about, and gathered it, and ground it in mills, or beat it in a mortar, and baked it in pans, and made cakes of it: and the taste of it was as the taste of fresh oil. [9] And when the dew fell upon the camp in the night, the manna fell upon it. [10] Then Moses heard the people weep throughout their families, every man in the door of his tent: and the anger of the Lord was kindled greatly; Moses also was displeased. [11] And Moses said unto the Lord, Wherefore hast thou afflicted thy servant? and wherefore have I not found favour in thy sight, that thou layest the burden of all this people upon me? [12] Have I conceived all this people? have I begotten them, that thou shouldest say unto me, Carry them in thy bosom, as a nursing father beareth the sucking child, unto the land which thou swarest unto their fathers? [13] Whence should I have flesh to give unto all this people? for they weep unto me, saying, Give us flesh, that we may eat. [14] I am not able to bear all this people alone, because it is too heavy for me. [15] And if thou deal thus with me, kill me, I pray thee, out of hand, if I have found favour in thy sight; and let me not see my wretchedness. [16] And the Lord said unto Moses, Gather unto me seventy men of the elders of Israel, whom thou knowest to be the elders of the people, and officers over them; and bring them unto the tabernacle of the congregation, that they may stand there with thee. [17] And I will come down and talk with thee there: and I will take of the spirit which is upon thee, and will put it upon them; and they shall bear the burden of the people with thee, that thou bear it not thyself alone. [18] And say thou unto the people, Sanctify yourselves against to morrow, and ye shall eat flesh: for ye have wept in the ears of the Lord, saying, Who shall give us flesh to eat? for it was well with us in Egypt: therefore the Lord will give you flesh, and ye shall eat. [19] Ye shall not eat one day, nor two days, nor five days, neither ten days, nor twenty days; [20] But even a whole month, until it come out at your nostrils, and it be loathsome unto you: because that ye have despised the Lord which is among you, and have wept before him, saying, Why came we forth out of Egypt?

- **Psalm 78:27-31, He rained flesh also upon them as dust, and feathered fowls like as the sand of the sea: [28] And he let it fall in the midst of their camp, round about their habitations. [29] So they did eat, and were well filled: for he gave them their own desire; [30] They were not estranged from their lust. But while their meat was yet in their mouths, [31] The wrath of God came upon them, and slew the fattest of them, and smote down the chosen men of Israel.**
- **Psalm 106:14-15, But lusted exceedingly in the wilderness, and tempted God in the desert. [15] And he gave them their request; but sent leanness into their soul.**

This principle is still in effect today. There are a whole lot of lean Christians. They've petted and pampered the flesh, and God allowed them to have what they wanted. But what an awesome price to pay – that leanness of soul!

- 1 Peter 2:11, ***Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul;*** When we disobey this commandment, we will pay for it with leanness of soul.
- Romans 13:14, ***But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof.***

This bears emphasizing: When we ignore these commandments, and pet and pamper the flesh, we *will* reap as we have sowed. We'll become spiritually skinny. When I see those who are nearly skeletons (spiritually), who are weak, puny and wishy-washy in their heart relationship with the Lord, then I know that the Lord gave them their desire. But along with it came leanness of soul.

Oh, Lord help me that this preacher will keep under my body, as it says here:

- 1 Cor. 9:27, ***But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway.***



Akron Shalom Bible College

Homework questions for the course on
**KEYS TO OPEN ALMIGHTY GOD'S
TREASURE CHEST, THE BIBLE**

Lesson 6

1. Give the Webster's dictionary definition of the word *paradox*.
2. a) What is the paradox in Matthew 23:12
b) Why can't the worldly-minded receive this?
3. What is your favorite paradox from the syllabus list? Why?
4. Write a short essay (½ page) on the word, *upright*, from a spiritual standpoint.
5. Based on 2 Peter 1:4, how does a believer know that he is born again of the Spirit?
6. a) From on the syllabus, list God's 15 personal characteristics of His divine nature.
b) Give a Scriptural example of each.
7. Explain the interpretation of Judges 9:23.
8. Can a person be tempted of God? Why or why not?
9. Interpret the phrase, *leanness of soul*.

“Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.” – 2 Tim. 2:15

Lesson 7



Section 7-1	Key #19 – The “Special Key” to Interpret Prophecy
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Nearly $\frac{2}{5}$ of the Bible is prophetic in nature. Prophecy is history written before the events actually happen. Almighty God can foresee future events in to the hundreds, and even thousands, of years before they come to pass. He alone has the capability and capacity to do this. Prophecy is also a spiritual gift, which God can endow His saints with. It enables them to declare the future with a pinpoint accuracy.

On the other hand, satan has a limited degree of this prophetic ability. The Lord Almighty did endow him with it, but he corrupted it so as to distort true prophesy, and to counterfeit the true prophets of God. There are a number of examples of people who operate in the counterfeit prophetic realm. One person I have in mind, is very widely known. This person has made many “prophetic” statements. Often, they have proven to be faulty. (Some estimate that $\frac{2}{3}$ of this person’s predictions never come to pass.) When this person *does* predict correctly, it is partially under the control of demonic influences.

The Almighty God, full aware of this demonic capability, gives us loud warnings against consorting with witches, warlocks, diviners, astrologers, monthly prognosticators, etc.

- Exodus 22:18, ***Thou shalt not suffer a witch to live.***
- Deut. 18:10-11, ***There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch, [11] Or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer.***
- Isaiah 47:13, ***Thou art wearied in the multitude of thy counsels. Let now the astrologers, the stargazers, the monthly prognosticators, stand up, and save thee from these things that shall come upon thee.***
- Micah 5:12, ***And I will cut off witchcrafts out of thine hand; and thou shalt have no more soothsayers:***
- Galatians 5:19-21, ***Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, [20] Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, [21] Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God.***

It is a general principle that, wherever there is the real, there will somewhere be a counterfeit. As an example from everyday life, there is real money, and phony money. So it is in the realm of prophecy – there are genuine prophets, and there are false prophets. The Lord Jesus warns us

against being deceived by them, particularly in His prophetic signs relating to His return. Christ has the true prophets, the devil has the counterfeit ones.

- Matthew 24:4-5, ***And Jesus answered and said unto them, Take heed that no man deceive you. [5] For many shall come in my name, saying, I am Christ; and shall deceive many.***
- Matthew 24:11, ***And many false prophets shall rise, and shall deceive many.***
- Matthew 24:24-27, ***For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. [25] Behold, I have told you before. [26] Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not. [27] For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be.***

The keys to the interpretation of prophecy

First off, we need to know that prophecy is to be interpreted under a special set of guidelines, which are somewhat different from the first 18 keys that we have already expounded on. Why? For the best answer to that, and for the quickest explanation possible, will be by using an illustration. The Lord Jesus Christ will be our prophecy interpreter here, not to mention that He is the greatest prophet of all times! Here is the Scripture He quoted:

- Isaiah 61:1-2, ***The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; [2] To proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn;***

Jesus came to Nazareth, where He had been brought up. As was His custom, He went into the synagogue on the sabbath day, and stood up to read. Let's read what happened.

- Luke 4:16-22, ***And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read. [17] And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written, [18] The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, [19] To preach the acceptable year of the Lord. [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. [21] And he began to say unto them, This day is this scripture fulfilled in your ears. [22] And all bare him witness, and wondered at the gracious words which proceeded out of his mouth. And they said, Is not this Joseph's son?***

Look back at Isaiah 61:1-2, and look at how the Lord Jesus quoted it in Luke 4:18-19. You'll see that He stopped quoting Isaiah in the middle of the verse. Why did He stop there? Why not complete the verse? Because He knew very well that the last ½ of that verse refers to the coming tribulation days – it didn't apply to Him, nor to the times in which He was living.

What does this show us about the principles of the interpretation of prophecy? It shows us that these principles are not quite the same as the previous 18 keys that we've studied. For instance, the Rule of Context certainly doesn't apply in this prophecy.

The phrase, *the day of vengeance of our God* refers to the time of Jacob's trouble, as prophesied by Jeremiah. The Lord knew that, so, He stopped in the middle of the verse. Then he followed up with this declaration: *This day is the Scripture fulfilled in your ears*. The Lord Jesus knew that He is the very One of whom Isaiah prophesied.

What's so amazing is that Isaiah prophesied this under the direct anointing of the Holy Spirit, some 700 years before it came to pass. Even though there was all that time between the prophecy and the fulfillment, it came to pass exactly as it was foretold. This is only one example of the accuracy of prophecy.

The accuracy of prophecy

Almighty God gave us ²/₅ of His holy Word in prophecies, for a specific purpose. The Lord Jesus reveals what that main purpose is:

- John 13:19, ***Now I tell you before it come, that, when it is come to pass, ye may believe that I am he.***
- John 14:29, ***And now I have told you before it come to pass, that, when it is come to pass, ye might believe.***
- John 16:4, ***But these things have I told you, that when the time shall come, ye may remember that I told you of them. And these things I said not unto you at the beginning, because I was with you.***

The supreme and ultimate purpose of prophecy

God wants us to know what the future holds, so we won't be in the dark in terms of the times and seasons. The Lord Jesus is coming soon – we need to be ready, packed up, filled up, and ready to go up!

Also, God wants us to inquire of Him about what the future holds. This is for both the spiritual and natural realms. Let's look at a story from 2 Kings.

- 2 Kings 1:2-17, ***And Ahaziah fell down through a lattice in his upper chamber that was in Samaria, and was sick: and he sent messengers, and said unto them, Go, enquire of Baal-zebub the god of Ekron whether I shall recover of this disease. [3] But the angel of the Lord said to Elijah the Tishbite, Arise, go up to meet the messengers of the king of Samaria, and say unto them, Is it not because there is not a God in Israel, that ye go to enquire of Baal-zebub the god of Ekron? [4] Now therefore thus saith the Lord, Thou shalt not come down from that bed on which thou art gone up, but shalt surely die. And Elijah departed. [5] And when the messengers turned back unto him, he said unto them, Why are ye now turned back? [6] And they said unto him, There came a man up to meet us, and said unto us, Go, turn again unto the king that sent you, and say unto him, Thus saith the Lord, Is it not because there is not a God in Israel, that thou sendest to enquire of Baal-zebub the god of Ekron? therefore thou shalt not come down from that bed on which thou art gone up, but shalt surely die. [7] And he said unto them, What manner of man was he which came up to meet you, and told you these words? [8] And they answered him, He was an hairy man, and girt***

with a girdle of leather about his loins. And he said, It is Elijah the Tishbite. [9] Then the king sent unto him a captain of fifty with his fifty. And he went up to him: and, behold, he sat on the top of an hill. And he spake unto him, Thou man of God, the king hath said, Come down. [10] And Elijah answered and said to the captain of fifty, If I be a man of God, then let fire come down from heaven, and consume thee and thy fifty. And there came down fire from heaven, and consumed him and his fifty. [11] Again also he sent unto him another captain of fifty with his fifty. And he answered and said unto him, O man of God, thus hath the king said, Come down quickly. [12] And Elijah answered and said unto them, If I be a man of God, let fire come down from heaven, and consume thee and thy fifty. And the fire of God came down from heaven, and consumed him and his fifty. [13] And he sent again a captain of the third fifty with his fifty. And the third captain of fifty went up, and came and fell on his knees before Elijah, and besought him, and said unto him, O man of God, I pray thee, let my life, and the life of these fifty thy servants, be precious in thy sight. [14] Behold, there came fire down from heaven, and burnt up the two captains of the former fifties with their fifties: therefore let my life now be precious in thy sight. [15] And the angel of the Lord said unto Elijah, Go down with him: be not afraid of him. And he arose, and went down with him unto the king. [16] And he said unto him, Thus saith the Lord, Forasmuch as thou hast sent messengers to enquire of Baal-zebub the god of Ekron, is it not because there is no God in Israel to enquire of his word? therefore thou shalt not come down off that bed on which thou art gone up, but shalt surely die. [17] So he died according to the word of the Lord which Elijah had spoken. And Jehoram reigned in his stead in the second year of Jehoram the son of Jehoshaphat king of Judah; because he had no son.

Ahaziah's request bothered the Lord so much that He sent Elijah to meet the king's messengers with a message of reproof. This angered the king, and he got mad at the prophet (as if it was the prophet's message and not God's). The king determined to do the man of God in, and wipe him out. After 100 men became charbroiled (so to speak), the angel of the Lord told the man of God to go to the king, and repeat the same message. The message didn't change to suit the king's desires, and neither did the outcome of the prophecy. The king died according to the Word of the Lord.

God wants us to understand prophecy

That God wants us to understand prophecy is evident in this Scripture:

- Matthew 24:15, ***When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:)***

This also goes for the entire book of Revelation. If God didn't want us to understand it, He wouldn't have given it to us in the first place.

More on the accuracy of prophecy

Let's look at an example of fulfilled prophecy. Here is a prophecy given to the Apostle Paul:

- Acts 23:11, ***And the night following the Lord stood by him, and said, Be of good cheer, Paul: for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome.***

The devil did the best he could to hinder that prophecy from being fulfilled. When Paul was on a sailing ship to Rome, the devil kicked up such an awful storm, that all who were aboard gave up all hope of surviving. Again, Paul received word from the Lord. Let's look at a portion of that story.

- Acts 27:13-26, ***And when the south wind blew softly, supposing that they had obtained their purpose, loosing thence, they sailed close by Crete. [14] But not long after there arose against it a tempestuous wind, called Euroclydon. [15] And when the ship was caught, and could not bear up into the wind, we let her drive. [16] And running under a certain island which is called Clauda, we had much work to come by the boat: [17] Which when they had taken up, they used helps, undergirding the ship; and, fearing lest they should fall into the quicksands, strake sail, and so were driven. [18] And we being exceedingly tossed with a tempest, the next day they lightened the ship; [19] And the third day we cast out with our own hands the tackling of the ship. [20] And when neither sun nor stars in many days appeared, and no small tempest lay on us, all hope that we should be saved was then taken away. [21] But after long abstinence Paul stood forth in the midst of them, and said, Sirs, ye should have hearkened unto me, and not have loosed from Crete, and to have gained this harm and loss. [22] And now I exhort you to be of good cheer: for there shall be no loss of any man's life among you, but of the ship. [23] For there stood by me this night the angel of God, whose I am, and whom I serve, [24] Saying, Fear not, Paul; thou must be brought before Caesar: and, lo, God hath given thee all them that sail with thee. [25] Wherefore, sirs, be of good cheer: for I believe God, that it shall be even as it was told me. [26] Howbeit we must be cast upon a certain island.***

Did they make it?

- Acts 28:14-16, ***Where we found brethren, and were desired to tarry with them seven days: and so we went toward Rome. [15] And from thence, when the brethren heard of us, they came to meet us as far as Appii Forum, and The three taverns: whom when Paul saw, he thanked God, and took courage. [16] And when we came to Rome, the centurion delivered the prisoners to the captain of the guard: but Paul was suffered to dwell by himself with a soldier that kept him.***

Scripture records that they made it to Rome. The entire prophecy was literally fulfilled. I say this for a specific purpose. The post-millennialists and amillennialists reject the literal interpretation of prophecy, and of the Scriptures as a whole. Come to think of it, so do the liberals, modernists, humanists, and other cults. They try to spiritualize everything, watering everything down, because they don't want to believe in the literal interpretations. Sometimes I'm amazed at the clever ways they twist the Bible – which serve only to pervert the Scriptures. Many times, they take what is figurative in the Bible, and make it literal; or they take the literal and try to make it figurative. (Oh, that ornery, contrary spirit!)

Approximately 75 to 78% of all prophecies have already been fulfilled as of the time of this writing, and I mean *literally* fulfilled. With that batting average, Almighty God will have no difficulty in fulfilling the remaining prophecies. Approximately 5 to 8% are being fulfilled right now, and there are less than 20% to yet be fulfilled during and after the tribulation, and the big M (i.e. the millennium).

Let's look at another illustration. We're going to "listen in" as the Lord Jesus deals with the Scribes, Pharisees and Sadducees, all of whom didn't yet believe that he is the Christ, the Son of the Living God.

- Luke 12:54-56, ***And he said also to the people, When ye see a cloud rise out of the west, straightway ye say, There cometh a shower; and so it is. [55] And when ye see the south wind blow, ye say, There will be heat; and it cometh to pass. [56] Ye hypocrites, ye can discern the face of the sky and of the earth; but how is it that ye do not discern this time?***

Why was the Lord Jesus giving them this reproof? Because they were only there for “the show” – that is, they wanted Him give some supernatural demonstration, to entertain their curious minds. But Christ knew that there were more important issues at stake, and He wasn’t there to put on a “dog and pony show”.

With the fulfillment of Genesis 3:15 going on right under their noses, these religious leaders were unable to discern this time. The process would be completed with the death, burial and resurrection of the Lord Jesus.

- Genesis 3:15, ***And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.***
- Galatians 4:4-6, ***But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, [5] To redeem them that were under the law, that we might receive the adoption of sons. [6] And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.***

The Lord Jesus is that Seed of the woman. In the realm of natural human life, all offspring are the seed of MAN. In the medical profession, this is known as paternal. That’s why, in the dispute over who the true father of a child is, testing is done against the genes of the male (not the female – it’s already obvious who the mother is).

33 prophecies fulfilled in ONE day

The mathematical odds of 33 prophecies happening in 1 day are next to impossible. How can we demonstrate the possibility of prophesied events coming to pass? Let’s explore this subject a bit, following the laws of probability.

A single prophecy coming to pass has a 1 in 2 chance that it will come to pass. Mathematically, this is expressed as 2^1 (or 2 to the 1st power). The reason it’s this way is because there are only two possibilities:

- The prophecy will be fulfilled
- The prophecy won’t be fulfilled

Now let’s take this to the next step. Two prophecies both coming to pass have a 1 in 4 chance, which is expressed as 2^2 , (or 2 x 2, which is 2 to the 2nd power). Let’s break down what this means. Here are the 4 possibilities:

- Prophecy **A** comes to pass, but prophecy **B** doesn’t
- Prophecy **B** comes to pass, but prophecy **A** doesn’t
- Neither prophecy **A** nor **B** comes to pass
- Both prophecy **A** and **B** come to pass

Three prophecies all coming to pass have a 1 in 8 chance (i.e. 2 x 2 x 2, or 2^3). I think you will probably begin to see the progression here.

This pattern continues on exponentially, according to the laws of probability. Notice that every time you add just one more prophecy to the list, the odds against all of them coming to pass doubles. So 33 prophecies coming to pass is going to be 1 in 2^{33} , or 1 in 8,589,934,592. That's odds of well over 8½ billion to 1 against all 33 prophecies coming to pass at all, let alone on one day!

With this in mind, let's look at these 33 prophecies and their fulfillments. It's mind-boggling how improbable it is that all of these predictions "just happened" to come true.

1. **Prophecy:**

- Note that this prophecy was given 1,000 BEFORE it came to pass.
- Psalm 41:9, *Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me.*
- John 13:18-19, *I speak not of you all: I know whom I have chosen: but that the scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me. [19] Now I tell you before it come, that, when it is come to pass, ye may believe that I am he.*

Fulfilled:

- Mark 14:10, *And Judas Iscariot, one of the twelve, went unto the chief priests, to betray him unto them.*

2. **Prophecy:**

- Zech. 13:7, *Awake, O sword, against my shepherd* [i.e. the Lord Jesus Christ – which can be seen in the following Scriptures: Psalm 23:1; John 10:11,14; Hebrews 13:20; 1 Peter 5:4], *and against the man that is my fellow, saith the Lord of hosts: smite the shepherd, and the sheep shall be scattered: and I will turn mine hand upon the little ones.*
 - ❖ Psalm 23:1, *The Lord is my shepherd; I shall not want.*
 - ❖ Matthew 26:31-32, *Then saith Jesus unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad. [32] But after I am risen again, I will go before you into Galilee.*
 - ❖ John 10:11, *I am the good shepherd: the good shepherd giveth his life for the sheep.*
 - ❖ John 10:14, *I am the good shepherd, and know my sheep, and am known of mine.*
 - ❖ Hebrews 13:20, *Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant,*
 - ❖ 1 Peter 5:4, *And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.*

Fulfilled:

- Matthew 26:56, *But all this was done, that the scriptures of the prophets might be fulfilled. Then all the disciples forsook him, and fled.*
- Mark 14:50, *And they all forsook him, and fled.*

3. **Prophecy:** (given over 400 years before its fulfillment, and literally fulfilled)

- Zech. 11:12, *And I said unto them, If ye think good, give me my price; and if not, forbear. So they weighed for my price thirty pieces of silver.*

Fulfilled:

- Matthew 26:14-16, *Then one of the twelve, called Judas Iscariot, went unto the chief priests, [15] And said unto them, What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver. [16] And from that time he sought opportunity to betray him.*

4. **Prophecy:**

- Zech. 11:13, *And the Lord said unto me, Cast it unto the potter: a goodly price that I was prised at of them. And I took the thirty pieces of silver, and cast them to the potter in the house of the Lord.*

Fulfilled:

- Matthew 27:3-10, *Then Judas, which had betrayeth him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, [4] Saying, I have sinned in that I have betrayed the innocent blood. And they said, What is that to us? see thou to that. [5] And he cast down the pieces of silver in the temple, and departed, and went and hanged himself. [6] And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood. [7] And they took counsel, and bought with them the potter's field, to bury strangers in. [8] Wherefore that field was called, The field of blood, unto this day. [9] Then was fulfilled that which was spoken by Jeremy the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value; [10] And gave them for the potter's field, as the Lord appointed me.*

5. **Prophecy:**

- Isaiah 50:6, *I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting.*

Fulfilled:

- Matthew 27:26,30, *Then released he [i.e. Pilate] Barabbas unto them: and when he had scourged Jesus, he delivered him to be crucified. [27] Then the soldiers of the governor took Jesus into the common hall, and gathered unto him the whole band of soldiers. ... [30] And they spit upon him, and took the reed, and smote him on the head.*

6. **Prophecy:**

- Psalm 69:19-20, *Thou hast known my reproach, and my shame, and my dishonour: mine adversaries are all before thee. [20] Reproach hath broken my heart; and I am full of heaviness: and I looked for some to take pity, but there was none; and for comforters, but I found none.*

Fulfilled:

- Matthew 27:28-29, *And they stripped him, and put on him a scarlet robe. [29] And when they had platted a crown of thorns, they put it upon his head, and a reed in his*

right hand: and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews!

7. **Prophecy:**

- Psalm 35:11-12, *False witnesses did rise up; they laid to my charge things that I knew not. [12] They rewarded me evil for good to the spoiling of my soul.*

Fulfilled:

- Matthew 26:59-61, *Now the chief priests, and elders, and all the council, sought false witness against Jesus, to put him to death; [60] But found none: yea, though many false witnesses came, yet found they none. At the last came two false witnesses, [61] And said, This fellow said, I am able to destroy the temple of God, and to build it in three days.* Note: They misquoted John 2:19. (This text is shown below, in its context.)
- John 2:18-22, *Then answered the Jews and said unto him, What sign shewest thou unto us, seeing that thou doest these things? [19] Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up. [20] Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days? [21] But he spake of the temple of his body. [22] When therefore he was risen from the dead, his disciples remembered that he had said this unto them; and they believed the scripture, and the word which Jesus had said.*

8. **Prophecy:**

- Zech. 13:7, *Awake, O sword, against my shepherd, and against the man that is my fellow, saith the Lord of hosts: smite the shepherd, and the sheep shall be scattered: and I will turn mine hand upon the little ones.*

Fulfilled:

- Matthew 26:67, *Then did they spit in his face, and buffeted him; and others smote him with the palms of their hands,*

9. **Prophecy:**

- Psalm 22:18, *They part my garments among them, and cast lots upon my vesture.*

Fulfilled:

- John 19:23-24, *Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also his coat: now the coat was without seam, woven from the top throughout. [24] They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did.*
- Did you notice the pinpoint accuracy of this prophecy? All the others were accurate, to be sure, but here we see in the most minute detail that UNBELIEVERS are fulfilling a prophecy, uttered 1,000 years before its fulfillment. [Note the difference in the raiment from vesture actions.]

10. **Prophecy:**

- Isaiah 53:7, *He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.*

Fulfilled:

- Matthew 27:13-14, *Then said Pilate unto him, Hearest thou not how many things they witness against thee? [14] And he answered him to never a word; insomuch that the governor marvelled greatly.*

11. Prophecy:

- Isaiah 53:5-6, *But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. [6] All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all.*
- Isaiah 53:10, *Yet it pleased the Lord to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand.*

Fulfilled:

- 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.*
- John 19:16, *Then delivered he him therefore unto them to be crucified. And they took Jesus, and led him away.*

12. Prophecy:

- In prophetic panorama, the Lord God foresaw Christ fasting, and His body even weakened therein.
- Psalm 109:24, *My knees are weak through fasting; and my flesh faileth of fatness.*

Fulfilled:

- Matthew 27:32, *And as they came out, they found a man of Cyrene, Simon by name: him they compelled to bear his cross.*
- Mark 15:21, *And they compel one Simon a Cyrenian, who passed by, coming out of the country, the father of Alexander and Rufus, to bear his cross.*
- Luke 23:26, *And as they led him away, they laid hold upon one Simon, a Cyrenian, coming out of the country, and on him they laid the cross, that he might bear it after Jesus.*
- 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: There is no Scripture saying that the Lord Jesus stumbled or fell beneath the weight of His cross as He carried it. Most Easter pageants and preachers' sermons declare this having occurred. He could have staggered, and thus Simon was compelled.

13. Prophecy:

- Psalm 69:3, *I am weary of my crying: my throat is dried: mine eyes fail while I wait for my God.*

Fulfilled:

- John 19:28, *After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst.*

14. **Prophecy:**

- Psalm 69:21, *They gave me also gall for my meat; and in my thirst they gave me vinegar to drink.*

Fulfilled:

- Matthew 27:34, *They gave him vinegar to drink mingled with gall: and when he had tasted thereof, he would not drink.*
- John 19:29, *Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth.*

15. **Prophecy:**

- Psalm 22:17, *I may tell all my bones: they look and stare upon me.*

Fulfilled:

- Matthew 27:36, *And sitting down they watched him there;*

16. **Prophecy:**

- Psalm 22:16, *For dogs have compassed me: the assembly of the wicked have inclosed me: they pierced my hands and my feet.*

Fulfilled:

- John 20:25, *The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.*

17. **Prophecy:**

- Zech. 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.*
- Zech. 13:6, *And one shall say unto him, What are these wounds in thine hands? Then he shall answer, Those with which I was wounded in the house of my friends.*

Fulfilled:

- Matthew 24:30, *And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.*
- John 19:34, *But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water.*
- Rev. 1:7, *Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen.*

18. **Prophecy:**

- Psalm 22:14, *I am poured out like water, and all my bones are out of joint: my heart is like wax; it is melted in the midst of my bowels.*
- Psalm 69:20, *Reproach hath broken my heart; and I am full of heaviness: and I looked for some to take pity, but there was none; and for comforters, but I found none.*

- Isaiah 53:3, *He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not.*

Fulfilled:

- John 19:34, *But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water.*
- What does the blood and water indicate? The medical profession tells us, from a physiological perspective, that it shows that a person died of a broken heart. Here is a snippet from “A physician explains what Jesus endured the day He died”, by Dr. C. Truman Davis:

“To make doubly sure of death, the legionnaire drove his lance between the ribs, upward through the pericardium and into the heart. (Again, this fulfilled the prophesy spoken by David in Psalm 22:16,17: *“They shall look on him whom they pierced.”*) *John 19:34 states, “And immediately there came out blood and water.”* This escape of watery fluid from the sac surrounding the heart and the blood of the interior of the heart is rather conclusive evidence that Jesus died, not the usual death by suffocation, but of heart failure due to shock and constriction of the heart.”

There are numerous other reference sources, which offer more detail from a medical standpoint. Some of these resources are available on the Internet. If you are interested in learning more, that is a good place to begin your study.

19. Prophecy:

- Psalm 69:8, *I am become a stranger unto my brethren, and an alien unto my mother's children.*

Fulfilled:

- Luke 23:49, *And all his acquaintance, and the women that followed him from Galilee, stood afar off, beholding these things.*
- John 7:5, *For neither did his brethren believe in him.*

20. Prophecy:

- Psalm 109:25, *I became also a reproach unto them: when they looked upon me they shaked their heads.*

Fulfilled:

- Matthew 27:39-40, *And they that passed by reviled him, wagging their heads, [40] And saying, Thou that destroyest the temple, and buildest it in three days, save thyself. If thou be the Son of God, come down from the cross.*

21. Prophecy:

- Psalm 22:8, *He trusted on the Lord that he would deliver him: let him deliver him, seeing he delighted in him.*

Fulfilled:

- Matthew 27:43, *He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God.*

22. **Prophecy:**

- Isaiah 53:7, *He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.*

Fulfilled:

- John 1:29, *The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.*
- Rev. 5:5, *And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof.*

23. **Prophecy:**

- Isaiah 53:12, *Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors.*

Fulfilled:

- Luke 23:34, *Then said Jesus, Father, forgive them; for they know not what they do. And they parted his raiment, and cast lots.*
- 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.*

24. **Prophecy:**

- Psalm 22:1, *To the chief Musician upon Aijeleth Shahar, A Psalm of David. My God, my God, why hast thou forsaken me? why art thou so far from helping me, and from the words of my roaring?*

Fulfilled:

- Matthew 27:46, *And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?*

25. **Prophecy:**

- Isaiah 52:14, *As many were astonished at thee; his visage was so marred more than any man, and his form more than the sons of men:*

Fulfilled:

- Matthew 27:26, *Then released he Barabbas unto them: and when he had scourged Jesus, he delivered him to be crucified.*
- Mark 14:65, *And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophecy: and the servants did strike him with the palms of their hands.*
- Mark 15:19, *And they smote him on the head with a reed, and did spit upon him, and bowing their knees worshipped him.*

- Luke 22:64, *And when they had blindfolded him, they struck him on the face, and asked him, saying, Prophecy, who is it that smote thee?*

26. **Prophecy:**

- Psalm 22:31, *They shall come, and shall declare his righteousness unto a people that shall be born, that he hath done this.* [Note: The Hebrew (i.e. the Old Testament language) for the phrase, *that He hath done this*, when translated into the Greek (i.e. the New Testament language) is the phrase, *it is finished.*]

Fulfilled:

- John 19:30, *When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost.*

27. **Prophecy:**

- Psalm 31:5, *Into thine hand I commit my spirit: thou hast redeemed me, O Lord God of truth.*

Fulfilled:

- Luke 23:46, *And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost.*

28. **Prophecy:**

- Exodus 12:46, *In one house shall it [i.e. the passover lamb] be eaten; thou shalt not carry forth ought of the flesh abroad out of the house; neither shall ye break a bone thereof.*

Fulfilled:

- John 19:33-36, *But when they came to Jesus, and saw that he was dead already, they brake not his legs: [34] But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water. [35] And he that saw it bare record, and his record is true: and he knoweth that he saith true, that ye might believe. [36] For these things were done, that the scripture should be fulfilled, A bone of him shall not be broken.*

29. **Prophecy:**

- Isaiah 53:12, *Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors.* [Foretold some 700 years before the fulfillment]

Fulfilled:

- 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.*

30. **Prophecy:**

- Daniel 9:26, *And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined.*

Fulfilled:

- John 11:50-51, ***Nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not. [51] And this spake he not of himself: but being high priest that year, he prophesied that Jesus should die for that nation;***
- Special note: The prophecy in Daniel 9:26 spells out exactly when the Messiah would die as an atonement for the sins of the world. Based on historical records, and biblical accounts regarding the reigns of kings Artaxerxes, Cyrus, and Darius, etc., Christ died exactly within the time frame specified by that prophecy.

31. Prophecy:

- Genesis 3:15, ***And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.*** [This was prophesied some 4,000 years before it came to pass. This prophecy is figurative, and purposely so. It is most descriptive of what literally took place at Calvary, where the enemy's head was bruised.]

Fulfilled:

- John 19:18-22, ***Where they crucified him, and two others with him, on either side one, and Jesus in the midst. [19] And Pilate wrote a title, and put it on the cross. And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS. [20] This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, and Greek, and Latin. [21] Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews; but that he said, I am King of the Jews. [22] Pilate answered, What I have written I have written.***
- How do we know that Genesis 3:15 was fulfilled at Calvary? Because Christ Himself prophesied it.
- John 12:31-33, ***Now is the judgment of this world: now shall the prince of this world be cast out. [32] And I, if I be lifted up [see John 3:14 below] from the earth, will draw all men unto me. [33] This he said, signifying what death he should die.***
- John 3:14, ***And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up:*** [This was fulfilled at Calvary.]
- Hebrews 2:14-15, ***Forasmuch then as the children are partakers of flesh and blood [i.e. flesh, but not mortal blood, for He was conceived of the Holy Ghost, which gives Him divine blood, the blood of God, as Acts 20:28 will show], he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; [15] And deliver them who through fear of death were all their lifetime subject to bondage.***
 - ❖ Acts 20:28, ***Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.***
- Col. 2:13-15, ***And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses; [14] Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross; [15] And having spoiled principalities***

and powers, he made a shew of them openly, triumphing over them in it [i.e. the cross].

32. **Prophecy:**

- Isaiah 53:9, ***And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth.***
- Note: The Lord's burial tomb was to be a rich man's personal grave plot.

Fulfilled:

- Matthew 27:57-60, ***When the even was come, there came a rich man of Arimathaea, named Joseph, who also himself was Jesus' disciple: [58] He went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered. [59] And when Joseph had taken the body, he wrapped it in a clean linen cloth, [60] And laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the sepulchre, and departed.***

32. **Prophecy:**

The celestial Calvary miracle prophecy:

- Amos 8:9, ***And it shall come to pass in that day, saith the Lord God, that I will cause the sun to go down at noon, and I will darken the earth in the clear day:***
- This was predicted some 800 years before its fulfillment.

Fulfilled:

- Just to put the next verse in perspective: The Jewish watchmen had 4 shifts, or watches, during the daytime.
 - ❖ 1st watch: 6:00 a.m. to 9:00 a.m.
 - ❖ 2nd watch: 9:00 a.m. until noon
 - ❖ 3rd watch: noon until 3:00 p.m.
 - ❖ 4th watch: 3:00 p.m. until 6:00 p.m.
- After 6:00 p.m., the night watches begin. So, the 6th hour is noon.
- Matthew 27:45, ***Now from the sixth hour there was darkness over all the land unto the ninth hour.***

Application: Beloved brothers and sisters in Christ, I hope you are fully comprehending the gigantic miracles which are embraced in these 33 prophecies, and their fulfillment. These prophetic utterances can come from none other than the Almighty, who is omniscient (i.e. all-knowing). No mortal, or even ones influenced by demonic "help", could ever make such predictions and then fulfill them down to the most minute detail.

If either you or I were inclined to bet on horse races or other sporting events, and knew that the chances of winning were well over 8½ billion to one, I think we'd all agree that it would be downright stupid to place a bet at those odds. (And we're only looking at 33 out of many more prophecies concerning Christ). Yet, not only were the predictions made hundreds and hundreds of years before the event, their fulfillment did indeed take place. This solidly illustrates the value of prophecy beyond question.

Methods of interpretation

Having established the value of prophecy, we're now in a position to look at the methods of interpretation in more detail. Let's begin by looking at prophecy which has been interpreted different ways by different groups. For example:

- Regarding the translation of the church: Is it pre-trib, mid-trib or post-trib? ("trib" being short for "tribulation")
- Regarding the return of Christ: Is it pre-millennial, or post-millennial?

At some point during your Christian life, you'll most likely encounter conflicting teachings regarding questions such as these. Why the differences? Well, for example, the pre-millennialists place the emphasis upon the literal interpretation of Scripture, while the post-millennialists advocate a spiritualizing or allegorizing method of interpreting prophecies regarding these events. Thus, it boils down to a literal versus figurative approach, which causes the interpretations to be at odds with each other.

If we look back to the 1st century church for their interpretation of the prophecies regarding these events (i.e. the Lord's return, etc.), history tells us that they used the literal, and thus pre-millennial, position.

What about the mid-tribbers? Well, they sort of split the difference with the post-millennialists. They believe that the church will be translated during the middle of the tribulation days. There is much more to say on this subject, but it's not in our best interests to go there right now – it would take us too far away from our current subject. (Besides, I have a separate, 10-week course on "Why the Church Will Not Go Through the Tribulation".) So, rather than split hairs to debate this issue, we'll move on with our subject of the methods of interpretation of prophecy.

The Law of Double Reference in Prophecy

This law is effective when in a passage a *visible creature* is addressed, but certain statements also refer to an *invisible person* who is using the visible creature as a tool. Thus two persons are involved in the same passage. The law of interpretation to follow in such passages is to associate only such statements with each individual as could refer to him.

For example:

- Genesis 3:15, ***And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.***

In this verse, there are mainly two persons in mind. The first is the woman, and specifically her seed. The identity of this Seed is clear from the following Scriptures:

- Isaiah 7:14, ***Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.***
- Isaiah 9:6-7, ***For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. [7] Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this.***
- Jeremiah 31:22, ***How long wilt thou go about, O thou backsliding daughter? for the Lord hath created a new thing in the earth, A woman shall compass a man.***

- Galatians 3:16, **Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.**

The other is the serpent, and its seed. Now this opens an entirely new area of discussion. The serpent is plainly the devil. He also has his seed; and his seed is not restricted to one single person (as opposed to the Seed of the woman being limited to One Person, the Lord Jesus Christ.)

- Deut. 13:13, **Certain men, the children of Belial, are gone out from among you, and have withdrawn the inhabitants of their city, saying, Let us go and serve other gods, which ye have not known;**
- Judges 19:22, **Now as they were making their hearts merry, behold, the men of the city, certain sons of Belial, beset the house round about, and beat at the door, and spake to the master of the house, the old man, saying, Bring forth the man that came into thine house, that we may know him.**
- Judges 20:13, **Now therefore deliver us the men, the children of Belial, which are in Gibeah, that we may put them to death, and put away evil from Israel. But the children of Benjamin would not hearken to the voice of their brethren the children of Israel:**
- 1 Samuel 1:16, **Count not thine handmaid for a daughter of Belial: for out of the abundance of my complaint and grief have I spoken hitherto.**
- 1 Samuel 2:12, **Now the sons of Eli were sons of Belial; they knew not the Lord.**
- 1 Samuel 10:27, **But the children of Belial said, How shall this man save us? And they despised him, and brought him no presents. But he held his peace.**
- 1 Samuel 25:17, **Now therefore know and consider what thou wilt do; for evil is determined against our master, and against all his household: for he is such a son of Belial, that a man cannot speak to him.**
- 1 Samuel 25:25, **Let not my lord, I pray thee, regard this man of Belial, even Nabal: for as his name is, so is he; Nabal is his name, and folly is with him: but I thine handmaid saw not the young men of my lord, whom thou didst send.**
- 2 Samuel 20:1, **And there happened to be there a man of Belial, whose name was Sheba, the son of Bichri, a Benjamite: and he blew a trumpet, and said, We have no part in David, neither have we inheritance in the son of Jesse: every man to his tents, O Israel.**
- 2 Samuel 23:6, **But the sons of Belial shall be all of them as thorns thrust away, because they cannot be taken with hands:**
- Matthew 13:27-28, **So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? [28] He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up?**
- John 8:44, **Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.**
- Acts 13:10, **And said, O full of all subtilty and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?**

- Ephes. 2:2, ***Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience:***
- 1 John 3:8-10, ***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. [9] Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God. [10] In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother.***

In Matthew 16:23, we have an interesting little twist. Peter was one of the disciples who was closest to the Lord Jesus. He had an established relationship with the Lord Jesus. Yet, listen to what the Lord said to Peter:

- 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. [22] Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee. [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.***

Was the Lord Jesus actually calling Peter “satan”? No, there are two persons involved in Peter’s rebuke. (Peter’s rebuke got rebuked.) The devil put it in Peter’s mind to say what he did – but the devil’s ultimate purpose was to discourage the Lord Jesus from accomplishing the very purpose for which God sent Him into the world! Little did Peter realize that the devil can tinker with our thinker – and often he does it when we’re unaware that it’s happening. This is a worthwhile lesson to all of us as believers. We must be aware, at all times, what spirit we are of: whether we are being led of the Spirit, or if we’re in a carnal frame of mind, or even being influenced by demonic activity. Listen to what the Lord Jesus said to James and John:

- Luke 9:51-56, ***And it came to pass, when the time was come that he should be received up, he stedfastly set his face to go to Jerusalem, [52] And sent messengers before his face: and they went, and entered into a village of the Samaritans, to make ready for him. [53] And they did not receive him, because his face was as though he would go to Jerusalem. [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? [55] But he turned, and rebuked them, and said, Ye know not what manner of spirit ye are of. [56] For the Son of man is not come to destroy men's lives, but to save them. And they went to another village.***

For another example, let’s look at Isaiah 61:1-2, and compare it with Luke 4:18-19.

- Isaiah 61:1-2, ***The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; [2] To proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn;***
- Luke 4:18-19, ***The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach***

deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, [19] To preach the acceptable year of the Lord.

This “acceptable year of the Lord” has lasted about 2,000 years now – that’s a mighty long year! You already noticed that our Lord omitted the last part of Isaiah 61:2 (which has reference to the Tribulation). By Holy Spirit’s inspiration, the prophet is viewing the scene like mountain peaks. He saw the first and second coming of the Messiah. Many times, prophets saw future events like mountain peaks, and only prophesied what they saw. But they didn’t see the “prophetic valleys” lying between them.

Prophecies that have double meaning

Just a few pages back, we covered the Law of Double Reference. We’re now going to take up the same subject, but from another prophetic point of view.

- Hosea 11:1, ***When Israel was a child, then I loved him, and called my son out of Egypt.***

In this passage, we have a double meaning. One is literal, and the other figurative.

The literal interpretation has direct reference to the Israeli nation. This is shown in Exodus.

- Exodus 4:22-23, ***And thou shalt say unto Pharaoh, Thus saith the Lord, Israel is my son, even my firstborn: [23] And I say unto thee, Let my son go, that he may serve me: and if thou refuse to let him go, behold, I will slay thy son, even thy firstborn.***

Of course, the phrase “my son” is figurative – it refers to the entire Israelite nation (all 2.5 million of them). However, the command is literal, and the nation of Israel is to be freed from Egyptian bondage. They were to go to the promised land, the territory formerly known as Canaan. Scripture and history verify that these things happened.

Now, let’s look at a New Testament Scripture.

- Matthew 2:14-15, ***When he arose, he took the young child and his mother by night, and departed into Egypt: [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.***

Here we see a double meaning to that prophecy that Hosea gave.

- The first meaning refers to the Israeli nation, referred to as “my son” by God, in Exodus 4:22-23 (quoted above).
- The second meaning refers to the Lord Jesus Christ, Who actually IS the Son of God, as John 3:16 sets forth. God commanded Joseph to bring the child Jesus up from Egypt back to Israel, thus fulfilling the second meaning of the prophecy from Hosea.

Here we have an example of both the literal and the figurative being combined in one verse. I hope you better understand that, as I said earlier, prophecy has to be interpreted under a different set of laws (or keys) of interpretation than we first set forth in this course.

One other study you might want to embark on some time is found in the lives of Isaac, Joseph and Moses. Hidden in the details of their lives are prophetic references to our Lord Jesus Christ. I think you’ll find that study to uncover things that will amaze you.

In essence, Egypt was literal, both for the Israelites and for the Lord Jesus. Both came out of Egypt and into the Promised Land. Thus, the literal and the typical join together in prophetic fulfillment.

Prophecy must not have a private interpretation

- 2 Peter 1:20-21, ***Knowing this first, that no prophecy of the scripture is of any private interpretation. [21] For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.***

Then how does the Holy Ghost reveal the Scriptures? *By comparing Scripture with Scripture.*

- Matthew 2:5, ***And they said unto him, In Bethlehem of Judaea: for thus it is written by the prophet,***
- Matthew 5:21, ***Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment:***
- Matthew 13:14, ***And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive:***
- Matthew 15:7, ***Ye hypocrites, well did Esaias prophesy of you, saying,...***
- Romans 4:3, ***For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness.***
- Romans 9:17, ***For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth.***
- Romans 10:19, ***But I say, Did not Israel know? First Moses saith, I will provoke you to jealousy by them that are no people, and by a foolish nation I will anger you.***
- Hebrews 8:10, ***For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people:***

By comparing Scripture with spiritual.

- 1 Cor. 2:13-14, ***Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual. [14] But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.***

Prophecies uttered against any nation by the prophet of God, come directly *from* God. Thus, the prophet should not be despised. However, down through history, people equated the message with the messenger. Sometimes the results of those negative attitudes proved fatal (in the natural only) to the prophets.

In Luke 21, the Lord Jesus prophesied the destruction of Jerusalem.

- Luke 21:20-24, ***And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh [Note the time element carefully]. [21] Then let them which are in Judaea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto. [Notice His love for His people – Christ is desiring their safety and preservation, so He advises them what to do.] [22] For these be the days of vengeance, that all things which are written may be***

fulfilled. [23] 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. [24] And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.

It's important to note right here, that our Lord Jesus is pointing the children of Israel to the prophets, who foretold this destruction:

- Deut. 4:27, **And the Lord shall scatter you among the nations, and ye shall be left few in number among the heathen, whither the Lord shall lead you.**
- Deut. 30:1-4, **And it shall come to pass, when all these things are come upon thee, the blessing and the curse, which I have set before thee, and thou shalt call them to mind among all the nations, whither the Lord thy God hath driven thee, [2] And shalt return unto the Lord thy God, and shalt obey his voice according to all that I command thee this day, thou and thy children, with all thine heart, and with all thy soul; [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. [4] If any of thine be driven out unto the outmost parts of heaven, from thence will the Lord thy God gather thee, and from thence will he fetch thee:**
- Jeremiah 34:17, **Therefore thus saith the Lord; Ye have not hearkened unto me, in proclaiming liberty, every one to his brother, and every man to his neighbour: behold, I proclaim a liberty for you, saith the Lord, to the sword, to the pestilence, and to the famine; and I will make you to be removed into all the kingdoms of the earth.**
- Ezekiel 5:12, **A third part of thee shall die with the pestilence, and with famine shall they be consumed in the midst of thee: and a third part shall fall by the sword round about thee and I will scatter a third part into all the winds, and I will draw out a sword after them.**
- Ezekiel 12:14-15, **And I will scatter toward every wind all that are about him to help him, and all his bands; and I will draw out the sword after them. [15] And they shall know that I am the Lord, when I shall scatter them among the nations, and disperse them in the countries.**
- Zech. 7:14, **But I scattered them with a whirlwind among all the nations whom they knew not. Thus the land was desolate after them, that no man passed through nor returned: for they laid the pleasant land desolate.**
- Zech. 12:2-5, **Behold, I will make Jerusalem a cup of trembling unto all the people round about, when they shall be in the siege both against Judah and against Jerusalem. [3] And in that day will I make Jerusalem a burdensome stone for all people: all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it. [4] In that day, saith the Lord, I will smite every horse with astonishment, and his rider with madness: and I will open mine eyes upon the house of Judah, and will smite every horse of the people with blindness. [5] And the governors of Judah shall say in their heart, The inhabitants of Jerusalem shall be my strength in the Lord of hosts their God.**
- Zech. 12:9-14, **And it shall come to pass in that day, that I will seek to destroy all the nations that come against Jerusalem. [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. [11] In that day shall there be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddon. [12] And the land shall mourn, every family apart; the family of the house of David apart, and their wives apart; the family of the house of Nathan apart, and their wives apart; [13] The family of the house of Levi apart, and their wives apart; the family of Shimei apart, and their wives apart; [14] All the families that remain, every family apart, and their wives apart.

- **Zech. 13:6-14:3, And one shall say unto him, What are these wounds in thine hands? Then he shall answer, Those with which I was wounded in the house of my friends. [7] Awake, O sword, against my shepherd, and against the man that is my fellow, saith the Lord of hosts: smite the shepherd, and the sheep shall be scattered: and I will turn mine hand upon the little ones. [8] And it shall come to pass, that in all the land, saith the Lord, two parts therein shall be cut off and die; but the third shall be left therein. [9] And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them: I will say, It is my people: and they shall say, The Lord is my God. [14:1] Behold, the day of the Lord cometh, and thy spoil shall be divided in the midst of thee. [2] For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city. [3] Then shall the Lord go forth, and fight against those nations, as when he fought in the day of battle.**

There have been those who have held that the attitude that the Lord Jesus is anti-Jewish (anti-Semitic), because of prophecies such as this one:

- **Luke 19:41-44, And when he was come near, he beheld the city, and wept over it, [42] Saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. [43] For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, [44] And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation.**

But this is actually far from the truth. (I'm discussing this subject briefly, for the sake of any dear Jewish people that may read these words.) The Lord Jesus came to earth as a Jew. In this passage, Christ was weeping over these people, because He loves them, and was foreseeing their future fate.

The test of a true prophet is: when the prophecies come to pass.

- **Deut. 18:22, When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken, but the prophet hath spoken it presumptuously: thou shalt not be afraid of him.**
- **Jeremiah 28:9, The prophet which prophesieth of peace, when the word of the prophet shall come to pass, then shall the prophet be known, that the Lord hath truly sent him.**
- **Zech. 6:15, And they that are far off shall come and build in the temple of the Lord, and ye shall know that the Lord of hosts hath sent me unto you. And this shall come to pass, if ye will diligently obey the voice of the Lord your God.**

In closing, I want to point out that some prophecies are conditional. For example, Jonah's prophecies against Nineveh fell into this category. The fulfillment of the judgment announced hinged on whether or not they would repent, and forsake their sins. Because the wickedness of the people of Nineveh, who were famous for their evil, Jonah didn't want to prophesy to Nineveh – he wanted them wiped off the face of the earth. The prophet told God why he had run towards Tarshish, instead of immediately obeying the voice of the Lord:

- Jonah 4:2, ***And he prayed unto the Lord, and said, I pray thee, O Lord, was not this my saying, when I was yet in my country? Therefore I fled before unto Tarshish: for I knew that thou art a gracious God, and merciful, slow to anger, and of great kindness, and repentest thee of the evil.***



Section 7-2	Key #20 – Seven <u>Uninspired</u> Things in Scripture
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Hold the phone! I thought the Holy Bible is the INSPIRED Word of God. How can it have anything uninspired on its sacred pages?

This Scripture is true:

- 2 Tim. 3:16, ***All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:***

In order for us to have genuine faith in the Bible, we can only rest our faith on the truthfulness of God's Word. Please, please, don't read something into what I'm saying that isn't there. I exhort you to hear me out, and you'll be the wiser for doing so.

The seven uninspired things in the Bible do NOT cast any doubt or question on the divine inspiration of God's Word. This 20th key is of minor importance, and incidental to our primary purpose in the study of hermeneutics. That's why I've placed it last in our study. Yet, this key does have some significance, some bearing on our understanding of God's Word, or else I wouldn't have included it in this syllabus. So let's get started in this part of our study.

1. Book headings and chapter headings are manmade

There are many chapter headings that were inserted by the translators and/or Bible publishers. Their purpose was to provide an aid to preview the contents of the books, chapters, or sections of chapters. It's good to have these introductory previews, but we must realize that the extra features were added, and are not a part of the Bible itself. Since many new versions have different chapter headings, wordings, etc. from each other, I'm just bringing this to your

attention, to avoid any confusion that might arise. Here are a few examples of what I'm talking about:

- Most Bibles, on the first page of the book of Acts, entitle it The Acts of the Apostles. Indirectly, this is true. However, in reality, they are the acts of the Holy Spirit. The apostles were the instruments used for these acts.
- The book of Revelation is often dubbed The Revelation of Saint John. But in reality, the book is The Revelation of the Lord Jesus Christ, which He gave to the apostle John. Revelation 1:1 says this quite plainly.
 - Rev. 1:1, ***The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John:***

2. Chapter and verse divisions are also manmade

We should be very grateful for the chapter divisions and verse numbers. They're a great tool for locating specific passages in Scripture, as we study, preach, teach or memorize the Word of God. But it is important to realize that they were not a part of the original text. Although we covered this earlier in the course, we're going to review it again here – the following individuals contributed to these tools:

- The Old Testament verse numberings were done by Rabbi Mordecai Nathan in the 1450s.
- The chapter divisions were started by Ammonius of Alexander in A.D. 220
- The chapter divisions were completed by Cardinal Hugo De St. Caro in A.D. 1263. He made 1200 chapter divisions.
- The New Testament verse divisions were begun by Robert Stevens in 1551, and completed in 1555.

Again, we are indebted to these dear men for their strenuous efforts to accomplish this gigantic task. Unfortunately, however, there needs to be a few improvements in some of the verse divisions, and chapter divisions. Examples: (Note: These are suggestions for the sake of clarification, and not meant to criticize the work of these diligent men.)

- John 8:1 should actually be John 7:54 (i.e. moving it up to the previous chapter, where it more aptly fits).
 - John 7:53-8:1, ***And every man went unto his own house. [8:1] Jesus went unto the mount of Olives.***
- In Hebrews 5:12-14, we have the First Principles of the oracles of God. Hebrews 6:1-3 actually continues that subject. Therefore, these three verses would best fit in the previous chapter (i.e. chapter 5).
 - Hebrews 5:12-6:3, ***For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat. [13] For every one that useth milk is unskilful in the word of righteousness: for he is a babe. [14] But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil. [6:1] Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward***

God, [2] Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment. [3] And this will we do, if God permit.

- In Revelation 17:1, the Holy Spirit reveals the description of the “great whore who sits on many waters”. How can anyone sit on water, much less on many waters? The language is figurative. It’s interpreted for us in verse 15 as representing peoples, multitudes, nations, and tongues (Cf. 2 Sam 22:5). Secondly, this whorish woman also sits on a scarlet beast, with 7 heads and 10 horns. These heads are 7 mountains (Rev. 17:9), and the horns are 10 kings (Rev. 17:12). Thirdly, this woman is interpreted in Rev. 17:18 as being the great city. Rev. 18:1-2, actually belong with Rev. 17:18, and is another incorrect chapter division. Rev. 18:2 tells us that the great city is Babylon the Great.
 - Rev. 17:1, ***And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will shew unto thee the judgment of the great whore that sitteth upon many waters:***
 - Rev. 17:15, ***And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues.***
 - 2 Samuel 22:5, ***When the waves of death compassed me, the floods of ungodly men made me afraid;***
 - Rev. 17:9, ***And here is the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth.***
 - Rev. 17:12, ***And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast.***
 - Rev. 17:18, ***And the woman which thou sawest is that great city, which reigneth over the kings of the earth.***
 - Rev. 18:2, ***And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.***

3. Many words found in italics (in the KJV) are manmade

Words in italics are not a part of the original text. The italics format is used to inform the reader that those words were added by the translators to help clarify the text, and to help the sentence flow smoothly. In some places, italics were used because the translators didn’t know the meaning of some Greek words in the New Testament manuscripts. On several occasions, the translators didn’t perceive the intent of a particular passage of Scripture. Here are some examples of what I’m talking about:

- In Matt. 2:3, the words *these things* are in italics. This does no violence to the text.
 - Matthew 2:3, ***When Herod the king had heard these things, he was troubled, and all Jerusalem with him.***
- In Matt. 4:25, four *froms* are inserted for clarity, and do no violence to the text.
 - Matthew 4:25, ***And there followed him great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from Judaea, and from beyond Jordan.***
- In Matt 5:3-10, there are 8 additions of the word *are*, and this is acceptable also.

- Matthew 5:3-10, ***Blessed are the poor in spirit: for theirs is the kingdom of heaven. [4] Blessed are they that mourn: for they shall be comforted. [5] Blessed are the meek: for they shall inherit the earth. [6] Blessed are they which do hunger and thirst after righteousness: for they shall be filled. [7] Blessed are the merciful: for they shall obtain mercy. [8] Blessed are the pure in heart: for they shall see God. [9] Blessed are the peacemakers: for they shall be called the children of God. [10] Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.***
- In Matthew 5:20, the phrase, *the righteousness*, is added without distorting the text.
 - Matthew 5:20, ***For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.***
- In 1 Cor 1:11, there are 5 words added with no problems.
 - 1 Cor. 1:11, ***For it hath been declared unto me of you, my brethren, by them which are of the house of Chloe, that there are contentions among you.***
- Both 1 Cor. 9:19 and 22 insert the word *men*, which, in the context, means *mankind*.
 - 1 Cor. 9:19, ***For though I be free from all men, yet have I made myself servant unto all, that I might gain the more.***
 - 1 Cor. 9:22, ***To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some.***
- In 1 Cor. 10:24, I'd suggest a different word than the translators used. They inserted the word *wealth*, and I think the word *welfare* (or maybe *well-being*) would better clarify the intended meaning. Some may understand wealth to mean that we are to covet another person's possessions, and that's obviously a no-no.
 - 1 Cor. 10:24, ***Let no man seek his own, but every man another's wealth.***
- Another example of the word *men* being used, when *mankind* might be a better choice, is found in 1 Cor. 10:33. The words *things* and *profit* are also insertions made by the translators.
 - 1 Cor. 10:33, ***Even as I please all men in all things, not seeking mine own profit, but the profit of many, that they may be saved.***
- In 1 Cor 12:10, I think the word *various* would be more clear than *divers*.
 - 1 Cor. 12:10, ***To another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues:***
- Perhaps the word *heavenly*, *spiritual*, or *Holy Ghost inspired*, could have been used for *unknown* in the following verses. (Note: Other italicized words are also underlined in this section.)
 - 1 Cor. 14:2, ***For he that speaketh in an unknown tongue speaketh not unto men, but unto God: for no man understandeth him; howbeit in the spirit he speaketh mysteries.***
 - 1 Cor. 14:4, ***He that speaketh in an unknown tongue edifieth himself; but he that prophesieth edifieth the church.***

- 1 Cor. 14:13-14, **Wherefore let him that speaketh in an unknown tongue pray that he may interpret. [14] For if I pray in an unknown tongue, my spirit prayeth, but my understanding is unfruitful.**
- 1 Cor. 14:19, **Yet in the church I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue.**
- 1 Cor. 14:27, **If any man speak in an unknown tongue, let it be by two, or at the most by three, and that by course; and let one interpret.**

In summary, the translators, for the most part, did a commendable job in their choice of “fill-in” words. These instances just cited aren’t meant to be critical or faultfinding. They are but suggestions to improve the clarity of the text, hopefully to prevent misunderstandings of the text they are meant to enhance. I’m not trying to correct the Bible, but only some words inserted by the translators.

4. The words spoken by satan are uninspired

The devil is our enemy, our adversary, and the author of all cults. He is expert in perverting the truth of God’s Word. By divine inspiration, the Scriptures do accurately repeat what he said. But what the devil *said* is not divinely inspired! In essence, what the Scripture says about satan’s words is true. But that is no guarantee that what the devil said is right. The Lord Jesus gave the devil these “credentials”:

- John 8:44, **Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.**

Peter confronted Ananias and Sapphira, because they yielded to this tactic of the enemy of our souls.

- Acts 5:3-4, **But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land? [4] Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God.**

Here are some examples of what the devil said:

- Genesis 3:4, **And the serpent said unto the woman, Ye shall not surely die:**
- The devil falsely accused Job before the Almighty God, in Job 1:11, **But put forth thine hand now, and touch all that he hath, and he will curse thee to thy face.**, and also in Job 2:5, **But put forth thine hand now, and touch his bone and his flesh, and he will curse thee to thy face.** These were outright lies. But according to Revelation 12:10, he does the same thing to us night and day before the throne of God.
 - ❖ Rev. 12:10, **And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night.**

- The devil once had a nice name, Lucifer (meaning light bearer). The Lord changed it to devil, which means false accuser and slanderer, and satan, which means adversary, as it says in 1 Peter 5:8, ***Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour:*** How did he fall? Listen to what he said, and count the “I wills”. Here’s an earful: Isaiah 14:13-14, ***For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: [14] I will ascend above the heights of the clouds; I will be like the most High.*** He ascends up to heaven in a vicious attempt to dethrone God. But the effort backfired on him, and he was dethroned instead. He reaped what he sowed.

I really don’t care to repeat all he has to say. To wind this part up, I want to call your attention to what he said when he tempted the Lord Jesus those three times. He used the same technique on mother Eve, and he uses the same technique on us today. He attempts to lure us through the lust of the flesh, the lust of the eyes, and the pride of life. 1 John 2:15-17 spells these out clearly. In Matthew 4:1-11, we can watch how the devil tried to work these angles in his temptation of the Lord Jesus Christ.

- 1 John 2:15-17, ***Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. [16] For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. [17] And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever.***
- Matthew 4:1-11, ***Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil. [2] And when he had fasted forty days and forty nights, he was afterward an hungred. [3] And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread. [4] But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. [5] Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple, [6] And saith unto him, If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. [7] Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God. [8] Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them; [9] And saith unto him, All these things will I give thee, if thou wilt fall down and worship me. [10] Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. [11] Then the devil leaveth him, and, behold, angels came and ministered unto him.***

5. Words spoken by the “enemies” of the Lord God and of Christ Jesus

Like the words of the devil, the Bible accurately records things these people said. But what they had to say was certainly not divinely inspired by the Spirit of God, Who is the Author of the Bible.

- 2 Samuel 23:2, ***The Spirit of the Lord spake by me, and his word was in my tongue.***
- 2 Tim. 3:16-17, ***All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: [17] That the man of God may be perfect, thoroughly furnished unto all good works.***

- Hebrews 3:7, ***Wherefore (as the Holy Ghost saith, To day if ye will hear his voice,***
- 2 Peter 1:19-21, ***We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts: [20] Knowing this first, that no prophecy of the scripture is of any private interpretation. [21] For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.***

Here are some examples of the uninspired words of some people:

- Cain lied to God in Genesis 4:9, ***And the Lord said unto Cain, Where is Abel thy brother? And he said, I know not: Am I my brother's keeper?*** Cain well knew where Abel was, because he had just killed and buried his brother. He didn't realize that there's an all-seeing eye watching him, you and me.
 - ❖ Psalm 34:15, ***The eyes of the Lord are upon the righteous, and his ears are open unto their cry.***
 - ❖ Proverbs 15:3, ***The eyes of the Lord are in every place, beholding the evil and the good.***
 - ❖ 1 Peter 3:12, ***For the eyes of the Lord are over the righteous, and his ears are open unto their prayers: but the face of the Lord is against them that do evil.***
- Exodus 5:2, ***And Pharaoh said, Who is the Lord, that I should obey his voice to let Israel go? I know not the Lord, neither will I let Israel go.*** This was spoken in contempt towards the Lord God. It is true what the Holy Spirit recorded (i.e. what Pharaoh said), but what he said was not divinely inspired.
- The blasphemous and lying words of the five star general of the Assyrian army are recorded in Isaiah 36:10, ***And am I now come up without the Lord against this land to destroy it? the Lord said unto me, Go up against this land, and destroy it.*** The fact that he was lying is recorded in these Scriptures:
 - ❖ Isaiah 37:6, ***And Isaiah said unto them, Thus shall ye say unto your master, Thus saith the Lord, Be not afraid of the words that thou hast heard, wherewith the servants of the king of Assyria have blasphemed me.***
 - ❖ King Hezekiah prayed in Isaiah 37:17, ***Incline thine ear, O Lord, and hear; open thine eyes, O Lord, and see: and hear all the words of Sennacherib, which hath sent to reproach the living God.***
 - ❖ God's response through Isaiah the prophet, in Isaiah 37:23, ***Whom hast thou reproached and blasphemed? and against whom hast thou exalted thy voice, and lifted up thine eyes on high? even against the Holy One of Israel.***
 - ❖ Isaiah 37:28-29, ***But I know thy abode, and thy going out, and thy coming in, and thy rage against me. [29] Because thy rage against me, and thy tumult, is come up into mine ears, therefore will I put my hook in thy nose, and my bridle in thy lips, and I will turn thee back by the way by which thou camest.***
 - ❖ And the consequences were: Isaiah 37:36-38, ***Then the angel of the Lord went forth, and smote in the camp of the Assyrians a hundred and fourscore and five thousand: and when they arose early in the morning, behold, they were all dead corpses. [37] So Sennacherib king of Assyria departed, and went and returned, and dwelt at Nineveh. [38] And it came to pass, as he was worshipping in the house of Nisroch his god, that Adrammelech and Sharezer his sons smote him***

with the sword; and they escaped into the land of Armenia: and Esar-haddon his son reigned in his stead.

6. Words of carnal Christians and backsliders

Words spoken by carnal Christians and backsliders can be corrupt and costly. Here are some examples:

- ***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. [22] Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee. [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.***

Little did Simon Peter realize that the devil, as it were, put bats in his belfry. The adversary incited Peter to attempt to discourage the Lord from His mission to go to the cross, die for our sins, and purchase our soul's salvation. The Lord Jesus immediately recognized the source of his words, and rebuked satan.

On another occasion, the devil put "clinkers in the thinker" of King David. Influencing the king to rely on the arm of flesh, rather than on the Lord, David began to number the fighting men of Israel. Joab, the 5 star general of Israel, tried to discourage David from doing this, but the king overruled him. It proved to be a very costly, carnal decision. Listed below are the Scriptures recounting this story found in 2 Samuel 24 and 1 Chron. 21 (each passage gives some slightly different perspective to the same event). We also need to remember Psalm 147:10-11 and Jeremiah 17:5-6!

- ***2 Samuel 24:1-25, And again the anger of the Lord was kindled against Israel, and he moved David against them to say, Go, number Israel and Judah. [2] For the king said to Joab the captain of the host, which was with him, Go now through all the tribes of Israel, from Dan even to Beer-sheba, and number ye the people, that I may know the number of the people. [3] And Joab said unto the king, Now the Lord thy God add unto the people, how many soever they be, an hundredfold, and that the eyes of my lord the king may see it: but why doth my lord the king delight in this thing? [4] Notwithstanding the king's word prevailed against Joab, and against the captains of the host. And Joab and the captains of the host went out from the presence of the king, to number the people of Israel. [5] And they passed over Jordan, and pitched in Aroer, on the right side of the city that lieth in the midst of the river of Gad, and toward Jazer: [6] Then they came to Gilead, and to the land of Tahtim-hodshi; and they came to Dan-jaan, and about to Zidon, [7] And came to the strong hold of Tyre, and to all the cities of the Hivites, and of the Canaanites: and they went out to the south of Judah, even to Beer-sheba. [8] So when they had gone through all the land, they came to Jerusalem at the end of nine months and twenty days. [9] And Joab gave up the sum of the number of the people unto the king: and there were in Israel eight hundred thousand valiant men that drew the sword; and the men of Judah were five hundred thousand men. [10] And David's heart smote him after that he had numbered the people. And David said unto the Lord, I have sinned greatly in that I have done: and now, I beseech thee, O Lord, take away the iniquity of thy servant; for I have done very foolishly. [11] For when David was up in the morning, the word of the Lord came unto the prophet Gad, David's seer, saying, [12] Go and say unto***

David, Thus saith the Lord, I offer thee three things; choose thee one of them, that I may do it unto thee. [13] So Gad came to David, and told him, and said unto him, Shall seven years of famine come unto thee in thy land? or wilt thou flee three months before thine enemies, while they pursue thee? or that there be three days' pestilence in thy land? now advise, and see what answer I shall return to him that sent me. [14] And David said unto Gad, I am in a great strait: let us fall now into the hand of the Lord; for his mercies are great: and let me not fall into the hand of man. [15] So the Lord sent a pestilence upon Israel from the morning even to the time appointed: and there died of the people from Dan even to Beer-sheba seventy thousand men. [16] And when the angel stretched out his hand upon Jerusalem to destroy it, the Lord repented him of the evil, and said to the angel that destroyed the people, It is enough: stay now thine hand. And the angel of the Lord was by the threshingplace of Araunah the Jebusite. [17] And David spake unto the Lord when he saw the angel that smote the people, and said, Lo, I have sinned, and I have done wickedly: but these sheep, what have they done? let thine hand, I pray thee, be against me, and against my father's house. [18] And Gad came that day to David, and said unto him, Go up, rear an altar unto the Lord in the threshingfloor of Araunah the Jebusite. [19] And David, according to the saying of Gad, went up as the Lord commanded. [20] And Araunah looked, and saw the king and his servants coming on toward him: and Araunah went out, and bowed himself before the king on his face upon the ground. [21] And Araunah said, Wherefore is my lord the king come to his servant? And David said, To buy the threshingfloor of thee, to build an altar unto the Lord, that the plague may be stayed from the people. [22] And Araunah said unto David, Let my lord the king take and offer up what seemeth good unto him: behold, here be oxen for burnt sacrifice, and threshing instruments and other instruments of the oxen for wood. [23] All these things did Araunah, as a king, give unto the king. And Araunah said unto the king, The Lord thy God accept thee. [24] And the king said unto Araunah, Nay; but I will surely buy it of thee at a price: neither will I offer burnt offerings unto the Lord my God of that which doth cost me nothing. So David bought the threshingfloor and the oxen for fifty shekels of silver. [25] And David built there an altar unto the Lord, and offered burnt offerings and peace offerings. So the Lord was intreated for the land, and the plague was stayed from Israel.

- *1 Chron. 21:1-30, And Satan stood up against Israel, and provoked David to number Israel. [2] And David said to Joab and to the rulers of the people, Go, number Israel from Beer-sheba even to Dan; and bring the number of them to me, that I may know it. [3] And Joab answered, The Lord make his people an hundred times so many more as they be: but, my lord the king, are they not all my lord's servants? why then doth my lord require this thing? why will he be a cause of trespass to Israel? [4] Nevertheless the king's word prevailed against Joab. Wherefore Joab departed, and went throughout all Israel, and came to Jerusalem. [5] And Joab gave the sum of the number of the people unto David. And all they of Israel were a thousand thousand and an hundred thousand men that drew sword: and Judah was four hundred threescore and ten thousand men that drew sword. [6] But Levi and Benjamin counted he not among them: for the king's word was abominable to Joab. [7] And God was displeased with this thing; therefore he smote Israel. [8] And David said unto God, I have sinned greatly, because I have done this thing: but now, I beseech thee, do away the iniquity of thy servant; for I have done very foolishly. [9] And the Lord spake unto Gad, David's seer, saying, [10] Go and tell David, saying, Thus saith the Lord, I offer thee three things: choose thee one of them, that I may do it unto thee.*

[11] So Gad came to David, and said unto him, Thus saith the Lord, Choose thee [12] Either three years' famine; or three months to be destroyed before thy foes, while that the sword of thine enemies overtaketh thee; or else three days the sword of the Lord, even the pestilence, in the land, and the angel of the Lord destroying throughout all the coasts of Israel. Now therefore advise thyself what word I shall bring again to him that sent me. [13] And David said unto Gad, I am in a great strait: let me fall now into the hand of the Lord; for very great are his mercies: but let me not fall into the hand of man. [14] So the Lord sent pestilence upon Israel: and there fell of Israel seventy thousand men. [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 threshingfloor of Ornan the Jebusite. [16] And David lifted up his eyes, and saw the angel of the Lord stand between the earth and the heaven, having a drawn sword in his hand stretched out over Jerusalem. Then David and the elders of Israel, who were clothed in sackcloth, fell upon their faces. [17] And David said unto God, Is it not I that commanded the people to be numbered? even I it is that have sinned and done evil indeed; but as for these sheep, what have they done? let thine hand, I pray thee, O Lord my God, be on me, and on my father's house; but not on thy people, that they should be plagued. [18] Then the angel of the Lord commanded Gad to say to David, that David should go up, and set up an altar unto the Lord in the threshingfloor of Ornan the Jebusite. [19] And David went up at the saying of Gad, which he spake in the name of the Lord. [20] And Ornan turned back, and saw the angel; and his four sons with him hid themselves. Now Ornan was threshing wheat. [21] And as David came to Ornan, Ornan looked and saw David, and went out of the threshingfloor, and bowed himself to David with his face to the ground. [22] Then David said to Ornan, Grant me the place of this threshingfloor, that I may build an altar therein unto the Lord: thou shalt grant it me for the full price: that the plague may be stayed from the people. [23] And Ornan said unto David, Take it to thee, and let my lord the king do that which is good in his eyes: lo, I give thee the oxen also for burnt offerings, and the threshing instruments for wood, and the wheat for the meat offering; I give it all. [24] And king David said to Ornan, Nay; but I will verily buy it for the full price: for I will not take that which is thine for the Lord, nor offer burnt offerings without cost. [25] So David gave to Ornan for the place six hundred shekels of gold by weight. [26] And David built there an altar unto the Lord, and offered burnt offerings and peace offerings, and called upon the Lord; and he answered him from heaven by fire upon the altar of burnt offering. [27] And the Lord commanded the angel; and he put up his sword again into the sheath thereof. [28] At that time when David saw that the Lord had answered him in the threshingfloor of Ornan the Jebusite, then he sacrificed there. [29] For the tabernacle of the Lord, which Moses made in the wilderness, and the altar of the burnt offering, were at that season in the high place at Gibeon. [30] But David could not go before it to enquire of God: for he was afraid because of the sword of the angel of the Lord.

- **Psalm 147:10-11, He delighteth not in the strength of the horse: he taketh not pleasure in the legs of a man. [11] The Lord taketh pleasure in them that fear him, in those that hope in his mercy.**
- **Jeremiah 17:5-6, Thus saith the Lord; Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord. [6] For he shall be like the heath in the desert, and shall not see when good cometh; but shall inhabit the parched places in the wilderness, in a salt land and not inhabited.**

In the first century church, there were two carnal church members, who allowed the devil to mess up their minds and plant lies therein. When the head pastor of the church examined them, they said the wrong thing. Little did they realize that they were lying to the Holy Ghost, and not to mere man! It proved very costly to Ananias and Sapphira. Here is the account of this story:

- Acts 5:1-11, ***But a certain man named Ananias, with Sapphira his wife, sold a possession, [2] And kept back part of the price, his wife also being privy to it, and brought a certain part, and laid it at the apostles' feet. [3] But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land? [4] Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God. [5] And Ananias hearing these words fell down, and gave up the ghost: and great fear came on all them that heard these things. [6] And the young men arose, wound him up, and carried him out, and buried him. [7] And it was about the space of three hours after, when his wife, not knowing what was done, came in. [8] And Peter answered unto her, Tell me whether ye sold the land for so much? And she said, Yea, for so much. [9] Then Peter said unto her, How is it that ye have agreed together to tempt the Spirit of the Lord? behold, the feet of them which have buried thy husband are at the door, and shall carry thee out. [10] Then fell she down straightway at his feet, and yielded up the ghost: and the young men came in, and found her dead, and, carrying her forth, buried her by her husband. [11] And great fear came upon all the church, and upon as many as heard these things.***

Perhaps some people might have got their dander up over the title of this sixth thing that is not inspired (i.e. carnal Christians). I hope not; but judging from my nearly 60 years in ministry, I've been chastised by those who have said that I ought to know better – that there is no such thing as a carnal Christian. Seems to me that they needed to pay attention to the words of the Apostle Paul to the church at Corinth:

- 1 Cor. 3:1-3, ***And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. [2] I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able. [3] For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men?***

Hmmm... Paul used the word *carnal* three times. Here's what the Strong's Concordance has to say about it: Greek 4559, Strong's **sarkikos**, *sar-kee-kos*⁴; from Greek 4561 (sarx); *pertaining to flesh*, i.e. (by extension) *bodily, temporal*, or (by implication) *animal, unregenerate* :- carnal, fleshly.

Also, when he talks about strife, I want to point that this is one of the sins of the tongue, animated by pride. Let's look at some Scriptures related to this:

- Psalm 31:20, ***Thou shalt hide them in the secret of thy presence from the pride of man: thou shalt keep them secretly in a pavilion from the strife of tongues.***
- Proverbs 28:25, ***He that is of a proud heart stirreth up strife: but he that putteth his trust in the Lord shall be made fat.***
- Mark 9:33-35, ***And he came to Capernaum: and being in the house he asked them, What was it that ye disputed among yourselves by the way? [34] But they held their***

peace: for by the way they had disputed among themselves, who should be the greatest. [35] And he sat down, and called the twelve, and saith unto them, If any man desire to be first, the same shall be last of all, and servant of all.

- *Mark 10:35-44, 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. [36] And he said unto them, What would ye that I should do for you? [37] They said unto him, Grant unto us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory. [38] But Jesus said unto them, Ye know not what ye ask: can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with? [39] And they said unto him, We can. And Jesus said unto them, Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized withal shall ye be baptized: [40] But to sit on my right hand and on my left hand is not mine to give; but it shall be given to them for whom it is prepared. [41] And when the ten heard it, they began to be much displeased with James and John. [42] But Jesus called them to him, and saith unto them, Ye know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them. [43] But so shall it not be among you: but whosoever will be great among you, shall be your minister: [44] And whosoever of you will be the chiefest, shall be servant of all.*
- *Luke 9:24, For whosoever will save his life shall lose it: but whosoever will lose his life for my sake, the same shall save it.*
- *Luke 22:24, And there was also a strife among them, which of them should be accounted the greatest.*

Even preachers can become carnal, and get their head all swelled up with the leaven of pride. (1 Cor. 5:6 says, **Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump?**) That pride is contagious – and yes, even Christians and <gasp!> preachers can get it. In the case of the Apostle Paul, he became intoxicated with pride. The Lord had to puncture his pride-ballooned head, as Paul himself describes here:

- *2 Cor. 12:7, And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure.*

Why did Paul say this? This verse follows a little bit of a bragging campaign he had going.

- *2 Cor. 11:16-12:6, I say again, Let no man think me a fool; if otherwise, yet as a fool receive me, that I may boast myself a little. [17] That which I speak, I speak it not after the Lord, but as it were foolishly, in this confidence of boasting. [18] Seeing that many glory after the flesh, I will glory also. [19] For ye suffer fools gladly, seeing ye yourselves are wise. [20] For ye suffer, if a man bring you into bondage, if a man devour you, if a man take of you, if a man exalt himself, if a man smite you on the face. [21] I speak as concerning reproach, as though we had been weak. Howbeit whereinsoever any is bold, (I speak foolishly,) I am bold also. [22] Are they Hebrews? so am I. Are they Israelites? so am I. Are they the seed of Abraham? so am I. [23] Are they ministers of Christ? (I speak as a fool) I am more; in labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft. [24] Of the Jews five times received I forty stripes save one. [25] Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; [26] In*

journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; [27] In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. [28] Beside those things that are without, that which cometh upon me daily, the care of all the churches. [29] Who is weak, and I am not weak? who is offended, and I burn not? [30] If I must needs glory, I will glory of the things which concern mine infirmities. [31] The God and Father of our Lord Jesus Christ, which is blessed for evermore, knoweth that I lie not. [32] In Damascus the governor under Aretas the king kept the city of the Damascenes with a garrison, desirous to apprehend me: [33] And through a window in a basket was I let down by the wall, and escaped his hands. [12:1] It is not expedient for me doubtless to glory. I will come to visions and revelations of the Lord. [2] I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth;) such an one caught up to the third heaven. [3] And I knew such a man, (whether in the body, or out of the body, I cannot tell: God knoweth;) [4] How that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter. [5] Of such an one will I glory: yet of myself I will not glory, but in mine infirmities. [6] For though I would desire to glory, I shall not be a fool; for I will say the truth: but now I forbear, lest any man should think of me above that which he seeth me to be, or that he heareth of me.

Paul pleaded with the Lord to remove the torment. But let's hear what Paul had to say about it (starting at verse 7):

- *2 Cor. 12:7-10, And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure. [8] For this thing I besought the Lord thrice, that it might depart from me. [9] And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. [10] Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong.*

What does the Bible say about being puffed up with pride?

- *1 Cor. 4:6, And these things, brethren, I have in a figure transferred to myself and to Apollos for your sakes; that ye might learn in us not to think of men above that which is written, that no one of you be puffed up for one against another.*
- *1 Cor. 4:18-19, Now some are puffed up, as though I would not come to you. [19] But I will come to you shortly, if the Lord will, and will know, not the speech of them which are puffed up, but the power.*
- *1 Cor. 8:1, Now as touching things offered unto idols, we know that we all have knowledge. Knowledge puffeth up, but charity edifieth.*
- *Col. 2:18, Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind,*

7. Punctuation marks are not inspired

Punctuation is not found in the original manuscripts of the Bible. They were graciously placed into the text by the Bible translators and typographers, for the purpose of simplifying its readability. According to Murray D. Gow, (in his book, *Bible Translator*, pages 309-320) said that ancient Hebrew manuscripts lacked the punctuation found in printed editions of the Hebrew Bible.

Perhaps this may seem trivial to some of you. Why devote this much space to discuss this topic? Simply stated, it's because there are many instances of false doctrines taught by various cults – and these false doctrines are “substantiated” by a minor shift in punctuation, or a little word added here or there. It is clear that these deceptive practices are meant to give credibility to their false doctrines and to the cults themselves.

For example, the Jehovah's Witnesses, as well as the Seventh Day Adventists in their false teachings on the death of all humanity, teach soul sleep. That is, until the general resurrection day, all souls remain in their dead bodies in the grave. To substantiate these teachings, they make minor punctuation marks in certain Scriptures, altering the true meanings.

Just to clarify the truth on this issue, the Scriptures clearly teach that both the soul and spirit do, in fact, leave the body. They either go to Paradise (in the 3rd heaven), or to hell (if that person wasn't born again and saved from their sins). Here are some references on the spirit:

- Eccles. 12:7, ***Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it.***
- Luke 8:55, ***And her spirit came again, and she arose straightway: and he commanded to give her meat.***
- Acts 7:59, ***And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit.***
- Acts 9:39, ***Then Peter arose and went with them. When he was come, they brought him into the upper chamber: and all the widows stood by him weeping, and shewing the coats and garments which Dorcas made, while she was with them.***
- 2 Cor. 5:8, ***We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord.***
- Philip. 1:23, ***For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better:***
- Hebrews 12:23, ***To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect,***
- James 2:26, ***For as the body without the spirit is dead, so faith without works is dead also.***

And now here are some on the soul:

- Genesis 35:18, ***And it came to pass, as her soul was in departing, (for she died) that she called his name Ben-oni: but his father called him Benjamin.***
- 1 Kings 17:21-22, ***And he stretched himself upon the child three times, and cried unto the Lord, and said, O Lord my God, I pray thee, let this child's soul come into him again. [22] And the Lord heard the voice of Elijah; and the soul of the child came into him again, and he revived.***

- Job 27:8, ***For what is the hope of the hypocrite, though he hath gained, when God taketh away his soul?***
- Job 33:28, ***He will deliver his soul from going into the pit, and his life shall see the light.***
- Proverbs 23:14, ***Thou shalt beat him with the rod, and shalt deliver his soul from hell.***
- Jeremiah 38:16, ***So Zedekiah the king sware secretly unto Jeremiah, saying, As the Lord liveth, that made us this soul, I will not put thee to death, neither will I give thee into the hand of these men that seek thy life.***
- Luke 12:20, ***But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided?***
- John 13:36, ***Simon Peter said unto him, Lord, whither goest thou? Jesus answered him, Whither I go, thou canst not follow me now; but thou shalt follow me afterwards.***
- Rev. 6:9-11, ***And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: [10] And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? [11] And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellowservants also and their brethren, that should be killed as they were, should be fulfilled.***

This next verse tells how we fly away at death.

- Psalm 90:10, ***The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labour and sorrow; for it is soon cut off, and we fly away.***
- 2 Samuel 12:23, ***But now he is dead, wherefore should I fast? Can I bring him back again? I shall go to him, but he shall not return to me.***

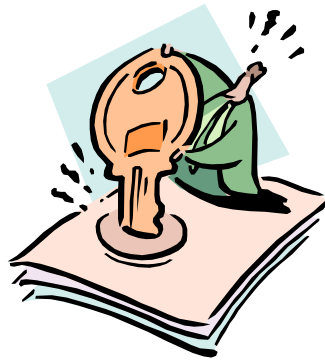
Here are some Scriptures about a soul in hell.

- Matthew 10:28, ***And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.***
- Luke 12:5, ***But I will forewarn you whom ye shall fear: Fear him, which after he hath killed hath power to cast into hell; yea, I say unto you, Fear him.***
- Luke 16:19-31, ***There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day: [20] And there was a certain beggar named Lazarus, which was laid at his gate, full of sores, [21] And desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores. [22] And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried; [23] And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. [24] And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. [25] But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. [26] And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence. [27] Then he said, I pray thee***

therefore, father, that thou wouldest send him to my father's house: [28] For I have five brethren; that he may testify unto them, lest they also come into this place of torment. [29] Abraham saith unto him, They have Moses and the prophets; let them hear them. [30] And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent. [31] And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.

Let me say again: This last passage (Luke 16:19-31) is not a parable. Proper names are mentioned here, which never occurs in any of the Lord Jesus' parables.

Back in section 1-3, we mentioned a blasphemous alteration that the Jehovah's Witnesses made to John 1:1. They added the little word, "a", and referred to the Lord Jesus Christ as "a god" (rather than God, which He IS). This is another example of alterations to Scripture that we're talking about.



Supplement Two Other Items Not Included In the 20 Keys

Before we wrap up our study in hermeneutics, there are two other items which should be discussed.

Attributes of the Holy Spirit found in Scripture

The first item is in regards to some attributes of the Holy Spirit. There are some minor mistranslations about Him, which could lead to big misunderstandings about this third Person of the Godhead. There are several Scriptures where the wrong pronoun was used by the translators.

- 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.***

- 1 Peter 1:11, **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.**

The Holy Spirit is not an “it” – but rather, the pronoun “He” should have been used, because He is a Person. The Lord Jesus Himself used these pronouns, when speaking of the Holy Spirit: He, His and Him. Here are some examples:

- John 14:16, **And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;**
- John 14:26, **But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.**
- 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:**
- John 16:7-8, **Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. [8] And when he is come, he will reprove the world of sin, and of righteousness, and of judgment:**
- John 16:13-14, **Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. [14] He shall glorify me: for he shall receive of mine, and shall shew it unto you.**

The fact that He is indeed a Personality is further enhanced by observing that He does have a will; He loves; He rejoices; He can be vexed; He can be grieved; and He speaks. The following Scriptures demonstrate these attributes:

He has a will:

- 1 Cor. 2:11, **For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God.**

He loves:

- Romans 5:5, **And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.**
- Romans 15:20, **Yea, so have I strived to preach the gospel, not where Christ was named, lest I should build upon another man's foundation:**
- Galatians 5:22, **But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith,**

He rejoices:

- Romans 14:17, **For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost.**

He can be vexed:

- Isaiah 63:10, **But they rebelled, and vexed his holy Spirit: therefore he was turned to be their enemy, and he fought against them.**

He can be grieved:

- Ephes. 4:30, ***And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption.***

He speaks:

- John 16:13, ***Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come.***
- Acts 8:29, ***Then the Spirit said unto Philip, Go near, and join thyself to this chariot.***
- Acts 10:19, ***While Peter thought on the vision, the Spirit said unto him, Behold, three men seek thee.***
- Acts 13:2, ***As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them.***
- Rev. 14:13, ***And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them.***
- Rev. 22:17, ***And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.***

Manmade methods of interpreting the Bible

The second thing I want to cover has to do with manmade methods of interpreting the Bible. There are a number of cults today that use an allegorizing method of interpreting Scripture. When challenged on this, some even become bold and brazen about it, believing that their church or denomination has the sole right to interpret the Scriptures. They'll tell you that they're the *only* ones who have the truth, and that all others are false. (That's pride and arrogance talking.)

Let's look at some dictionary definitions of the word *allegory*:

- **Webster's Dictionary:** The description of one thing under the image of another; a story in which people, things or happenings have another meaning, such as a parable; the presenting of ideas by use of illustrations or similes.
- **Angus-Green** (The Biblical Handbook, pg 220): [They describe it a little more theologically] Any statement of supposed facts, which admits of a literal interpretation, and yet requires or justly admits a moral or figurative one.
- **Ramm** (The Biblical Handbook, pg 21) defines the allegorical method: The method of interpreting a literary text that regards the literal sense as the vehicle for a secondary, a more spiritual and profound sense.

Who was the originator of this method, and its chief exponent? It was Origen, a Bible scholar during the 2nd and 3rd century writers. He denied the literal interpretation of Scripture. He believed that they were mere stories that illustrated some truth. Examples of Scripture that he believed fit this category are as follows:

- **Genesis 3:6-7, *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. [7] And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons.***
- **Genesis 28:10-21, *And Jacob went out from Beer-sheba, and went toward Haran. [11] And he lighted upon a certain place, and tarried there all night, because the sun was set; and he took of the stones of that place, and put them for his pillows, and lay down in that place to sleep. [12] And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it. [13] And, behold, the Lord stood above it, and said, I am the Lord God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed; [14] And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed. [15] And, behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of. [16] And Jacob awaked out of his sleep, and he said, Surely the Lord is in this place; and I knew it not. [17] And he was afraid, and said, How dreadful is this place! this is none other but the house of God, and this is the gate of heaven. [18] And Jacob rose up early in the morning, and took the stone that he had put for his pillows, and set it up for a pillar, and poured oil upon the top of it. [19] And he called the name of that place Bethel: but the name of that city was called Luz at the first. [20] And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, [21] So that I come again to my father's house in peace; then shall the Lord be my God:***
- **Luke 15:11-32, *And he said, A certain man had two sons: [12] And the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living. [13] And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living. [14] And when he had spent all, there arose a mighty famine in that land; and he began to be in want. [15] And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine. [16] And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him. [17] And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger! [18] I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, [19] And am no more worthy to be called thy son: make me as one of thy hired servants. [20] And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him. [21] And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son. [22] But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet: [23] And bring hither the fatted calf, and kill it; and let us eat, and be merry: [24] For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry. [25] Now his elder son was in the field: and as he came and drew nigh to the house, he heard musick and dancing. [26] And he called one of the servants, and asked what these things meant. [27] And he said unto him, Thy***

brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound. [28] And he was angry, and would not go in: therefore came his father out, and intreated him. [29] And he answering said to his father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment: and yet thou never gavest me a kid, that I might make merry with my friends: [30] But as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf. [31] And he said unto him, Son, thou art ever with me, and all that I have is thine. [32] It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found.

There is a real danger in this Allegorical Method's approach to interpreting the Word of God. In *Terry's Hermeneutics*, on page 224, it says this:

It will be noticed at one is: a disregard for the common use of words, to give rise to all manner of fanciful speculation. It does not draw out the true meaning of the text, but opens the door to whatever whim or fancy an interpreter may desire. Thus, [it is] bypassing and going beyond all known and defined principles and Laws of Interpretation.

In summary, this method presents the mind of the interpreter, and takes away from the basic authority of the Scriptures. So that, whatever church the interpreter belongs [to], it gives now an authority to that church, which builds its ego.

Listen now to what one of these allegory teachers had to say:

In parables and allegories, we do not rest in the letter of the word, but search out the hidden meaning.

My, oh my, does this sound spiritual! But it gives room to pervert the Scriptures. It also inflates the minds of these expositors who revel in books (which they give place over the Word of God). This is also the method used by all the cults.

Their clever devices are designed to put themselves in a position where they are left without any means whereby they may be tested, or so they think. When anyone puts their interpretations as primary, and the Word of God as secondary, God Almighty will raise up men and women with a saw-log for a backbone, giving them divine wisdom to expose these devices of the devil (and of the carnal, corrupted minds of these deceivers).

Even though we just finished a section on uninspired sayings in the Bible, I'd like to bring in two more, in the light of our current study in manmade interpretations.

- Job 1:16, **While he was yet speaking, there came also another, and said, The fire of God is fallen from heaven, and hath burned up the sheep, and the servants, and consumed them; and I only am escaped alone to tell thee.**

This man is speaking out of his own misguided human intellect, and not by divine revelation knowledge. He misrepresented the fire from heaven as being from God. Job accepted this false report, and was influenced by it. And here is how he responded:

- Job 1:21, **And said, Naked came I out of my mother's womb, and naked shall I return thither: the Lord gave, and the Lord hath taken away; blessed be the name of the Lord.**

To his eternal credit, this dear man of God didn't start playing the blame game on the Lord his God. Too often, this is the case with professing Christians, when trouble or calamity come their way. However, evil seeds were planted in his mind. They began to grow, and produced a bad harvest a little later on. Some of Job's so-called friends added to his miseries, condemning, criticizing and even judging Job. Their evil seeds of false words added to what was previously sown in his mind. Finally, Job begins to belch out some grievous charges against the God he so loved. (Of course, by the end of the story, all that was repented of and his relationship with God made right.) In order to quote this story, I'd have to include the entire book of Job; so I will instead refer you to your Bible for the details of this saga.

What this shows us, in application, is that we will do ourselves a great favor if we carefully weigh our words before we speak. There's an old carpenter's saying that says, *measure twice, cut once*. Perhaps we could modify that to say *think twice, before speaking once*. We should consider the outcome of what we are about to say. It is imperative that we are sure that we are speaking what is true and right. Remember what the Lord Jesus said:

- Matthew 12:37, ***For by thy words thou shalt be justified, and by thy words thou shalt be condemned.***

Suffice it to say this: Our tongues are in a wet place, and very liable to slip.

The second example is of King Jeroboam. There had been a bit of a row (quarrel) between Solomon's son Rehoboam and Israel. Long story short, all Israel, except for Judah, left the kingdom David and Solomon had ruled over, and set up Jeroboam as king.

- 1 Kings 12:20, ***And it came to pass, when all Israel heard that Jeroboam was come again, that they sent and called him unto the congregation, and made him king over all Israel: there was none that followed the house of David, but the tribe of Judah only.***

But, there was this pesky little issue of the law. All of Israel was required to go up to Jerusalem for the yearly sacrifice on the Day of Atonement, and also for three annually required feasts. Jeroboam was concerned about this.

- 1 Kings 12:26-30, ***And Jeroboam said in his heart, Now shall the kingdom return to the house of David: [27] If this people go up to do sacrifice in the house of the Lord at Jerusalem, then shall the heart of this people turn again unto their lord, even unto Rehoboam king of Judah, and they shall kill me, and go again to Rehoboam king of Judah. [28] Whereupon the king took counsel, and made two calves of gold, and said unto them, It is too much for you to go up to Jerusalem: behold thy gods, O Israel, which brought thee up out of the land of Egypt. [29] And he set the one in Bethel, and the other put he in Dan. [30] And this thing became a sin: for the people went to worship before the one, even unto Dan.***

From this passage, we see the subtle, spiritual sounding ploy to keep the people for himself. *"Hey, guys, the journey is way too long to Jerusalem. So, here are your gods that brought you up out of Egypt – these golden calves!"* (What's really strange is that the people actually bought that line.) Although the Bible accurately records what he said, albeit a big lie, it is an accurate account of this history. Ironically, the Bible doesn't approve or condone the lie.

We've taken a little journey here, but I want to come back to our study of the manmade approach to interpreting the Scriptures, known as the Allegorical Method.

Allegorical teachers will point to all of the Lord's parables, and also to Paul's use of this technique in Galatians, as support for their approach.

- Galatians 4:21-31, ***Tell me, ye that desire to be under the law, do ye not hear the law? [22] For it is written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman. [23] But he who was of the bondwoman was born after the flesh; but he of the freewoman was by promise. [24] Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar. [25] For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. [26] But Jerusalem which is above is free, which is the mother of us all. [27] For it is written, Rejoice, thou barren that bearest not; break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath an husband. [28] Now we, brethren, as Isaac was, are the children of promise. [29] But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now. [30] Nevertheless what saith the scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the free woman. [31] So then, brethren, we are not children of the bondwoman, but of the free.***

It is true that Paul is using an allegory here. Interestingly, this is one of only a very few places he used allegories in his writings. It is certainly not a conclusive license to view all of his writings as allegorical.

There may be those among you that would like me to detail some examples of allegories used by the cults. I've chosen not to do so, because that would further propagate their lies and deception, free of charge. (My mother didn't raise any foolish children. If any of them did act the fool, he did it on his own.)

Another argument used by these cults (who enjoy using the Allegorical Method) is the New Testament use of typology. It's true that the New Testament does make use of the Old Testament experiences of the Israelites as a word picture of New Testament teachings. We need to remind them, however, that those Old Testament people *actually lived*, and what happened to them *actually took place*. It was not figurative or imaginary – it was for real.

Even many Bible teachers will use personal experiences as an illustration of the Bible truths being expounded upon. This is not taking the literalness away from what is being taught, but actually places literal with literal. The cults do the very opposite. They try to make the literal to be figurative, thus attempting to delete the truth, or at least water it down.

Well, enough said! I hope and pray that this Bible study course has proved to be a blessing and a help to you all. It was my purpose to bless and not blister anyone who loves the word of God!





Akron Shalom Bible College

Homework questions for the course on
**KEYS TO OPEN ALMIGHTY GOD'S
TREASURE CHEST, THE BIBLE**

Lesson 7

1. What is prophecy?
2. Wherever there is real prophecy there is the _____. Give an example of this.
3. God gave us ____ of His Holy Word in prophecies.
4. Give 3 reasons that God give prophecy to the church.
5. a) Approximately ____% of all prophecy has already been fulfilled.
b) Approximately ____% is being fulfilled now.
c) Less than ____% will be fulfilled during the Tribulation.
6. Write out Luke 12:54-56, and give the interpretation.
7. a) What does a prophecy fulfilled in a day mean?
b) Give an example.
8. Explain the conflict between the pre-millennial and post-millennial interpretations regarding the return of Christ.
9. a) What method of interpretation of prophecy did the 1st century church adhere to?
b) What does today's church adhere to?
10. Interpret Christ's statement: "Get thee behind me, satan." (Matt. 16:23)
11. What does the phrase "valley of prophecy" represent?
12. a) Explain the Law of Double Reference in Prophecy.
b) Give an example
13. Give an example of conditional prophecy.
14. Explain why the placement of punctuation is important in the interpretation of Scripture.
15. Is the Holy Spirit an "It" or a "He"? Validate your answer with Scripture.
16. What is the danger of the Allegorical Method of interpreting the Word of God?

"Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." – 2 Tim. 2:15